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AIR FORCE CHAPLAINS VOLUME IV

AD-A175 161

Air Force CHAPLAINS

1971–1980

by
John E. Groh
Chaplain, Lieutenant Colonel, USAF Reserve

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OFFICE, CHIEF OF AIR FORCE CHAPLAINS
WASHINGTON, D.C. 1986

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Foreword

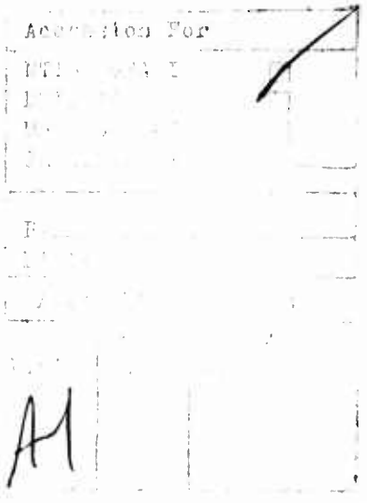
Air Force people, the thousands of men and women who accomplish our mission through determination and sacrifice, are in every sense servants of the public good—of peace and security. The values that sustain a life of public service flow largely from our religious heritage and are validated for each new generation by the examples of our leaders. The life of faith is a central element of effective leadership.

Chaplains play an important role in our community and are essential to the moral and spiritual well—being of our people. Their most urgent responsibility is to move among us as visible reminders of God, calling us by presence, work, and action to live as responsible persons, citizens of "one nation, under God."

This history describes the work of chaplains, chapel management personnel, and the chapel community during the Seventies. It outlines a time of radically accelerated technological and social change-the problems and solutions, the opportunities and responses, and the successes and failures. It presents the past to help us come more effectively to grips with the challenges of the present and the future.

In the Eighties, the Air Force will maintain its mission readiness and continue to insure a quality of life for its people that includes maximum opportunity for moral and spiritual growth. We all look to our chaplains to continue ministering to our Air Force family.

CHARLES A. GABRIEL, General, USAF
Chief of Staff



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Per Lt. Col. Jim Price, Office, Chief of Air Force Chaplains

Preface

Imagine an hourglass, if you will. Remember its bell-like ends and the narrow neck at the center? And how grains of sand run through the middle, from top to bottom?

The hourglass is a symbol of time, a fitting one for this volume, which recounts the history of the Air Force Chaplain Service during the Seventies. But more than that, the hourglass stands as a symbol of the substance of this study.

If you will superimpose the image of the hourglass on the outline of this work, I trust that you will have a clear understanding of what lies in store for you. The study begins with the broad context, narrows to the "inner workings" of the Chaplain Service, and then expands its scope to recount the ministry of service and witness of chapel communities.

In sum, the outline of the work stands like an hourglass. Broadly speaking, Parts One and Two are contextual in nature; they discuss currents of change, new opportunities for ministry, and new directions pursued by chapel teams and communities. Part Three portrays the nerve centre of the Chaplain Service during the Seventies. It describes the Office of the Chief of Chaplains, chaplain personnel, the field offices of the Chief's office, command chaplains and their staffs, and the Total Force. Parts Four through Seven, in turn, review the ministry of chaplains and the worship, nurture, and service of chapel communities. Hopefully, this "end" of the hourglass flows out from the center as naturally as the motions of a glassblower. Worship, chaplain role perception, religious education, witness, marriage and family nurture, ministry in a pluralistic context, and service beyond the chapel walls: the story of the Chaplain Service moves outward in concentric circles as it encounters life in the Air Force, in American society, and in the world at large.

The volume was written primarily for chaplains, chapel managers, and members of chapel communities throughout the world. It is their story. But it is also designed for other interested Air Force personnel; ecclesiastical endorsing agents; denominational officials; historians and observers of religion in America and of religious bodies in the United States; religious news editors; seminarians interested in the chaplaincy; and certain readers and researchers in public, university, and seminary libraries.

Now then, faithful reader, set your hourglass before you, take up your book, and read. When you glance at the glass to measure time, remember that it symbolizes our journey together through these pages. May your journey be as enjoyable and illuminating as was mine! And may all the sands of time run smoothly for you!

John E. Groh
Chaplain, Lieutenant Colonel, USAFR
August 30, 1984

Acknowledgements

Authors know that acknowledgments are debts that can never be repaid. Even worse, for every acknowledgement given, there probably are three or four unconsciously omitted. Despite these problems, I must start—because I owe so much to so many!

The three Chiefs of Chaplains during the decade and their Deputies gave unequivocal support and encouragement to this study, as did Ch. John A. Collins and Ch. Stuart E. Barstad in the Eighties. In the Professional Division, Chaplains Richard D. Miller, James E. Townsend, Selwyn G. Geller, and Chaplain Barstad provided every possible assistance. Five other members of the division, Chaplains Joseph T. Sullivan, John P. McDonough, Morris J. Holtzclaw, Owen J. Hendry, and Chaplain Collins, were my contact points in the Chief's office, and they provided gracious assistance at every turn, with more than dutiful interest. Many others in the office gave counsel, advice, and willing assistance, including especially Chaplain Edwin A. Porter, CMSgt. Charles A. Maier, CMSgt. Richard G. Schneider, CMSgt. Stephen G. Phillips, and SMSgt. Robert B. Board, as well as all of the capable people in the Budget and Logistics Division, especially Glenn Moss, and the secretaries.

The chiefs and members of the USAF Chaplain Resource Board provided unstinted encouragement and support over the long haul since 1974. Chaplains Miller, Townsend, and Porter served as Chiefs before moving to the Office of the Chief of Chaplains. Ch. James F. Wilson, Jr., perpetuated their tradition of hospitality, encouragement, and salutory advice. Ch. David G. Grosse bore the burden of reading much of an earlier draft of the manuscript and offered many illuminating comments. MSgt. Charles A. Harper and Msgt. Joseph P. Reeping spared no effort to meet my needs in the course of research.

A number of persons in the Office of Air Force History helped create a plan to gather and preserve the documents required for this study. Together with the personnel of the Albert F. Simpson Research Center, Maxwell AFB, Alabama, they made it possible to establish a permanent chaplain archives there. Hugh Aumann of the Oral History Branch provided welcomed counsel on how to retrieve reminiscences of chaplain leaders through oral interviews.

My biggest creditors are the hundreds of chapel historians throughout the Air Force. Their faithful recording of events and insightful interpretations made researching very enjoyable. The chaplains, chapel managers, and chapel secretaries who submitted regular historical reports are not named in this volume. But the footnotes show my great debt to them.

Ch. Richard H. Thomas, USAFR, will remain a creditor for life. He assisted me in researching thousands of pages of historical reports, and hundreds of hours of tape. He helped me think through various ways of organizing the mass of material. He faithfully read most of the manuscript, and offered insightful comments and criticisms. He encouraged me when the skies hung low. He was the one who removed

the blinders from my eyes—wherever that was possible. Cornell College of Mt. Vernon, Iowa has a rich resource in this man.

Countless others contributed to the study in one way or another. Some I can remember, and some I cannot recall. But to one and all, I say simply, "Thanks!"

Most of all I want to acknowledge the good grace, faithful encouragement, and long-suffering good cheer of Nancy, my wife. From personal experience she clearly understands the sacrifices required of the family of an Air Force Reserve chaplain.

The errors, omissions, contradictions, misstatements, misjudgments, misinterpretations, and downright foolishness that remain are all mine.

John E. Groh
Chaplain, Lieutenant Colonel, USAFR
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Part One

Swirling Currents of Change and New Opportunities

THE INDIVIDUAL....

BROADER CURRENTS....

END OF INVOLVEMENT IN SOUTHEAST ASIA....

CHANGING AIR FORCE IN INTERNATIONAL CONTEXT....

Chapter I

Focus on the Individual

The mission of the Air Force chapel program—"Bringing man (and woman) to God and God to man (and woman)"—seemed to gain a deeper personal meaning during the 1970's. Air Force chapel communities and chaplains showed the impact of a number of contemporary issues, including the charismatic movement, the Pro-Life movement and opposition to abortion, Transcendental Meditation, and interest in the occult. These trends stressed the individual's deeper sense of personhood and the importance of religion for each individual.

The Charismatic Movement

The "charismatic movement," named after the "charisma" or "gifts of the Holy Spirit," is also known as neo-Pentecostalism. While Pentecostalists in some cases have formed their own denominations, neo-Pentecostalism has been present in mainline American churches since the late Fifties. In the late Sixties and Seventies, the force of the movement intensified; gifts of the Spirit were said to include the ability to heal, prophesy, "discern the spirits," and "speak in tongues." The conservative "Jesus Movement" that burgeoned early in the Seventies was not directly related to the charismatic movement; in fact, some of the more conservative denominational groups had more difficulty accepting charismatics than some of the more moderate denominations.

The charismatic movement made substantial headway in Air Force chapels during the Seventies. It was one way that personal and private religious experience made an impact in a seemingly impersonal world. The charismatic movement took the individual seriously, just as charismatics assigned great importance to the Holy Spirit.

The United States Air Force (USAF) Chaplain Resource Board obtained the film "Charismatic Renewal" for distribution in the Chaplain Film Library in 1972. This documentary described the movement's history among Roman Catholics. Another resource forwarded to chaplains was a cassette tape entitled "Charismatic Renewal," by Father Francis S. MacNutt, O.P. This tape was part of a package mailed out to all bases regarding the 1973 USAF Chaplain Conference, although MacNutt's speech was not part of the conference.

One of the earliest recorded instances of charismatic renewal in an Air Force chapel program occurred during 1972 at Osan Air Base (AB), Korea. Chaplain (Ch.) Robert E. Moffitt, a Roman Catholic, led a charismatic prayer group that participated in folk hymns, fellowship, prayer, and meditation. The group grew until twenty-five young adults were attending each Saturday night. Installation Chaplain Harvey C. Holland also gave encouragement to the Pentecostal Fellowship that met Friday evenings. Led by a young sergeant of remarkable ability and judgement, the group enjoyed singing, fellowship, and meaningful prayer. Also in the Pacific area, a Pentecostal missionary conducted a Pentecostal Renewal Workshop at Clark AB, Philippines, on July 27, 1974. Halfway around the world, two members of the Protestant chapel congregation at Wiesbaden AB, Germany, wrote in a 1974 Lenten Devotional Booklet: "Since joining a charismatic prayer and praise group, we have been moved to share the Good News of Jesus with people we might never have approached before." The impact of small groups and charismatic renewal at Royal Air Force (RAF) Bentwaters, United Kingdom, was carefully

expressed by the chapel historian in these closing words of a report:

> Institutionalized religion, worship and traditional Sunday Religious Education seem unable to compete with past successes, whereas person to person and small group religious endeavors appear to be the place to find profitable investment toward spiritual-people objectives.

Referring to charismatic renewal, the historian added that with the "kind, considerate but firm overall supervision/control of the chaplain team," charismatic renewal "has touched the hearts and/or minds of many outside the movement."[1]

A disturbing incident occurred at the Squaw Valley Spiritual Life Conference in July 1971. A charismatic group attending the conference recruited a special speaker to serve as an additional resource to the speakers already provided for the conference. The conference leadership was uneasy with this development, but the visitor departed when he was informed that all invitations for resource leaders were issued by the office of the Chief of Chaplains.[2]

Military members from Pentecostal denominations have traditionally been a part of Air Force Protestant chapel communities, and the chaplain force includes representatives of these denominations. This is probably one reason why the charismatic movement of the Seventies seems to have left fewer tracks among Protestants than among Roman Catholics in Air Force chapel communities. Nevertheless, some distinctly Protestant charismatic groups were formed. At the end of 1974, the Protestant chaplains at Minot AFB, North Dakota, inaugurated a weekly Pentecostal Charismatic Service. At McChord AFB, Washington, the Protestant Parish Council openly discussed and then unanimously adopted a new charismatic ministry, and soon a Wednesday Night Charismatic Prayer Fellowship was meeting with an average attendance of fifteen. The first step was for the McChord chapel staff to discuss the challenge presented by charismatic renewal and the chaplain most directly involved in the movement. The historian noted that "other chaplains were not threatened and were not defensive," and "it was determined that the movement could meet the spiritual needs of some of our people, and that it should be a part of our chapel program." After the parish council's action, representatives on the council were charged with educating their organizations in order to avoid misunderstanding. The result was a program "in which charismatic and non-charismatic worship, plan, and work together."[3]

Most charismatic groups in Air Force chapel communities appear to have been Roman Catholic or ecumenical in scope. In the United States, charismatic renewal in Roman Catholicism began in 1967 through the efforts of a small circle of seventeen students and lay faculty members at Duquesne University, Pittsburgh, Pennsylvania. By June 1974 the annual Conference on Charismatic Renewal at Notre Dame, Indiana, drew 25,000 persons; the 1975 conference was held in Rome at Pentecost. The 1976 Notre Dame conference attracted 35,000 persons. One observer summed it up in these words: "Vatican II turned the altars around; now it is time to turn the people around." Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops, gave the charismatics his blessing at the conference.

In 1972 a Catholic chaplain, Earl C. DeBlieux, organized the Catholic Pentecostal movement at Keesler AFB, Mississippi. He wrote that "renewal is spreading in the form of Prayer Groups from city to city all across the land. The promise of Jesus to send the Holy Spirit with gifts and power is happening. Just such a Prayer Group has been formed at Keesler." He added that the group met each Tuesday evening in Chapel 2 in the student area for songs, Bible readings, shared prayers, and celebration of the Eucharist, with everyone standing around the altar. "We just 'praise the Lord' for hours and hours," he wrote, adding that a Life in the Spirit Seminar helped lead members to baptism in the Holy Spirit.[4] On March 30, 1974 the Charismatic Pentecostal Prayer Group at Keesler sponsored a Day of Renewal in the Spirit, with emphasis on healing charisma; over seventy military and civilian persons from the Gulf Coast came to hear Father Robert Degrudis, well known for his healing seminars.[5]

In November 1972 a Charismatic Prayer Group began to meet at the base chapel at George AFB, California, under the guidance of two Catholic chaplains, Jerome D. Halloran and Robert E. Moffitt, who led a Life in the Spirit Seminar as an

introduction and preparation for this ecumenical prayer group. Sixty to seventy persons gathered each Saturday night for several hours of prayer. Chaplain Moffitt reported that "the Prayer Group seems to definitely respond to the needs of many of the people. The seminars keep it from being a haven for the superemotionalists and lunatic fringe."[6] A weekly evening Charismatic Mass was initiated there in the spring of 1974.

Bishop Raymond Lessard of the Diocese of Savannah, Georgia, visited the Catholic community of Hickam AFB, Hawaii, from November 3-8, 1976 and held discussions with members of the Charismatic Prayer Group. At Minot AFB, where Ch. Francis J. Walsh was Senior Catholic Chaplain, the Catholic Charismatic Group met each Tuesday night in 1976, with an average attendance of thirty-three persons. And at K. I. Sawyer AFB, Michigan, a Catholic charismatic study group was formed early in 1977.[7]

The Catholic parish at Travis AFB, California, sponsored a parish renewal in 1977 from March 27-30. Over one thousand persons attended the mission and heard the Rev. Luke Zimmer, a Sacred Heart father, pave the way for renewal with his sermons. After daily Mass, Father Zimmer blessed each individual; as he prayed over each person, many were filled with a great feeling of tranquility, sometimes falling down on the chapel floor. The intensity of the experience varied from one person to the next—from little or no tangible impact to being overcome with tears of joy.[8]

At Bitburg AB, Germany, Chaplain DeBlieux and two members of his parish discussed the Catholic charismatic movement with the thirty-six persons of the Catholic Parish Council late in 1973. At Rhein-Main AB, Germany, the Catholic charismatic group sponsored an all-night prayer vigil on August 15, 1976, the Feast of the Assumption, and a night of Eucharistic Adoration on November 6. During the first quarter of 1976 the group had received official recognition from the Catholic Parish Council and met weekly on Monday evenings, with ten to fifteen in attendance.[9] In 1978, Ch. Martin F. Foutz, Jr., of the United States Air Forces in Europe (USAFE) Command Chaplain's Professional Division helped formulate guidance and coordination for charismatic rallies and conferences in Europe. Procedures were established "to keep charismatic work within the province of the Headquarters United States Army Europe and USAFE Command Chaplain's program to avoid the emergence of a 'charismatic superchurch' in this theatre."[10]

A number of other Protestant and Roman Catholic charismatic groups were functioning at other Air Force bases as well. For example, Maj. Mel Hunneycutt provided quarters for the weekly charismatic prayer group's meeting at F. E. Warren AFB, Wyoming, in 1974; while at Goose Bay in 1972-73, one of the seven different weekly study groups for adults had a "Pentecostal cast" and was "given over to conscious openness to the Spirit in an ecumenical charismatic renewal."[11]

Some bases continued to have distinct charismatic groups for Protestants and Catholics, such as Bergstrom AFB, Texas, where both Protestant and Catholic parishes inaugurated charismatic services late in 1974. An average of ten Catholics met each Tuesday evening under the leadership of a Catholic layman from nearby Austin, while Protestant charismatics met one Sunday evening a month under the direction of the Rev. Dave Dyson of Elgin, Texas, who worked with Ch. James R. Price.[12] But more often the endeavors were ecumenical.

According to reports, the first ecumenical charismatic prayer group in the Air Force was organized at Beale AFB, California, in February 1970, with Ch. August C. Kilpatrick as founder. Beale became a training ground of sorts for other bases. The group sometimes grew as large as seventy members, but was quickly reduced to twenty by permanent duty changes and other moves. A core community of about five couples stayed at Beale in training and leadership roles until 1974.

The mission of the prayer group seemed to change in 1974-75 as it began sponsoring charismatic conferences at Beale and adjoining communities. The conferences attracted as many as twenty-five hundred people to the base for the three-day workshops and general sessions. The 9th Strategic Reconnaissance Wing provided television cameras and monitoring equipment so that the overflow crowd could be accommodated in the chapel annex. By 1979 at least five families had organized a covenant community on the base.

While they all lived separate lives, all responded when any need arose in the areas of money, clothes, food, or other possessions. They shared a common meal each week.

At Bitburg AB, Germany, an ecumenical Charismatic Fellowship was organized in May 1974, with thirty-five persons affiliated. By late autumn membership had grown to 110 (45 Catholics, 1 Orthodox, and 64 Protestants). Speaking in tongues was one of the fellowship's shared gifts. A group of airmen from this fellowship established a coffeehouse in nearby Trier which was open for counseling on Friday and Saturday evenings. Members were eager to tell of tottering marriages that were saved through Christ, of women on the brink of suicide because of frequent separations who were strengthened, of reformed alcoholics who "kicked the habit," of men who could not be faithful to their wives until they found Christ, and of lonely young service people who found warmth and acceptance in the fellowship. Some of the meetings were led by Chaplain DeBlieux of Wiesbaden AB, reportedly then the only Roman Catholic charismatic priest in USAFE.[13]

Ch. Robert T. Deming and layman Capt. Harry Peat conducted ecumenical "Life in the Spirit" seminars as introductions to charismatic renewal for people at Chanute AFB, Illinois, late in 1975. Fourteen attended the seminars, which were designed to "deepen their faith in Jesus Christ" and help them "yield to the action of the Holy Spirit in their lives."[14]

Ecumenical charismatic groups were found in Air Force chapels throughout the world. At Kunsan AB, Korea, a six week ecumenical course on the Holy Spirit met during May and June of 1974, while Pentecostal services were conducted each week by a Pentecostal lay leader. Catholic and Protestant Pentecostal services were held at U-Tapao Royal Thai Air Force Base, Thailand, in 1973, and during the same year a young couple at Eielson AFB, Alaska, led a charismatic group of young adults that "created . . . a sense of warmth and fellowship within the chapel community." During 1972 Chaplains Clinton E. Wendland and Eugene O. Nee arranged two ecumenical charismatic services at Holloman AFB, New Mexico, which were conducted by local Pentecostal clergy. Ch. Kenneth R. LaBone initiated Wednesday evening charismatic song services at McClellan AFB, California, in October 1974. Two months later the song services were shifted to Sunday evenings, and many young adults used this opportunity to engage in a ministry of prayer by the laying on of hands. A charismatic prayer group was meeting at Whiteman AFB, Missouri, in 1973. At Hickam AFB, Ch. William A. Sassman inaugurated a weekly ecumenical prayer healing service for the whole Christian community in October 1976. The Wednesday noon service of "The Laying on of Hands" became a regular event. In January of the same year, a program that was especially responsive to charismatic emphases was created at Norton AFB, California. Each Tuesday evening people gathered for interdenominational fellowship that featured group singing. Named "Liberty in the Lord," the program was a "bicentennial message in music," sponsored by the Full Gospel Businessmen's Fellowship International.[15]

Some charismatic endeavors were reported to include Jewish as well as Christian participants. "The overall (chapel) program was infused with renewed vitality, resultant, in part, from extensive interaction of the Charismatic Renewal Group," reported the historian from RAF Bentwaters. He added:

> For a significant period of approximately 3 weeks (from February 29 to March 29, 1976), a lady from Florida visited us here in England to minister for God. (With the concurrence of the Installation Chaplain, this group, representative and supportive of all *Christian* faiths and embracing Judaism, stresses depth surrender to God in Christ through The Holy Spirit.)

At Keesler AFB, a charismatic group of about thirty-five, "comprised of Catholic, Protestant, Jewish, students, permanent party, dependents, retired and civilian personnel," met each Tuesday in 1976 in Chapel 3 to engage in public prayer "for the good of the nation, national leaders, and those things of general interest to the group."[16]

A number of on-base charismatic conferences were conducted. Hundreds of base personnel attended a two-day seminar for lay persons interested in the charismatic movement at Offutt AFB, Nebraska, in April 1972. The Charismatic Fellowship of Pease AFB, New Hampshire, held a short retreat in the spring of 1974, while a Charismatic

Clinic at Dover AFB, Delaware, on April 7-9, 1974 featured the Rev. Del Storey of Twin Falls, Idaho, and Brother Panciatius Doudreau of Philadelphia, Pennsylvania, as speakers. A two-day charismatic conference at Loring AFB, Maine, in June 1974 resulted in a summer follow-up. Bitburg AB was the host of an Ecumenical Charismatic Conference which 350 persons attended on May 12-16, 1975. The Community Center Chapel at the USAF Academy, Colorado, sponsored a charismatic renewal weekend July 11-14, 1975. More than 750 people attended the four major assemblies. Over 100 persons attended the weekend family retreat sponsored in 1974 by the Charismatic Prayer Community at Scott AFB, Illinois. Bitburg AB hosted an Ecumenical Charismatic Week on April 26-30, 1976 under the theme "The New Spirit of '76." Each night fifty people attended; speakers included Ch. Virgil L. Schuelein of Bitburg AB, Germany, Chaplain Moffitt of Spangdahlem AB, Germany, Ch. Bryant R. Skipper of Hahn AB, Germany, an Army chaplain, and a civilian pastor.[17]

The Annual Beale AFB Charismatic Renewal Conference was held in January 1977. Its major goal was "to promote Christian unity in this area of California," and it included three general sessions and five workshops for more than sixteen hundred attendees. The conference was sponsored by the Beale AFB Protestant and Catholic Prayer and Praise Group; coordinators were three local Air Force persons.[18] MSgt. Richard R. Cooper, Lay Leader of the Prayer and Praise Group, indicated that the members met weekly in homes "for the purpose of committed Christian fellowship."[19]

Air Force personnel also participated in a number of larger charismatic conferences. Among them were the West Coast Conference on Charismatic Renewal in San Diego, California, which Chaplain Moffitt attended in August 1974, and the Annual European Charismatic Conference at Berchtesgaden, Germany, October 13-14, 1976, at which he gave the keynote speech ("Holiness is Wholeness") and conducted a workshop for the three hundred military persons in attendance. Eighteen people from Karamursel Air Station (AS), Turkey, attended the ecumenical World Conference of the Holy Spirit in Jerusalem on February 27, 1974, and nine from RAF Bentwaters attended the same conference in November 1976 while touring the Holy Land.[20]

The decade witnessed the spread of the charismatic movement across denominational and national boundaries. Lay persons and chaplains joined the fellowship of those seeking the excitement of spiritual power and renewal. They discovered both the ecumenical and international character of the movement. By the end of the decade the charismatic movement had grown to a major spiritual force that made its presence felt in a host of chapel programs around the world.

Abortion and Right to Life

While the charismatic experience frequently enhanced the personal aspects of faith, the issue of abortion raised other questions about the meaning of "person" and "personal." The issue focused on persons—individuals such as the mother and doctor—and the definition of the beginnings of life or of a "new person," called by some an "unborn child." In mid-1971, the "Air Force Abortion Policy" was announced in *TIG Brief* (a publication of the The Inspector General, Headquarters USAF). The article stated that "termination of a pregnancy in an Air Force hospital will be governed by the policy of the state in which the hospital is located." Pregnancies could be terminated "when medically indicated, or for reasons involving mental health," and ideally "this should be done before 20 weeks' gestation." The notice added that "the attending physician's moral, professional, or religious reluctance to perform abortions constitutes a lack of capability, just as would the lack of space or resources."[21] The issue gathered force on January 22, 1972, when the Supreme Court struck down restrictive state abortion laws. Several other applicable rulings were subsequently issued by the Court, and at times abortion became a major issue in electoral campaigns. Congressional law also limited federal funding for certain abortions.

In August 1973 the Air Force Systems Command *Chaplain's Newsletter* carried a long and vigorous editorial opposing abortion. "Suffering enough is involved if an abortion is really necessary to save the life of a mother," the author wrote, adding,

All the resources of family, church, and

> community are needed to comfort, sustain, and guide people in such a situation. But this is hardly short of sheer abandonment when the national community, through its highest tribunal, withdraws from a mother the minimal support communally guarding her personal integrity by holding her accountable for her choices and actions.

In its concluding sentences the editorial said that "even though the pregnancy of the Blessed Virgin caused no little emotional distress, she bore for us the One who bore our sins in His body on the tree."[22]

The 1974 Second Plenary Session of the Advisory Council of the Military Ordinariate gave special attention to the responsibilities of Catholic chaplains for the personal and theological dimensions of abortion and the Pro-Life Movement. Eighty-five Catholic chaplains gathered on September 17 in Berchtesgaden, Germany, to hear His Eminence Terence Cardinal Cooke, the Archbishop of New York and Military Vicar for Catholic personnel in the Armed Forces, address the issue. Ch. Paul F. McDonald of the USAFE Command Chaplain's Office organized this session.[23]

A number of informational seminars and panels were held in Air Force chapels on the issue of abortion. Thirty Catholic parishioners at Bitburg AB attended a Pro-Life Panel Discussion on February 8, 1974; the presentation by Dr. Bill Palma from USAFE Hospital, Ramstein AB, included slides. A Pro-Life Seminar at Hahn AB, Germany, in 1974 featured a panel of experts who shared religious, medical, and social insights. Films, slides, and graphic literature were used. Most participants favored the right to life, and the general consensus was that the meeting produced a continued respect for life, as well as a greater understanding of the inability of some persons to fulfill the high commitment involved in their Christian life choices. A local representative of the Right to Life Committee gave two presentations at Scott AFB early in 1974, and the Right to Life Affiliation of Kansas provided a representative for the Sodality-sponsored meeting on abortion at McConnell AFB, Kansas, in October 1974. The news release for the meeting announced that "many political hopefuls this year have used the abortion issue in campaigns. Here is your opportunity to see abortion as it really is and thereby make an informed choice at the polls later in November." Twenty-five Air Force people attended a Pro-Life Program sponsored by the Catholic Parish Council of Lackland AFB, Texas, in April 1975. At F. E. Warren AFB, where Ch. Frank A. Rice was installation chaplain, a panel composed of chaplains, legal, and medical personnel answered questions and discussed the issue on November 7, 1976. The Catholic bulletin at Edwards AFB, California, advertised local counseling services ("Adoption Not Abortion") in June 1974, while the Catholic bulletin at Eglin AFB, Florida, advertised the services of Life Incorporated, a Pro-Life organization.[24]

At Scott AFB, study led to action as the Blessing of Expectant Mothers was celebrated at all masses on August 24-25, 1974. After the women came to the altar area, the parish community joined in "asking God's blessing on those women and their unborn children." The blessing was repeated on January 5, 1975. Pro-Life was observed at the Catholic masses at Wheeler AFB, Hawaii, on December 1, 1974, and parishioners were able to add their names to the list of those rejecting abortion on demand as a part of legal/medical procedure. Ch. Maurice J. O'Connor, Senior Catholic Chaplain at Andrews AFB, Maryland, encouraged the Catholic Women of Andrews to attend the noon Mass on January 22, 1976 (the third anniversary of the Supreme Court's ruling) to demonstrate their support of the March of Life. Ch. Joseph W. Ariano celebrated a special Mass for forty people on January 21, 1977 at Griffiss AFB; the Mass was held in conjunction with a demonstration in Washington, D.C., by the Right to Life movement.[25]

Time and money were donated to the Pro-Life Movement, for the most part by Roman Catholic personnel. One parishioner from Bergstrom AFB worked two days a week at a local Pro-Life office in 1974. Mrs. Clarence Tjossem, active in the Bergstrom chapel program, was selected as Austin's Right to Life Mother for 1975. Catholic Youth at Keesler AFB raised several hundred dollars selling bumper stickers for Keesler and Gulf Coast Pro-Life projects in 1974. The Loring AFB Catholic parish designated an offering of $277 to the Right to Life Committee in 1977, and at Scott AFB "Roses for Life" were sold at all

Masses on Mother's Day. This annual project of the Southern Illinois Nurses for Life and the Belleville Area Right to Life Group netted $315. The first meeting of the Friends for Life convened in April 1975 at Torrejon AB, Spain.[26]

The Air Force was composed of people with many different views, and this divergency was sometimes represented in the chapel. For example, in 1978 the Jewish community at Wright-Patterson AFB, Ohio, held a seminar on abortion and religious liberty. This program featured Methodist minister Elsie McKennery, the coordinator of the Washington, D.C., chapter of the Religious Coalition on Abortion Rights. The congregation discussed the "Jewish side of the abortion controversy." But in 1977 at Little Rock AFB, Arkansas, Ch. John E. Suhoza, a Catholic chaplain, arranged a special seven-week program on the Billings Birth Control method in the chapel annex.

In 1978 Chief of Chaplains Richard Carr was asked to give his opinion on the impact of elective abortion funding restrictions and possible Air Force actions. He replied in a letter,

> We (Air Force Chaplains) concur with the proposal that the Air Force should facilitate the flow of information to members and their dependents whose lives are adversely impacted by the restrictions imposed on elective abortion funding. We also advocate rape/sexual abuse crisis prevention programs patterned after and improving upon programs of this type already existing in the Air Force and civilian communities.

On November 29, 1977, Chief of Chaplains Henry J. Meade attended a lengthy meeting at the Pentagon that dealt with the pregnancy policy at the USAF Academy and the rule prohibiting marriage among cadets. Among those attending were the Secretary of the Air Force, Superintendent of the Academy, Director of Personnel, Assistant Secretary of the Air Force for Manpower and Reserve Affairs, Judge Advocate General, Chief Surgeon, and General Counsel. Their purpose was to suggest which of four alternatives seemed best. The four options were: (a) revert to the former policy, which required dismissal and no reinstatement of a pregnant cadet; (b) maintain the recently revised policy, which allowed an eligible pregnant cadet to be reinstated after pregnancy was terminated by abortion or birth; (c) expand the revised policy to allow opportunity for commission through the Reserve Officers Training Corps (ROTC) or Air Force Officer Training School (OTS) for pregnant cadets who wished to marry and/or keep a child; and (d) allow limited marriage exceptions for cadets who became pregnant or caused pregnancy to occur. The Chief of Chaplains agreed with the principals at the meeting that the third alternative was the most appropriate, and the policy was subsequently rewritten. "The original policy," according to Chaplain Meade,

> left little choice to a pregnant cadet should she wish to remain at the Academy. Abortion was the only 'attractive' option. Now, there are many choices and options, the opportunity for counselling, and an appreciable period of time to put all into perspective. We all supported this position at the meeting.

While not directly connected with the abortion issue, the quarterly Adoption Clinic Workshop at Clark AB was organized to assist people who were interested in adopting Filipino children. Participants included representatives from the Department of Social Welfare in San Fernando, the Clark Hospital Registrar's Office, and the base Personal Affairs Office.[27]

Transcendental Meditation and the Occult

Two other subjects of individual interest in many parts of American society during the decade were religious meditation and the occult. Both areas were studied by some Air Force persons. Transcendental Meditation (TM) became a popular technique that reached well beyond the publicized classes offered at the Pentagon. The Aerospace Defense Command (ADC) *Chaplain's Newsletter* indicated in 1972 that TM classes had begun at Tyndall AFB, Florida. A year later at Plattsburgh AFB, New York, the president of the International Meditation Society in the North County Area, Peter Rousseau, spoke about TM as part of the chapel's outreach program. A publicity release stated that "there is nothing about TM that is in any way unconstitutional, undemocratic, anti- or pro-religious, or in any way contrary to the mission of the U.S. Air Force." The material also described the benefits of meditation for efficient performance, and pictured five officers who regularly practiced TM at Plattsburgh. At Webb AFB, Texas, the chaplains provided a seminar on TM in December 1975.[28]

A different note was struck at Dover AFB in 1976. The Military Airlift Command (MAC) Chaplains's Office described the innovative Inner Life Workshop offered there as "very effective and well received." Designed by Installation Chaplain Paul H. Wragg, the workshop involved about sixty-five people in four sessions. Chaplain Wragg reported that "one of the findings of this program is that contemplation (deep meditation or the Prayer of Silence) is an unknown discipline even though there is an extensive background in scripture and church history, Protestant and Catholic." He added,

> One of the spurs to this was my own experience in the area and the intrusion of an aggressive Transcendental Meditation program in the Dover area. As I realized the failure to have taught positive inner life disciplines in the Christian faith, we had a spiritual vacuum being filled by TM and other secular disciplines as well as charismatic activity.

Written material distributed at the workshops encouraged individuals to practice contemplation for twenty minutes at a time. Chaplain Wragg noted that while "you can't stop birds from flying over your head, you can keep them from building a nest in your hair." He wrote that Christian contemplation differed from TM and Relaxation Response since it "begins with God and has the expectation that God will meet you in the silence."[29]

In 1978 the office of the Chief of Chaplains replied to an inquiry from a member of Congress regarding the sponsorship, funding, and relative standing of TM in the Air Force. Acknowledging that the debate would continue as to whether or not TM is a religion or is religious in nature, the office responded that the Air Force chaplaincy had no intention of sponsoring TM.

The book *The Exorcist*, as well as the film that appeared in 1974, helped spark widespread interest in the occult. But even earlier, interest in demonology and the occult were making an impact on American culture and on Air Force chapel life. In 1973 at their regular Sunday meetings the Protestant Youth of the Chapel at Homestead AFB, Florida, were studying the Christian response to the phenomena of demonology and Satan worship. In 1974 Adlai C. Holler, Jr., a chaplain in Spain, conducted a five-session Christian evaluation of demons and devils, and about the same time, Ch. Meredith J. Thomas conducted a six-week evaluative course on the occult for more than sixty persons at Shemya AFB, Alaska.[30] These sessions considered the Christian response to demon worship.

Early in 1974, Ch. Daniel B. Jorgensen wrote an editorial for the *Beale AFB Space Sentinel* entitled "Exorcist." The installation chaplain suggested that

> the popularity of the book and movie, as well as the growing interest in occult and Satanism may be attributed to the unspoken fear that perhaps there may be powers of evil affecting our lives outside the control of man. Otherwise, how can one explain this or that strange happening?

He attributed the growing interest in the occult to "the old reliance on magic" as manifested in "fears of the unknown, a willingness to shift personal responsibility, and a disdain for the steady plodding required to gain scientific or religious truth." As a countermeasure he urged that "it is time to reaffirm man's unending search for truth," suggesting that "while it may not be as glamorous and promises no instant cures, the results will be more effective." Presumably some of the same thoughts and concerns surfaced in January 1977 when the Protestant Women of the Chapel at George AFB heard guest speaker Sandi Siefke discuss "Demonology."[31]

Even the inspectors who made regular visits to chapel facilities were influenced by society's fascination with the occult. Commenting on a recent inspection of chapel buildings at Castle AFB, California, one inspector commended the chaplain's section with these words:

> The chaplains have created an immaculate castle for their God to dwell in. They exemplify a true ecumenical spirit of ecumenism—they have driven the devil and his dirt far, far away.[32]

Most Air Force chapels were conduits for cultural and religious currents that stressed personal religious experiences and a deepened sense of personhood. Among the more significant of the currents were the charismatic movement, the abortion issue, Transcendental Meditation, and the occult. Our brief summary of the effects of these currents

on Air Force chapel communities is not exhaustive, but the available data shows that religious communities in the Air Force reflected trends in American society. This fact becomes even clearer when we broaden our perspective to include other social issues of the Seventies.

Chapter II

Broader Currents

In the Seventies an array of social, cultural, economic, and political forces in American society heightened sensitivity to two apparently contradictory realities: the finite nature of the human race, and the commitment to human worth. These realities lay at the basis of four major currents that affected Air Force chapel communities in many ways.

The ecological movement of the Sixties lost much of its impetus as it was incorporated into political and economic decisions, but ecology was not forgotten in some Air Force chapels. The parameters of the energy crisis became clearer as the decade passed, and more people recognized that there were limits to the world's energy resources. In the meantime, television and other media brought the problem of world hunger into the homes of millions with dramatic force, and drought and famine stirred Air Force chapel communities to share their resources with the hungry. The relative value attributed to the environment, energy, and food seemed to escalate in view of shortages; discussion of these subjects affirmed the worth of human beings who depended on all three of them for survival.

Possibly the most powerful social undercurrent of the decade was the growth of what was variously called "women's liberation," "the women's movement," "women's lib," and "feminism." This movement sought to reinforce society's recognition of the value and worth of women as persons rather than role-models. It was welcomed by some, rejected by others. Chapel programs reacted to the movement in various ways, and female chaplains appeared on the roster of active duty Air Force chaplains for the first time.

Ecology

As the decade opened, the Air Force created an award to recognize the outstanding efforts made by installations in the conservation of natural resources and environmental protection. The Gen. Thomas D. White Environmental Protection Award was established in 1971.[1]

In 1972 Installation Chaplain Benjamin H. Walters of Hurlburt Field, Florida, organized a God in Nature Conference which attempted to "awaken and reawaken in parishioners and the local and civilian community our relationship to God as creator and sustainer," and to stimulate these persons "toward a positive response to our responsibility as members of God's creation for a better environment." Some 500 persons participated in the conference; high school and college youth showed a remarkable interest, and local citizens, civilian clergy, and others wrote letters of appreciation.[2]

Ecology Sunday was observed at RAF Greenham Common, United Kingdom, on May 2, 1976. These exchanges were part of the responsory reading:

> *LEADER:* And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth." And God saw that it was good.
>
> *ALL:* And man said, "We must accept the cost of oil slicks upon our oceans and DDT spray on our birds, but what's more important, the economy or a bunch of small animals?"
>
> *WOMEN:* And there will be a silent spring.
>
> *ALL:* And let us dump our refuse into the waters. We cannot give up the convenience of our "disposables."

The same service was used at Ecology Sunday on

June 12, 1977 at Castle AFB. And that same year in Arizona, Ch. Thomas P. Sandi and thirty Catholic teenagers from Davis-Monthan AFB went to Sabino Canyon under brilliant January sunshine to pick up nearly a dozen sacks of trash and junk.[3]

Energy

The most pressing ecological issue of the decade was the energy shortage. As a prime user of energy, the Air Force set out to cut consumption and sensitize personnel to energy conservation. Chapels felt some direct effects of the energy crunch.

According to an Air Force announcement in 1974, the Department of Defense accounted for about 2 percent of the nation's total energy demand and was consuming about 3.4 percent of the nation's petroleum usage each year. Because of its heavy use of aircraft, the Air Force consumed nearly 2 percent of the total U.S. petroleum demand. The Inspector General urged commanders to make "an equally conspicuous effort to not only reduce energy consumption, but to take positive actions on improving consumption efficiency in the future."[4]

Later in the decade, in a letter to commanders of major commands and separate operating agencies, Gen. David C. Jones, Chief of Staff, urged commanders to "search for more efficient ways to reduce energy consumption while maintaining force readiness." He added,

> Since the Air Force is the largest energy consuming activity within the Federal Government, it is imperative that our efforts set the pace for this national energy effort. We have already taken many of the necessary steps toward an effective conservation program and have achieved dramatic reductions in our total energy consumption since FY 1973. Our efforts, however, cannot slacken because of our previous successes, but must continue at a high level.[5]

Some shortages of gasoline developed in the United States in the summer of 1972, and again the next summer gasoline supplies dwindled and were sometimes inadequate. Energy shortages reached high proportions in 1973, especially in Western Europe and Japan, when Mideast nations placed an embargo on oil shipments to the United States and several other nations after the Arab-Israeli October War. On January 6, 1974 the entire United States was scheduled to go on daylight savings time for two years as an energy-saving measure. In December 1973 Congress prohibited the distribution of federal highway funds to states that lacked a fifty-five mile per hour speed limit law. Despite the fact that the winters of 1973-74, 1974-75, and 1975-76 were relatively mild, statistics in March 1976 showed that for the first time in history the nation imported more oil than it produced.[6]

The chapel at Hahn AB, Germany, seemed to be particularly hard-hit by the energy crunch in 1973. The crisis struck suddenly and without warning. In the summer of 1973 the Bible School used a novel bus program to boost attendance; six routes visited thirty of the larger villages where military families lived. For the next three months as well, this bus program brought sizable attendance increases to the Catholic Christian Doctrine (CCD) and Sunday school programs. "Certainly things were just beginning to move in a big way when suddenly they were not moving at all," the chaplains reported. The bus program was cancelled. Since people were forbidden to drive on Sunday, church school was changed to Saturday, but this proved impractical since families used this day as a "catch up day." The early days of the driving ban took its toil on the entire chapel program. Even after the ban was lifted the busing program could not resume because of fuel conservation standards. But eventually the attendance at Sunday classes averaged as many as before the ban.[7]

At Rhein-Main AB, 500 Advent brochures were distributed during the driving ban in December 1973. Installation Chaplain William J. Vaughn and his team designed the pamphlets for use by Protestants and Catholics in their homes, since Sunday chapel worship was impossible. At Bitburg AB the government's imposed ban on weekend driving lowered chapel and religious education attendance about twenty percent during December 1973.[8]

The lead editorial in the January 1974 *Chaplain Newsletter* referred to "an energy crisis that is very real and expected to be of long duration." Chief of Chaplains Roy M. Terry listed possible ramifications of the crisis: reduced travel by the headquarters staff and command chaplains, curtailment of the USAF Chaplain Conference and Career Devel-

opment Institutes, effects on the "week-ending life style" and family life, and the rescheduling of chapel activities. The amount of travel by the Chief of Chaplains and his staff apparently was reduced in 1974. The number of team visits by Chief of Chaplains Henry J. Meade and the Deputy Chief, Thomas M. Groome, Jr., and the number of staff members who regularly accompanied them, were cut in 1974, and the Chief was unable to invite some endorsing officials to accompany him on visits.[9]

A number of Air Force chapels reported that the energy crisis impacted on their programs in 1974. At Hickam AFB the chapel reduced the number of monthly bus requests from an average of six to one, and "volunteer drivers who cooperated in the last quarter of calendar year (CY) 1973 hesitated during the January-March quarter in 1974 because they no longer were able to purchase gas sufficient for their own needs." According to Ch. Ralph A. Aschoff, installation chaplain at San Vito Dei Normanni AS, Italy, the Sunday driving ban imposed throughout Italy early in 1974 forced the transfer of Roman Catholic masses and Protestant worship to Saturday, and the same was true for CCD and Sunday school classes. Worship and religious education attendance did not fall appreciably with these changes, but when the ban was partially lifted in March 1974 to permit Sunday driving according to even or odd terminal digits on a car's license plates, the number of absentees rose appreciably. "The reason was that families close to permanent change of station (PCS) moves went sightseeing . . . on those weekends when it would be possible for them to travel." While the total ban was in effect, off-base personnel and their families came to base early and left late on Saturday; worship and religious education were followed by movies and sports events. Choirs also practiced on Saturday afternoon. People boasted that their families were having Sunday dinners together again, and reduced driving brought a drop in air pollution. "Some hoped that the total ban would continue because Sunday was really a great day, a day of rest, no noise from the idiotic operation of cycles and souped up drag racers." Finally, on the last day of April the ban was totally lifted in Italy, but the rationing of gas apparently had a permanent impact on the chapel. People who drove American big cars "needed all their gas allotment to get to and from work. They could not afford, gas-wise, to participate in midweek Lenten Devotions or weekday chapel programs."

The Sunday driving ban caused a grave theological problem at the base when the Church of Christ, an off-base church group, would not agree to the switch of services to Saturday. These people approached the chaplains for a conference "about the 'unbiblical' things we were foisting on the people." The chaplains indicated that Saturday worship was the only alternative for those Protestants who wanted to worship in English, while Roman Catholics could attend Mass in any of the towns or villages. The chaplains did not convince the spokesman for the Church of Christ, although the church members decided to meet for study and singspiration but not for "sacrament worship," which could only be performed on the first day of the week, not the Sabbath.[10]

At Griffiss AFB the energy crisis dramatically affected the religious education program. On very short notice the primary religious education facility was closed and base bus service on Sunday morning was terminated. Chaplains and lay personnel finally located new quarters, and the decline in attendance was less than anticipated. To keep attendance up, the chaplains offered a series of adult electives in religious education while the children's classes met.[11]

At Lackland AFB, Chapels 3 and 5 were restricted to weekend services and activities to save energy during the last half of 1974. This practice became standard during 1975 and 1976. In addition, the Catholic Folk Mass was moved from Forbes Hall to Chapel 6 in April 1975 to conserve energy. In 1976, Chapel 6 was added to the list of "weekend facilities" as well. Representatives of San Antonio City Public Service conducted two training sessions on the energy situation and energy conservation for the chapel staff in 1976. Sheppard AFB, Texas reported early in 1975 that a number of energy conservation measures had been taken, including the elimination of all electric space heaters, adjustment of thermostats, cutting back to minimum security lighting, banning exterior Christmas lights in 1974, and providing very minimal hallway lighting.[12]

The severe winters in 1976-77 and 1977-78

caused additional problems for some chapels on northern bases. At Wright-Patterson AFB the energy crunch forced a local public school to lower its temperature on weekends in the fall of 1975, and since the chapel was using this facility for some Roman Catholic religious education classes, the classes had to be moved to on-base facilities. The severe winter of 1977 had many adverse effects on the chapels at Wright-Patterson. Heavy snowfalls and sub-zero temperatures reduced attendance at many Sunday services. Base civil engineers were called weekly for over a month to thaw water pipes that froze in the Chapel 1 Support Center, Building (Bldg.) 230, and in religious education Bldgs. 231 and 236. Shrubbery at all three base chapels was damaged by freezing, and exterior paint was cracked and weathered more than normal. At Tinker AFB, Oklahoma, January 9, 1977 was such a snowy Sunday that for the first time in memory, the Sunday morning Protestant service was cancelled.[13]

Shortages in natural gas supplies continued to affect some chapel programs. At Dyess AFB, Texas, parts of the base, including the chapel, were closed down on Monday, January 10, 1977, to conserve critical gas supplies for heating. A natural gas shortage in Virginia brought a sharp curtailment of chapel activities at Langley AFB, Virginia, in January and February 1977. At the commander's order, on January 21, 1977 Installation Chaplain Preston C. Brown, Jr., cancelled all chapel activities except Saturday and Sunday services. Chapel 1 facilities at Dover AFB, Delaware, were closed on January 21, 1977 as part of the base-wide fuel oil conservation program. The chapel was reopened a week later, and in the interim services were cancelled or moved to Chapel 2.[14]

In 1977 A. Eugene Steward, head of the Budget and Logistics Division in the Chief of Chaplains' office, reported that chapel facilities were being constructed with built-in energy conservation features. The chapel under construction at Hickam AFB was being fitted with a solar hot water system, and the chapel completed in mid-decade at Kelly AFB, Texas, had a central control panel to regulate heating and cooling in all parts of the facility. He also indicated that all religious facilities (chapels, offices, religious education buildings) had zone systems so that heating and cooling could be controlled for a limited area.[15]

Hunger

The Seventies were marked by a world-wide concern for adequate food supply. Dramatic shortages were evident by 1972. Drought invaded whole continents, and there was a decrease in food production in the USSR, the People's Republic of China, India, and parts of Africa and Southeast Asia. The total world production of cereals decreased four percent, and in 1974 the world's grain stocks held a mere 89 million metric tons, about half of the 154 million metric tons of 1961.[16]

Some Air Force chaplains and chapel communities did not have far to look to find hungry people who needed help. Chaplains at DaNang AB, Republic of Vietnam, reported that during three months in FY 1972 as many as four hundred thousand refugees emigrated to DaNang from northern provinces that were overrun during a recent offensive. Chaplains and chapel congregants exerted maximum effort to assist the refugees and other displaced persons. The chapel accepted donations to help purchase rice and flour for the more than ten thousand loaves of bread needed each day for refugee centers throughout the area. The Protestant and Catholic chaplain funds at the base provided nearly $900 to missionaries and Vietnamese military chaplains working with the refugees. In addition, a truckload of milk was obtained and delivered to refugee camps near the base.[17]

Military Training Center Chaplain Wesley J. Buck and his staff at Lackland AFB ferreted out a different kind of hunger need in 1973. Cooperating with the San Antonio Council of Churches, the chaplain's staff and the junior officers' council conducted an annual milk project for hungry babies. According to hospital authorities, about sixty babies suffering from malnutrition entered two local hospitals each month. In 1970 the Lackland drive contributed two months' milk supply for this feeding program. Base chapels were depositories for canned milk and monetary donations. In 1973, 67 cases of canned milk, and money for another 307 cases, provided a nine months' supply. The drive continued throughout the decade.[18]

During 1974 at Kunsan AB, the Catholic chaplain organized a group of men to build a piggery at the Good Shepherd Vocational School located nearby. Presumably the fattened pigs were slaughtered for food. After 1965, McConnell AFB, Kansas, and many other base chapels had a program to assure that no base family would go hungry during the Christmas season. In 1972 thirty-six family units cashed checks totaling $830 at the base commissary. Ladies from the Protestant and Catholic women's groups at Kingsley Field, Oregon, helped the local Salvation Army deliver hot meals to senior citizens in 1975 under the direction of Installation Chaplain Paul L. Stanley. At Keesler AFB a dozen organizations and agencies received chapel gifts and donations in the last half of 1974, including about eighty-four hundred pounds of food, one thousand pounds of clothing, six hundred pounds of toys, and nearly $3,700 in cash. The chapel at Davis-Monthan AFB assisted the Community Food Bank, Inc., of Tucson by encouraging Sunday school students to bring canned food and cereals on Palm Sunday in 1976.[19]

There seemed to be a growing sensitivity to world hunger in chapel communities in 1974, partly because of Africa's massive drought. The wing chapels at Yokota AB, Japan, where John F. Richards was installation chaplain, raised $6,000 for African Famine Relief. At Lajes Field, Azores, the Protestants designated an offering in September 1974 for the relief of starving people in Ethiopia. A Protestant Parish Hunger Banquet was held at the USAF Academy Center Chapel during Holy Week 1974. This banquet of pretzels and water culminated a three-day Hunger Workshop at which Rev. Melvin Witt, retired USAF chaplain and Executive Director of Lutheran World Relief, was the resource leader.[20]

One of the earliest chapel-supported Walks for the Hungry occurred at Whiteman AFB in the spring of 1974. The Protestant Youth of the Chapel's effort netted $1,700 for the Sahel region of South Africa. Ninety young people from Whiteman and Knob Knoster, Missouri, filled out "sponsor sheets" to keep account of miles and money. The ten-mile walk included two rest stops according to Ch. Don Downing, project officer.[21]

Chief of Chaplains Meade addressed the tragedy of world hunger in the lead editorial of the February 1975 *Chaplain Newsletter.* "To starve to death in a world which has the capacity to feed all of its people," he wrote,

> must be one of the most futile and terrible ways of dying. . . . To be hungry—to starve—is a constant fact of life to hundreds of millions of persons in the world today. . . .
>
> World hunger is an enormous problem that will not get better soon. Is there anything that we can do to help hold back in even a tiny way this brutal and overwhelming tide of hunger? I think there is. In the name of humanity, we must search for imaginative and wide-ranging ways to share our abundance with those who have no hope without us.

He then shared with readers a project of the Catholic youth at Spangdahlem, Germany. The group, nicknamed "Blue Banana," set a day of fasting on the weekend before Thanksgiving in 1974. They asked adults to sponsor them individually throughout the twenty-four hour fast period at one dollar an hour. Twenty-nine of the forty-five teen starters completed the twenty-four hours; twelve adults joined them, as well as ten members of Single Catholic Adult Types (SCATS). The fast period included a number of experimental activities; the Social Actions Office provided simulation games to help the teenagers vicariously experience the complex causes of hunger and poverty. When the fast ended, the Ladies Sodality feted the participants with a special banquet. Every third guest received either a small bowl of rice, a small pancake, or a chicken dinner, to test the participants' willingness to share. Installation Chaplain Angelo T. Acerra reported that $1,500 was raised for the Campaign for Human Development, but the participants also received many benefits.[22]

This type of twenty-four hour fast was widely used to help young people in Air Force chapels grapple with world hunger. Eighteen Protestant Youth of the Chapel at Castle AFB, together with Ch. Edward A. Beckstrom, held a twenty-four hour fast in the spring of 1975. Thirty-nine persons joined an ecumenical effort in 1975 at Bergstrom AFB, under the guidance of Chaplains James E. Price and Conan P. Mawhorr. The fast raised nearly $800 for hunger relief. At Webb AFB, where Jimmie D. Baggett was installation chaplain, the Protestant Youth of the Chapel had a twenty-two hour hunger-thon in November 1976. Nearly forty

young people joined a twenty-four hour fast at Hickam AFB in January 1977, under the leadership of Ch. William S. Schuermann. On the next Sunday, Youth Sunday, the young people conducted the services and talked about world hunger. The effort raised nearly $2,000 to feed hungry people.[23]

Under the direction of Ch. Andrew J. Tibus and Project Officer Sgt. James Peterson, the Youth of the Chapel at Carswell AFB conducted project Manna Mania for seven days late in 1975. Some fifty-five youth collected over seven hundred nonperishable food items for the Worth Hills Community Action Agency in nearby Ft. Worth, Texas. Joined by their advisors, they also spent one day fasting and distributed over one thousand pamphlets on hunger.[24]

Other chapel groups became more fully involved in the hunger issue as the decade progressed. During the first three months of 1975 the Roman Catholic and Protestant congregations at Loring AFB instituted an awareness thrust on the problem of world hunger. Study groups were organized during Lent, and on-the-scene learning was readily available since Loring was said to be located in the second poorest county in the United States. Tickets for the special poverty supper were sold only to those who would eat a thirteen-cent meal (a daily food budget for many persons), while proceeds from the supper were distributed to the poor. A twenty-four hour fast from solid foods extended from 9:00 a.m. Good Friday until 9.00 a.m. Holy Saturday, and sponsors pledged monetary support. The supper and fast netted over $1,600 for world hunger. At Bergstrom AFB a three-hour ecumenical Symposium on Hunger was held in 1976, and a Hunger Seminar met at Dyess AFB in the same year. After a morning of films, discussion, and a presentation by members of a tactical air warfare squadron that had recently supported a State Department mission in North Africa, the group at Dyess decided to address local problems by collecting trading stamps, coupons, and soup labels. It also agreed to support the Meals on Wheels program, the Senior Citizens Center, and a local Methodist project throughout 1976. Thirty-nine women attended the seminar directed by Ch. Everett E. Gerdes. The Easter Sunday services provided over $1,800 in designated offerings for world hunger.[25]

Contributions flowed to many groups from chapel congregations as sensitivity to the problem of hunger increased. "Bread for the World" was the topic considered by the Protestant Women of the Chapel at Torrejon AB, late in 1976. This sensitivity training made a powerful impact and helped raise contributions for hunger. To gather offerings, many Protestant congregations used plastic Love Loaves that were broken open on the designated Sunday, while Roman Catholic parishes often used the Rice Bowl program. The two congregations at Dyess AFB used these programs in their 1977 Lenten season, collecting a total of $1,337 for World Vision, Share Our Surplus, and Catholic Relief Services. The Catholic parish at Elmendorf AFB, Alaska, opened Operation Ricebowl during Lent in 1976 with an evening meal of soup and crackers. The program provided $1,400 to starving people in earthquake-ravaged Guatemala. Protestants and Catholics at Iraklion AS raised nearly $1,000 during Lent in 1976 for world hunger; the effort included a special sacrificial meal each Wednesday. At Naha AB, Okinawa, Ch. Harland R. Getts reported that Catholic Chaplain Philip E. Halstead opened Operation Rice Bowl on the first Sunday of Lent by lining the communion rail with seventy genuine Japanese rice bowls. He invited each family to join in prayer, fasting, and almsgiving, and to contribute savings or cost of meals to the rice bowl as an offering. On Easter Sunday the children poured the offerings into a large punch bowl—nearly $400. At Peterson AFB, Colorado, the ecumenical Love Loaf offering yielded more than $2,000 for relief of world hunger in April 1977. Chaplains Guy T. Gervais and Bob A. Chaffee, project officers, reported that the 1976 offering consisted of several $100 bills, 6,425 pennies, 853 nickles, and 823 dimes.[26]

The office of the Chief of Chaplains played a significant role in alerting Air Force chapel communities to the needs of the world's hungry. In 1975 Chief of Chaplains Meade's editorial appealed for cooperation. A year and a half earlier, Chief of Chaplains Terry penned an article in the *Chaplain Newsletter* that described the horror and despair that plagued the drought- and famine-stricken sub-Sahara region of West and Central

Africa. The Chief asked for funds to pay for the high protein foods, vitamins, and antibiotics that were urgently needed, closing his article with the simple plea: "I share my concern for these persons with you." A number of chapel congregations responded, including the Catholic parish at Barksdale AFB, Louisiana, which forwarded $550 for Sub-Sahara Relief in 1974. Protestants at McGuire AFB, New Jersey, contributed $800 to a World Hunger Appeal early in 1975, and the Catholic offering for February 16, 1975 at Kirtland AFB, New Mexico, a sum of $1,200, was earmarked for Bread for the World.[27]

During FY 1974 the Catholic account of the Air Force Chaplain Fund, a fund operated by the office of the Chief of Chaplains with receipts from all base chaplain funds, contributed $75,000 to the Campaign for Human Development, an effort to assist poor and hungry persons in the United States. Substantial sums followed, and the campaign eventually received over a quarter of a million dollars.[28]

All offerings collected in Protestant worship services at Air Force bases on Palm Sunday of 1975 were designated for world hunger. A special bulletin insert was designed by the USAF Chaplain Board and widely distributed. Nearly $55,000 was collected and sent to denominations with chaplains in the Air Force, with the suggestion that the funds be used to alleviate world hunger. In 1976 the Chief of Chaplains once again designated Palm Sunday as a time to gather offerings for world hunger. The 80,000 bulletin inserts distributed in Protestant services pictured a piece of chicken, a hamburger, fries, and a drink—an average meal for many Americans, "but . . . a feast for hundreds of thousands of hungry people throughout the world." The Air Force Chaplain Fund matched the $52,000 offering, and the total was again distributed to denominations with the request that it be used for hunger relief. In addition, the Air Force Chaplain Fund made other direct grants from the Protestant account to agencies concerned with poverty and hunger: $20,000 to Bread for the World, $6,000 to Church World Service, $6,000 to World Relief Commission, and $6,000 to World Vision. The Palm Sunday offering for hunger was becoming a tradition.[29]

In 1978 a special edition of the USAF Chaplain Resource Board's *Chaplain Resources* offered a number of resources on world hunger. One article recounted the experiences of the chapel community of Langley AFB on Thanksgiving Eve 1977. Ch. Charles D. Cottrill arranged a Hunger/Austerity Awareness Worship-Meal in the chapel annex, which had been divided into three areas to reflect three different world regions and food supplies. As the families arrived they placed their covered dishes on a table to be "priced," and then they were assigned to one of the "worlds." Each family received "money chips" to buy dinner, but the number of chips depended on which "world" they were in. After "buying" what their chips allowed, the families retired to their "world" to eat. "First" and "second" world families were encouraged to visit the "third" world to see what help they could give. After the meal the group watched the film "Rich and Poor" without sound. This was followed by a period of reflection, during which the families recounted their feelings and experiences. An informal service, complete with a large "Love Loaf" baked by one member, ended the evening as the chaplains concelebrated communion. More than $1,000 was contributed to CROP, a relief agency, and many expressed a growing concern for world hunger.[30]

Women

In 1972 the sex ratio of the United States population was 100 females to every 95.6 males.[31] But according to some women, females continued to suffer appreciable inequity despite their numerical superiority. Some argued that things were not much different than in the Middle Ages, when an occasional theologian argued that a woman had no soul. By 1970 the women's liberation movement had become a major force in the United States and some other countries. Variously called "women's liberation," "women's rights movement," "the women's movement," and "feminism," the movement sensitized people to the social, economic, and political restraints on women that some persons wanted removed.

Things were changing rapidly. In 1970 the U.S. House of Representatives passed the Equal Rights Amendment to the Constitution. The Senate passed the legislation in 1972, and the amendment went to the states for ratification. At one point

more than thirty state legislatures had approved it. Its relative value was widely debated inside and outside of Air Force chapel communities. In 1972 the UN General Assembly proclaimed 1975 International Women's Year, and a large international conference met in Mexico City. When the Pope canonized Elizabeth Ann Seton as the first American saint, special Masses at George AFB and other Air Force installations commemorated her legacy on the day of canonization, September 14, 1975, which was also declared Mother Seton Day by presidential proclamation. At the Indianapolis "500" in 1977, speedway owner Tony Holman opened the Memorial Day race with these memorable words: "In company with the first woman ever to qualify for Indianapolis, gentlemen, start your engines." That woman was Janet Guthrie.[32]

The Air Force moved quickly to eliminate vestiges of sexual discrimination and to use the skills and potential of women more fully. "WAF (Women in the Air Force) Is An Anachronism," a *TIG Brief* headline declared in 1972. The article reported that "WAF denotes a separate women's corps (as in the Army), which is not the case. The term also might suggest that women are in an auxiliary status in the Air Force." Three years later *TIG Brief* announced that WAF squadron sections would be eliminated by December 1975, since "the duty commander will be fully responsible for women assigned to his or her unit."[33] The number of women in the Air Force rose from 12,265 in mid-1969 to 39,000 in mid-1977, an increase from 1.4 percent of the force to 6.8 percent, while the force's overall strength was decreasing. Women were admitted to the Air Force Academy in 1976. A major study in 1977 suggested that as many as 369,000 officer and enlisted positions in the Air Force could be filled by women.[34]

Except in two instances the basic chaplain regulation, Air Force Regulation (AFR) 265-1, eliminated sexist language when a thorough revision was published on February 20, 1974. However, in paragraph 16(a) the regulation indicated that "he (the senior airman) is responsible to the senior chaplain assigned," and in describing auxiliary chaplains in paragraphs 19(b) and 19(b)2, the regulation referred to "civilian clergymen" and "these clergymen." But these minor slips were certainly less sexist than a practice described in a chaplain briefing at Ubon RTAFB in 1971. "Occasionally the chaplain will ask one of the WAF officers assigned to come along to take coffee, sweet rolls, and soft drinks to give to the men" at security and sentry dog posts, the briefing indicated.[35]

At Loring AFB in 1972 the base commander requested that two chaplains, including one moderator, participate in a series of four seminars for members of the WAF Squadron. The Social Maturity Seminars offered professional assistance to young enlisted women in the development of mature value systems.[36] In 1973 at the USAF chapel at Ramstein AB, Germany, a full-fledged campaign against discrimination used the motto, "We Have Changed Laws, Now Let Us Change Hearts." In an ironic twist, individuals were invited to sign a pledge that read in part: "I am an American. I believe that all men are brothers . . . I decry discrimination of every single kind. . . ." Signers agreed to wear a black and white heart throughout 1973 as a sign of their commitment to changing hearts.[37] Apparently the overt sexism of the materials used in this campaign for "brotherhood" escaped the attention of the designers.

One of the most visible evidences of increasing emphasis on the capabilities of women was the inclusion of women in the USAF chaplaincy for the first time in history. The only female chaplain in the Air Force undoubtedly felt a bit lonely in mid-1974, although two other women professionals were serving in the Veterinary Corps, three in the Medical Services Corps, four in the Medical Corps, and one hundred sixty-nine in the Biomedical Sciences Corps; in 1974 there were three thousand commissioned women in the Nurse Corps, twelve hundred women officers, and a total of 13,400 enlisted women.[38]

At the 1973 USAF Chaplain Conference at Lowry AFB, Chief of Chaplains Terry introduced the first female Air Force chaplain to the assembled chaplains immediately after the Chief of Staff finished his address. Ch. Lorraine K. Potter, an American Baptist, had been given the oath of office by Chaplain Terry on September 27, 1973, and she entered active duty on November 7, 1973. "Once people get over the initial shock of having to sit down and talk to a woman, our conversations are very open and constructive," Chaplain

Potter reported while serving at Osan AB in 1975. Among other tasks at Osan she conducted services and visited isolated sites attached to the 51st Composite Wing. Installation Chaplain John R. Ellis later reminisced about his Osan staff of two Catholic chaplains, one Black chaplain, and one female chaplain, which he called "the most effective staff I've seen anywhere." He indicated that at first there was some resistance to Chaplain Potter, but "she was able to present the Gospel in a unique way wh.ch touched hearts and our chapel attendance tripled." He added that

> she performed every duty expected of a male chaplain, including visiting men and women flying or working on aircraft, long trips to sites scattered over South Korea which were accessible only by helicopters, jeeps, or four-wheel drive heavy duty vehicles, counseling, marriages, and all duties expected of a chaplain.

Writing in 1977, Chaplain Ellis added that "my greatest need (here at Davis-Monthan AFB, Arizona) is a female chaplain," noting that "I've asked the Chief of Chaplains to assign one here."[39]

In the spring of 1976 the USAF Chaplain Board provided a staff study for the office of the Chief of Chaplains in response to the question, "How many female chaplains does the Air Force need?" The study reported that two female chaplains were on extended active duty, and that some denominations did not have female clergy. It concluded that the Air Force may encourage denominations with female clergy to actively recruit them for service as chaplains, but "it would be improper and discriminatory to set quotas for female chaplains or to arbitrarily set about recruiting a given number of female chaplains for active duty." It recommended that quotas for female chaplains not be established, that denominations that ordain female clergy retain the decision as to how many female chaplains should be endorsed, and for as long as some churches did not fill their quotas, to "accept minority clergy, including women, 'over quota.' "[40]

By mid-1977 the Air Force had four female chaplains, including Ch. Sherryl E. Michaelson, recently assigned to Charleston AFB, South Carolina, for initial duty. Chaplain Michaelson was writing a book on feminist theology from the evangelical perspective. She said that female chaplains "feel a special sense of responsibility to be very good at what we do. What we do and what people think of it will affect what future female chaplains try to accomplish."[41]

In 1976 Deputy Chief of Chaplains Thomas M. Groome, Jr., offered some pessimistic comments on the question of recruiting female chaplains. "It's no secret that the people who control the spigots and all the endorsing agents are all male, and I don't think they are going to be terribly enthusiastic about sending a female," he said. The chaplain candidate program was used as one way to overcome this problem.[42]

By 1977, Ch. Sharon M. Freeto was a three-year veteran. Stationed at Keesler AFB, she reported that "only once in three years has anyone come into the office and refused to see me because I was a woman." But she recognized that "there is still something in many of our male (chaplain) colleagues that is threatened by a competent woman."[43] Chaplain Freeto served on active duty with Chaplains Michaelson, Potter, and Linda E. Jordan. Ch. Gloria J. Orengo entered active duty in 1977, followed by Ch. Karen T. Chrisley in 1978. Ch. Juanitaelizabeth Carroll was the first black female to enter the active duty chaplaincy.

The admission of women to the USAF Academy in 1976 was a momentous event. One hundred thirty of the 157 women who entered completed the first year. Their first semester grades were slightly higher than their male classmates', and a smaller percentage dropped out.[44] But the academy and its cadet chapel program had to make a number of changes to accommodate the women. USAF Academy Command Chaplain James E. Townsend reported in the spring of 1976 that a number of preparations were underway for this first group of female cadets. Programs, panels, sermons, and personal counseling were aimed at building an attitude of acceptance among the male cadets and staff. "Many of the young men were reluctant to see women here as cadets and based their arguments on passages from the Bible," Chaplain Townsend reported. He added that the chaplains' goal was "to allow these individuals the room to accept women as equals and to maintain their faith in the Bible as the root of their spiritual life." The chaplains also participated in the training of the female Air Training Officers who would be the training cadre for the women cadets. The small

number of these officers participated as a group in interfaith services, rotating chapels and chaplains. The chapel's music and choral program was also readied for the influx of female cadets. The Protestant Cadet Choir, Catholic Cadet Choir, Jewish Cadet Choir, Protestant Folk Choir, Catholic Fourth Class Cadet Choir, and Cadet Chapel Gleemen were scheduled to become mixed choirs during 1976 when a sufficient number of female cadets allowed a balanced sound to be maintained. The Cadet Chorale remained all-male.[45]

Women also gained higher visibility in other Air Force chapel programs. Sherri Presar, an active member of the Protestant congregation at RAF Upper Heyford, United Kingdom, and a Sunday school teacher, was selected as USAF Wife of the Year in 1974. At Pope AFB, North Carolina, the Protestants observed Laywoman's Sunday on October 20, 1974; three women delivered mini-sermons on "Christ Is the Answer," nine others conducted the service, and five served as ushers. Rhein-Main AB also celebrated Laywoman's Sunday in 1974; the Protestant Women of the Chapel's Scriptural Choral Group provided music for the Protestant services. At Homestead AFB, Ch. Wilbur W. Bubb's Mother's Day editorial for the base paper reminded readers that "not all mothers are wives, and not all wives are mothers. Mother's Day is good but it isn't fair to the good wives who aren't mothers. Back to Adam! Lonely! Animals, flowers, birds and bees all around. But no partner for him." The chaplain concluded that "Mother's Day and Unmother's Day (childless wives) is a day of special recognition."[46]

In Roman Catholic chapel programs the appearance of women in worship roles was a novel development of the Seventies. In February 1976, a parish survey of the Catholic community at McClellan AFB in February 1976, by Chaplains Lee W. Backman and Eugene O. Nee, provided some interesting answers from 380 parishioners:

	YES	NO
Women preaching?	142	141
Women Eucharistic Ministers?	269	74
Women lectors?	238	49
Women ushers?	233	64
Women choir directors?	278	13

Several years earlier the Catholic chaplain at Wurtsmith AFB, Michigan, reported that female lectors were functioning in the parish, "but no female Eucharistic assistants." In May 1974, Ch. Earl W. Barcome of nearby K. I. Sawyer AFB, officially requested that the Military Ordinariate approve the appointment of female lay eucharistic ministers. Although no military installation had been given this permission, Terence Cardinal Cooke, the Military Vicar, granted the request and asked for a follow-up report. This report stressed the training program that was followed, acceptance by the parish, and the attitudes of the women who participated. The use of female lay eucharistic ministers apparently first occurred at K. I. Sawyer AFB, where early in 1975 five of the twenty-one active eucharistic ministers were women. The practice spread rapidly. Olga McGrath was one of four new eucharistic ministers approved by the ordinariate for ministry at Hurlburt Field in 1974. The first female eucharistic minister began functioning at Langley AFB on November 3, 1974. In September 1974 the Catholic Parish at Maxwell AFB, Alabama, voted approval of women as eucharistic ministers. Subsequently these women were installed at the 11:00 a.m. Mass so that the faithful could witness the event.[47] Other nominal male positions also opened up. At Iraklion AS Station, Crete, the Knights of the Altar opened its ranks to female members late in 1974. By the end of the year eleven of the twenty-six servers were girls.[48] Several other bases also followed the practice.

During 1974 at Kadena AB, Okinawa, Japan, a island-wide retreat for young adult women focused on the woman's role in a Christian home and how to improve family devotions. After the retreat, husbands "reported, with great enthusiasm the change that has taken place in their marital relationships and the noticeable increase in the spirituality among their children." In November 1976 Carol Scott, wife of Ch. Phillip H. Scott of Travis AFB, conducted a fall retreat for Protestant and Catholic women with the theme, "Womanhood: Potential Unlimited." The retreatants discussed the roles and challenges of women as exemplified by women in the Bible.[49]

Marabel Morgan's book, *Total Woman*, and her philosophy made a major impact among some Protestants. In 1974 more than 500 women attended an ecumenical Total Woman Seminar at

the Robins AFB, Georgia, base chapel, where Walter H. Mattison was installation chaplain. An associate of Mrs. Morgan offered a Total Woman Seminar at Ramstein AB to a large group of men and women in June 1975. The chapel at Homestead AFB featured a four-week Total Woman course "designed to help save difficult marriages and better enhance good ones." The Protestant congregation at Tyndall AFB collected a designated offering for Total Woman, Incorporated, early in 1976.[50] The Total Woman program was also featured at other bases, including Cannon AFB, New Mexico, in 1976.

Other concerns also surfaced in the area of women and women's rights. The local district coordinator for the Equal Rights Amendment was the guest speaker to the Catholic Women of Scott AFB in October 1974. The Catholic and Protestant women's groups of Spangdahlem and Bitburg Air Bases, Germany, heard Ch. John P. Gilhooley present "A Theological and Scriptural Look at Women Today." As early as 1971 a group at Grant Heights, Japan, spent three sessions discussing the place of women in labor/management, ordination, and the home. The Protestant Women of the Chapel at McConnell AFB, where Ch. Sudderth A. Harms was installation chaplain, used "The Liberated Woman" as the theme during 1976-77.[51]

Assisted by a professional in mental health, Ch. Gilbert W. Beeson taught an assertiveness training course at the chapel at Minot AFB during 1976. At Lowry AFB a rape prevention class was sponsored by the Catholic Women of the Chapel; Ch. Ernest P. Moreau was the group's advisor. Late in 1976 the Volgelweh chapel in Germany, in cooperation with the nurse and school staff of the Kaiserslautern American High School, sponsored a community relations activity on the subject of rape and survival. For two days in December the chapel sanctuary was visited by more than 1,350 students as they viewed the film, "How to Say No to a Rapist—and Survive." The program drew widespread interest because of recent incidents. Later it was offered to the Officers' Wives and Commanders' Wives Clubs. SSgt. Mark O. Hamersly, the chapel manager who spearheaded the program, called this project "a bright spot amongst the rest of our many activities, because it shows we care."[52]

The swirling currents of change that swept across the nation and the world did not leave the chapels of the Air Force untouched. While the ecological movement was probably less influential than in the Sixties, the energy crisis, world hunger, and the women's movement made indelible imprints on chapel communities in the Seventies. These forces brought new challenges and offered new opportunities for service, but they were not always warmly welcomed by the chaplains and chapel members of the Air Force. Nonetheless, the data indicate that these broad currents of change were sufficiently potent to bring pause to all and to elicit new actions of religious courage from many. Taken together, these currents helped many chapel communities see more clearly two apparently contradictory realities: the finite nature of human resources, and commitment to human worth.

Swearing in the first Air Force female chaplain, 1973; Ch. Lorraine K. Potter with her mother and Chief of Chaplains Roy M. Terry.

Chapter III

The End of American Involvement in Southeast Asia

Of all the decade's changing currents that affected ministry in Air Force chapel communities, probably the most significant was the end of American involvement in Southeast Asia. This story encompassed a number of aspects, including chapel ministry during the closing years of the Vietnam War; Prisoners of War (POW) and personnel Missing in Action (MIA); Operation Homecoming and the "other" homecoming; operations Babylift and Newlife; chapel involvement in the resettlement of Indochinese refugees; and the end of Air Force chapel ministry in Southeast Asia several years after the Vietnam ceasefire was signed in Paris in 1973.

What was the single most important development in the Air Force chaplaincy from 1970 to 1975? An anonymous chaplain attending the advanced course at the Air Force Chaplain School at Maxwell AFB, Alabama, volunteered this answer in 1976:

> The withdrawal of U.S. forces from South Vietnam and the fall of South Vietnam.
>
> (1) Our foreign policy from 1965-75 was strong on survival of democracy in South Vietnam.
>
> (2) Great amounts of U.S. resources (men, money and materiel) were expended in South Vietnam and brought back a "zero" return.
>
> (3) Our national involvement in South Vietnam divided our country (war protest, Kent State, refusal to pay taxes) and the problem of amnesty still faces us and divides us.
>
> (4) This event has made us doubt and question our institutions (governmental and military) and leadership.
>
> (5) It has led us to a limited position of "isolation" in foreign policy.

There is little doubt that the end of American involvement in Southeast Asia resulted in dramatic consequences for chaplains and chapel communities throughout the Air Force.

Chapel Ministry in Southeast Asia

As the decade opened, the war in Southeast Asia (SEA) continued unremittingly. President Richard M. Nixon dramatically announced what was called the "Cambodian incursion" on April 30, 1970, and several days later, on May 4, four students were killed and at least nine wounded at Kent State University, Ohio, when National Guardsmen suddenly opened fire on a group of antiwar protesters. Reporting on a recent tour of Air Force chapels in the Pacific Air Forces (PACAF), the Most Reverend Paul F. Anderson, Roman Catholic Bishop of Duluth, Minnesota, wrote to the office of the Chief of Chaplains in 1971,

> One final impression that came to me was the deep concern of all Americans for what was going on back home. Apparently, most of the news they received from back home is of a very pessimistic tone. It was more than one person who said, "I don't know whether or not I want to go back home." I attempted to reassure most of these people that things were not quite as bad as they seemed from press reports and radio broadcasts. . . .[1]

Tension was high at home, but on the flightlines chaplains continued their work of ministering to Air Force personnel assigned to carry out national policy.

At DaNang AB, Republic of Vietnam (RVN), President Nixon's plan for "Vietnamization" of the war resulted in Chapel 2 being turned over to the Vietnamese Air Force for its use on April 21, 1971.

Using other facilities, Air Force chaplains ministered to personnel at DaNang on a twenty-four hour basis. They placed special emphasis on being where the men worked, slept, ate, and had their recreation; they offered immediate response during the frequent rocket attacks on the base, such as one during the early summer of 1971 which resulted in five fatalities and thirty-seven wounded. Religious programs were offered at four different chapel facilities and at sites; a fifth chapel facility was scheduled to open in August 1971. During what was called the "Lamson 719 Campaign," Ch. Robert E. Mossey took the DaNang chaplains to visit the men defending Khe Sanh; the chaplains conducted worship services for the Air Force personnel and for some of the defense forces of the American and Vietnamese armies stationed on the perimeter. They also carried mail to the personnel at Khe Sanh and later made MARS (Military Affiliate Radio System) calls to their families. Back at DaNang, regular Protestant, Catholic, and Jewish services were conducted, as well as a wide variety of denominational services and a mid-week lay-led service. Special services were held on base in work areas, revetments, the aerial port terminal, and on the flightline. Chaplains created programs that included marriage and personal enrichment, guest missionaries and lecturers, film presentations, discussion groups, monthly retreats to China Beach, and a variety of tape presentations. Since the nearby city of DaNang was off limits, the chapel-sponsored tours of DaNang conducted twice each month were important cultural opportunities, as were the lectures on Vietnamese culture and customs given by local professors and missionaries. According to Ch. Earl V. DeBlieux, the *Air Force Times* recounted two projects in which chaplains at DaNang were involved in 1970: they planted a garden at the Star of the Sea Orphanage, using seeds sent from the United States, and they distributed thousands of cards imprinted with a bold "I LOVE YOU" to military personnel all over I Corps.[2]

Chaplains at U-Tapao RTAFB were soon stretched beyond their resources when asked to participate in hundreds of B-52 mission briefings each month of 1970. In January 1969 U-Tapao Airfield had been converted from a forward operating base to a main operating base for B-52s on duty in SEA. In 1971 the B-52s began their seventh year of conventional bombing in the conflict.[3] In 1970 U-Tapao was a PACAF base with the 307th Bomber Wing as a tenant unit. Installation Chaplain John T. Naughton was one of five authorized chaplains assigned to the base. By September 25, 1970 he was under pressure from Strategic Air Command (SAC) to have chaplains attend all pre-mission briefings for bombers and tankers. Since missions were being flown every two hours around the clock, the briefing requirement for chaplains rose from four or five a day to twelve. It was apparent that meeting this SAC requirement alone would demand the full time service of two chaplains. In November/December 1970, Deputy Chief of Chaplains John F. Albert toured the area and assured SAC commanders that chaplains could meet the requirements at U-Tapao.

Several developments made it even more difficult for the PACAF base chaplains to meet these new duty requirements. One chaplain became seriously ill and had to be hospitalized. Still another obstacle arose when the 13th Air Force Chaplain's Office demanded that chaplains attend all commander's calls at the base—about fifty each month.

On October 26, 1970, Chaplain Naughton tried to secure additional manning by spelling out the new needs and requirements in a letter to the base manpower office. While the 13th Air Force Staff Chaplain and the PACAF Command Chaplain were aware of this appeal, no exception was granted to the PACAF moratorium on new personnel. Deputy Chief of Chaplains Albert wrote to Ch. Frank J. Gilchrist, 13th Air Force Chaplain, on December 16, 1970, indicating that he thought PACAF manpower was sympathetic to the chaplains' plight at U-Tapao and apparently would grant additional personnel for the base. At the same time Chaplain Gilchrist assigned a chaplain to temporary duty (TDY) for ninety days to help the situation. Meanwhile, Chaplain Naughton of U-Tapao spelled out his options to the SAC tenant unit: request two additional chaplains (the request was denied January 11, 1971), cover only a select number of briefings, cut back services to local base personnel, rewrite the host-tenant agreement to force SAC to provide their own chaplains, or transfer some chaplain slots to PACAF. On

January 18, 1971 the 13th Air Force Chaplain informed Chaplain Naughton that as of January 31 PACAF would no longer provide chaplain service to the tenant SAC unit, the 307th Bomber Wing. Several days later the commander of the 307th supported Chaplain Naughton's move to rewrite the host-tenant agreement. Meanwhile, at SAC Chaplain Headquarters, the staff discussed ways of securing funds to send chaplains on temporary duty to U-Tapao for pre-launch briefings.[4]

In 1972 Ch. Kenneth R. Thompson of U-Tapao had the sad duty on August 2nd of conducting the Memorial Service for the first B-52 crew stationed at the base to be lost in the air war over Vietnam. The service for the five crewmen included two hymns: "Almighty Father, Strong to Save," and "The Air Force Hymn."[5]

The SAC Chaplain had to provide chaplains for the revitalized base at Guam as well. Andersen AB, which had not supported the B-52 bombing mission since late 1970, rejoined U-Tapao Airfield as a B-52 launch base in 1972.[6] In April of 1970 the SAC Chaplain's Office denied the request that chaplains be sent TDY to Guam for three month periods, although the option remained to ask wing commanders who were sending troops to Guam to provide chaplains on TDY as well. By June 1972, SAC chaplains were going to Guam for 60 days. The command chaplain's staff agreed this was good experience for chaplains, but questioned whether this shorter tour would cause poor morale among those personnel who were required to serve 179-day tours. A plan was prepared to send chaplains for longer tours if required.[7]

While Air Force chaplains worked hard to support primary ministries in Southeast Asia, they became deeply concerned about the morale of service families back home. Apparently personnel serving in the combat zone and at launch bases had less difficulty with national policy than some of their dependents back home who faced persistent questioning from relatives, neighbors, and friends. At the 1973 USAF Chaplain Conference at Lowry, Gen. George S. Brown, Chief of Staff, described his two years in Vietnam as "perhaps the highlight of my service." People were completely dedicated, free of the "normal social burdens of family and community. . . totally dedicated to the effort," he said. But he added that the tragedy was that letters from home sometimes showed that wives and children doubted the value of what the Air Force was doing—"why it was necessary for you to be over there and to carry out what the country didn't want done." It was a challenge for these dependents to hold their heads up, the general added, while "it was easy for the guys in Vietnam." He reminded the chaplains that too often the Air Force was thought of as a group of families that functioned together as units, while it was forgotten that families were often separated by mission needs.[8]

A Lenten devotion written by a Protestant member of the chapel at Wiesbaden in 1974 contained a poignant reminder of the effects of separation on marriages and families. Florie Knight wrote that "situations that seem too much to bear touch everyone's life at times." She added:

> This was especially true for me when in 1971 after twelve years of marriage, my husband received an isolated assignment to Thailand. Faced with the responsibility of caring for three children and a household alone for a year . . . and the added pain of being without my husband seemed incomprehensible. Slowly I learned to trust God for direction and the pain and uncertainty was replaced with peace and reassurance.[9]

Base chaplains in the Continental United States (CONUS) and PACAF also bore the onus of an unpopular war. In 1973 Clergy and Laity Concerned (CLC), headquartered in New York City, sent a Memorial Day letter inviting chaplains to exercise "the courage of those who are determined to be men of God before they are servants of the state." Noting that over eighty tons of bombs had been dropped on Cambodia in the three months after the truce had been signed in Paris in January 1973, the letter pleaded with chaplains to sustain "with your personal and public support" those pilots and crew members who had "in conscience refused to participate in the bombing." The fourteen clergy signers indicated that "all of us are finally answerable to the Lord, and we do not presume to dictate what you should do."[10]

Disturbances at the USAF Academy were said to have been caused by this pressure group. In a letter to Ch. Roy M. Terry, Chief of Chaplains, in June 1973, the commander of the Air Force Office of Special Investigations described recent war protests at the USAF Academy:

> Cadets have been the target of CLC (Clergy and Laity Concerned), initiated conscientious objector counseling, illegal leafleting and dissident proselytizing. CLC has encouraged and aided draft objectors and military deserters. To date, more than 50 individuals associated with CLC have been issued letters of expulsion by Academy authorities as the result of demonstrations and other illegal activities.[11]

Seven days earlier Chaplain Terry offered this comment to the Special Investigations Commander regarding the letter that Clergy and Laity Concerned had circulated to all base chaplains: "It would be an insult to our fine chaplains to even surmise that this type of request for disloyalty and disobedience would in any way change their dedicated and loyal ministry."[12]

As Air Force chaplains around the world and dependents of persons serving in SEA were pressured by anti-war protesters and others concerned with the direction of national policy on the war, chaplains and chapel communities in SEA carried out their day-to-day ministries. The Catholic chaplains at Cam Ranh Bay AB, RVN, set as their goal to

> minister to men who are absent from family and loved ones, lonesome in a strange foreign land, and frequently confused and uncertain about their mission. Our troops have a deep-seated need to know that what happens to them means something to someone besides themselves, and there is someone who cares. Therefore, the Catholic Chaplains attempt to provide worship services adequate in dignity and numbers to fulfill our Church members' duty and desire to worship the Almighty and satisfy their sacramental needs, a flightline ministry to bring Christ to the duty station, and personal counseling to assist those individuals with specific problems.

Seven Masses were conducted on Sunday mornings at three different locations (base chapel, hospital chapel, and west side chapel). The 350 Catholics who attended Sunday services, according to the chaplains, were urged to create

> an atmosphere of enthusiasm and confidence for their personal values, beliefs, and ideals—values, beliefs, and ideals which have been distilled from the Gospels and which will influence the non-church-goer and be a real help in the struggle toward a genuine living faith.

The Protestant chaplains at Cam Ranh Bay described their philosophy of ministry as an "individually oriented ministry which may or may not be a formal program." They maintained a great deal of flexibility, combining a chapel program with "'eyeball-to-eyeball' contact with persons where they are." This involved systematic visitation of units; service on the Base Narcotics, Human Relations, and Junior Officers Councils; and ad hoc membership on the First Sergeants and Airmen's Council.[13]

The religious education program at Phan Rang AB, RVN, was designed exclusively for single/unaccompanied personnel, and understandably so. In 1971 it included a Sunday Protestant adult class taught by a layman, a Catholic adult instruction class that met weekly for two months each quarter, a Catholic adult enrichment seminar that met each week for one month each quarter, a First Friday Cook-Out Program led by the Catholic chaplains, a Bible study on the book of Genesis each Monday evening led by a Protestant chaplain, a Bible study of Hebrews each Saturday evening with 18 enrolled, a seminary extension course entitled "The Life of Christ," and a Think and Talk series each Monday evening. Base Chaplain Roger M. Arendsee had a full education program planned for 1972, but was of the opinion that the base would close before the year expired.[14]

One interesting sidelight of chaplain ministry in Vietnam is the story of how a Roman Catholic chaplain became "father" to two Vietnamese orphans. Ch. James E. Somma was stationed at Pleiku in the central highlands of South Vietnam in 1970, when he made the acquaintance of two children at an orphanage that he and other men from the base had been helping. Adoption procedures were very difficult in South Vietnam, especially for a single parent—and even more so for a single parent who was due to be reassigned to the states very soon. More complications arose from U.S. laws that discriminated against single parents. It seemed that Maria and Peter, the two orphans, would have to wait for immigrant visas to leave Vietnam, and that waiting list was two years long. Securing the assistance of his senator, the Honorable Richard S. Schweikert, Chaplain Somma was able to bring his new children with him to the United States in January 1971. The new

family spent tours at Shaw AFB, South Carolina, the Canal Zone, and Homestead AFB during the Seventies, and Chaplain Somma was a "father" in more ways than one.[15]

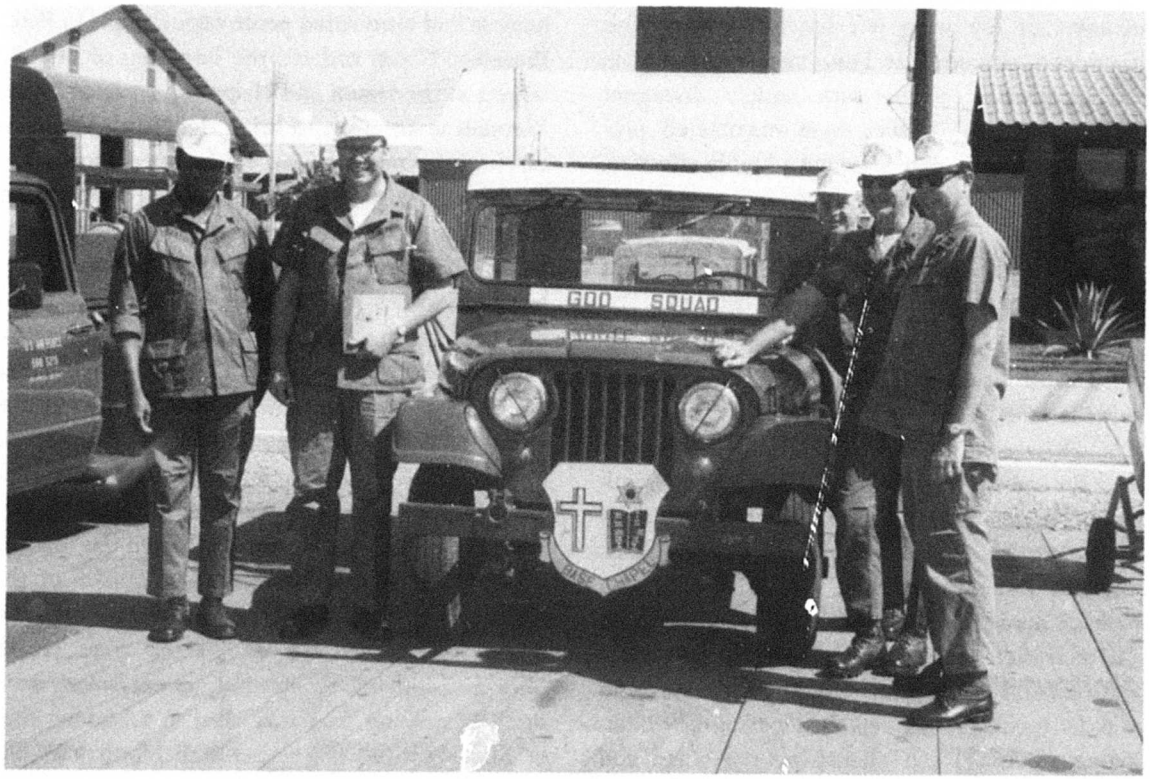
The early years of the decade showed a marked reduction in the number of troops serving in Vietnam. That number fell from 543,000 in 1969 to 158,000 by the end of 1971. The number of Air Force personnel in Vietnam also decreased appreciably, from 58,400 at the end of 1969 to 43,100 at the same time in 1970; 28,800 in 1971; and 10,000 by October 31, 1972. All ground combat units were withdrawn; the last U.S. Army combat unit rolled up its colors in a deactivation ceremony at DaNang on August 12, 1972. But at the same time the number of American forces in Thailand (primarily Air Force personnel) increased to 50,000 in 1972. Some units were deployed to Thailand on short notice.

One example of the effects of deployment is the story of chaplain ministry when the 49th Tactical Fighter Wing, Holloman AFB, New Mexico, deployed to Takhli RTAFB from the spring of 1972 to November 1, 1972. Most of the military members of the wing left for SEA while their dependents remained at Holloman. Operating in two separate locations with widely divergent environments, the chapel team maintained programs at each base and provided a highly effective, integrated ministry to deployed personnel and their families. The deployment imposed heavy morale, psychological, and family management pressures on a large number of wing families.

Chaplains Eugene O. Nee, Wayne H. Zirzow, and Chapel Manager Thomas A. Stinson went with the initial contingents to Takhli, where they organized a chapel program that included regular Catholic and Protestant worship services, denominational programs of worship, rap sessions, singing, prayer, and social fellowship. The chaplains normally worked fifteen hours a day, seven days a week, in ministry that included visitation to work and recreation areas, and counseling. The chaplains returned to Holloman on August 1, 1972 and visited dependents of deployed personnel—interpreting, advising, and counseling the wives and children. In Thailand a number of lay persons were involved as lay readers, eucharistic ministers, pla[illegible]ers and advisors. One sergeant skillfully directed the choirs and congregational singing, while four others organized, promoted, and taught in the religious education program. The chaplains who remained at Holloman, including Chaplains Clinton E. Wendland, Leo J. Lyons, Theodore M. Tang, and Bradford L. Riza, maintained close liaison with the two deployed chaplains, while providing extensive counseling and support to the personnel and dependents at the base. Chaplain Wendland organized weekly family night suppers in the chapel annex for families who wanted this regular fellowship. Chaplains Lyons and Tang worked with Catholic and Protestant women to develop special religious services, social gatherings, discussions on personal problems, clothing collections, and programs to answer other immediate needs. Although the chapel management personnel manning at Holloman was only fifty percent of authorized strength, TSgt. Francisco X. Escobar, Sgt. Billy Wooten, and A1C Richard Zangi provided continuing support for the base chapel program, also ensuring that the deployed chaplains' needs were filled.[16]

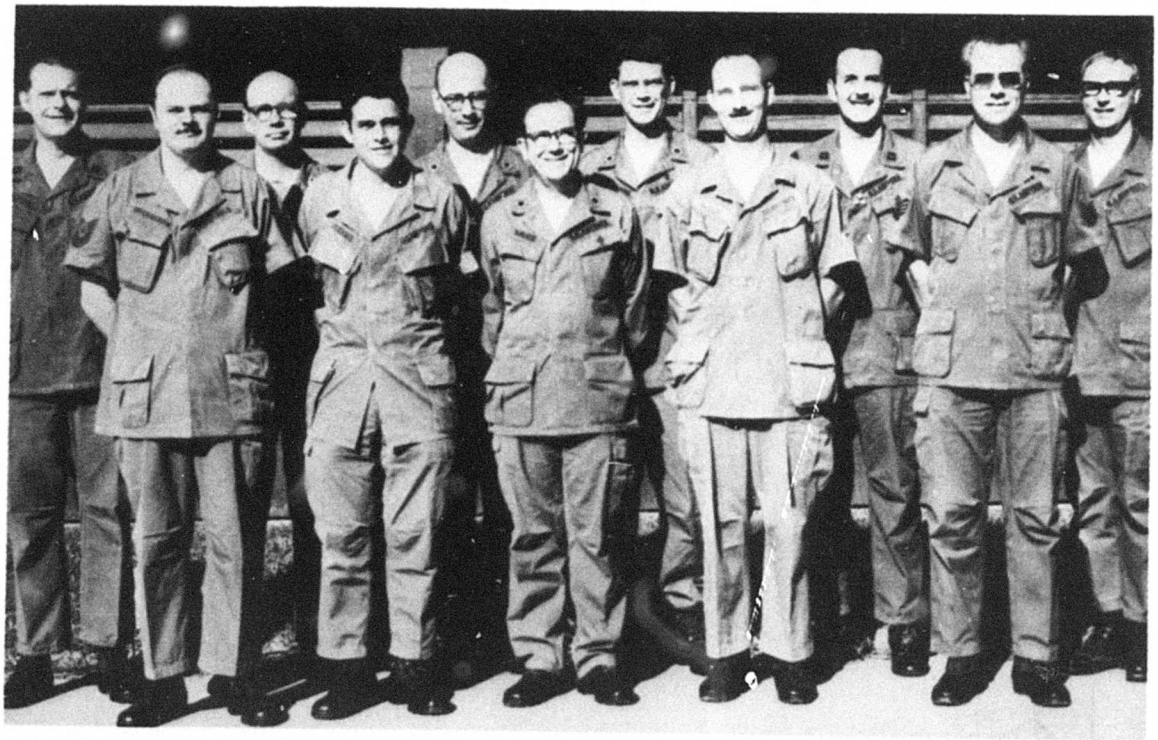
In mid-December 1972, after the North Vietnamese had terminated peace negotiations in Paris, President Nixon ordered the bombing of military targets in the Hanoi and Haiphong areas of North Vietnam in an effort to bring the North Vietnamese back to negotiations. Nicknamed Linebacker II, the effort covered an eleven-day period from December 18 to 29 (there was a twenty-four hour pause on Christmas). The B-52s flew over seven hundred sorties against twenty-four target complexes, dropping fifteen thousand tons of bombs. Crew members encountered what was described as one of the most heavily defended areas of the world, with heavy concentrations of surface-to-air missiles (SAMs), MIG fighter aircraft, and anti-aircraft emplacements. Over one thousand SAMs were fired at the B-52s in this eleven-day period. Fifteen B-52s were shot down; twenty-six of the ninety-two crew members were recovered by rescue teams, thirty-three ejected over North Vietnam and were captured, twenty-nine were listed as missing, and four died in a bomber that crash-landed. On December 30th North Vietnam announced that it was ready to resume peace negotiations. SAC tankers were also heavily involved in providing inflight refueling for B-52s, as

Chief of Chaplains Roy M. Terry (center) arrives at Nakhon Phanom RTAFB, Thailand, in November 1971, with Installation Chaplain Lloyd W. Lyngdal on his left.



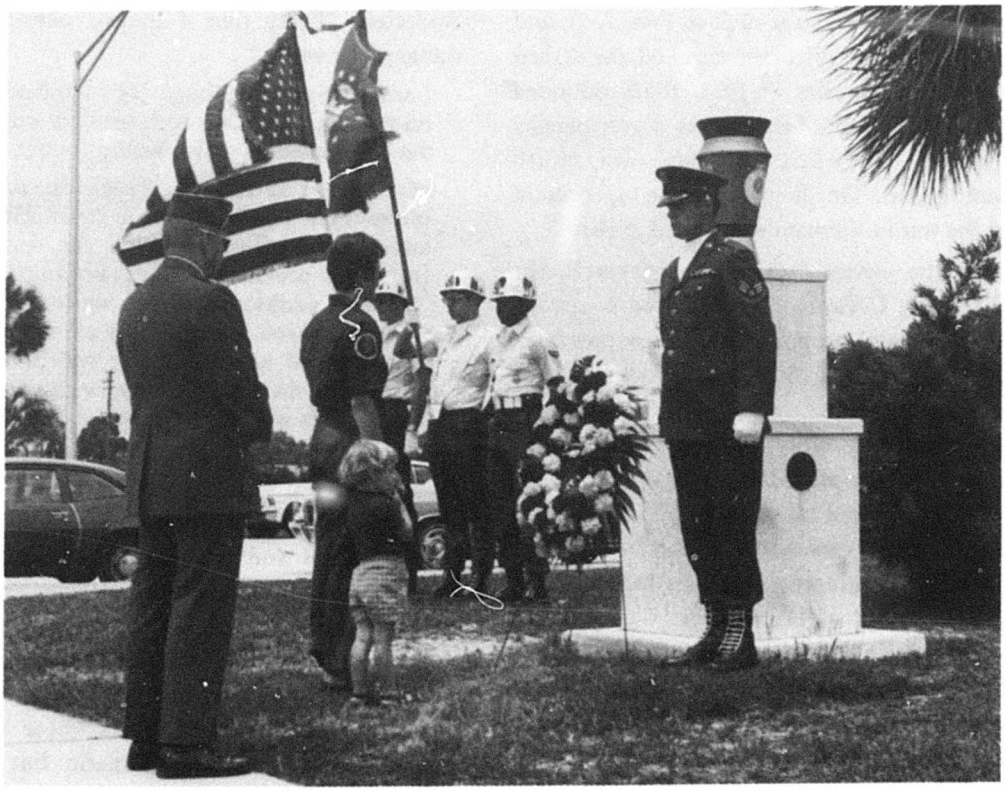
"God Squad" personnel at Nakhon Phanom RTAFB, Thailand, November 1971.

Ch. Christian G. Martin gives "thumbs-up" to F-105 crew before take off at Takhli RTAFB, Thailand.



The chapel team at DaNang AB, Republic of Vietnam, October 1971.

POW/MIA wives tour Cheyenne Mountain Command Post near Colorado Springs, Colorado in 1970.



POW/MIA service at Panama City Marina, Florida, in FY 1973.

Brig. Gen. John Flynn (right) receives recognition for all ex-POW's from Chief of Chaplains Roy M. Terry at the 1973 USAF Chaplain Conference.

well as for tactical fighters such as F-4s, A-7s, and F-105s. After North Vietnam resumed the stalled negotiations on January 8, 1973, B-52s pounded logistics targets south of the twenty degree parallel until January 15, when bombing over North Vietnam ended. On January 27 an agreement ending the war in Vietnam was signed in Paris.[17]

During the eleven days of Linebacker II, the chapel team at U-Tapao RTAFB faced a pastoral challenge of major proportions. Aircrew members, many of whom had flown hundreds of B-52 missions in Southeast Asia, for the first time faced the very real possibility of death or capture. Chaplains regularly prayed with crews at the pre-takeoff briefings, and other chaplains, though not "on duty," visited crewmen as pastors on a more individual basis prior to flights. Chaplains also waited, usually all night, to greet the returning crews and rejoice with them. In their offices and on the flightline, chaplains ministered to men facing the greatest personal crisis—death. Special Masses were offered and special communion services held for crewmen who desired the sacrament before each mission. One chaplain accompanied the division commander to watch a mortally crippled B-52 crash while attempting to land. In a period of high technological and personal drama in the longest of the nation's wars, chaplains ministered to persons whose missions would take them to a rendezvous with return, capture, or death.[18]

The drama of ministry was no less intense at Andersen AB, Guam. Ch. James W. King, who was sent there on temporary duty from Kincheloe AFB, Michigan, over the Christmas holidays in 1972, reported receiving a number of insights as he served the crews and maintenance personnel at Guam. He learned about "the immensity of the war effort" as 170 to 190 B-52s were parked on runways at one time. He learned of the war's cost—the $8 million paid for one of these aircraft in the 1950's, and the estimated $130 billion expended in the war effort. He wrote of the fifty thousand Americans who died in the war and the others who were wounded, captured, and missing, as well as the many Vietnamese who made the ultimate sacrifice. His parish newsletter for Protestants at Kincheloe described his life in a tent located about two blocks from the flightline at Andersen. "Every time I looked over onto the runway," he wrote,

> I saw one of those huge B-52 airplanes with bombs taking off. Or so it seemed. I dreaded the consequences which would follow.
>
> Moreover, I spent part of each day or night in pre-flight briefings for the crews. Here the intelligence officer detailed the successes from the previous night's bombings and indicated additional targets which remained to be destroyed. Some people are immune to suffering and killing. Not so with me. Each thought of the struggle between friendly and hostile sides was an ordeal to me.

He wrote that the psychological demands on the troops at Guam were high. Some of them became sullen and bitter as a result of war and separation; others griped and withdrew, while still others "drink heavily in order to escape from lives which are monotonous, unproductive (to them), and unhappy." He wrote of heroism—people who flew over Hanoi knowing that hundreds of missiles were aimed at them, and others whose service to their country was less dramatic but no less important as they worked under the hot sun at Andersen. He concluded that "chaplains have a useful role in the war effort," adding that

> the job of the chaplain is to minister to the spiritual needs of the troops. He is a minister of God's church and every normal service of the church is available through him. In addition to spiritual ministrations, a chaplain is asked to deal with troop morale. There is no hard data on how this can be accomplished. Try he must.[19]

Chaplain King's "What I learned on Guam" was a story that could have been told by countless Air Force chaplains who served on various bases in SEA during the closing years of this war. Their ministry reached from the flightline to the barracks, from briefing room to confessional, from the dining hall to the sacramental meal. Theirs was a ministry performed in daily contact with the realities of war and its inherent inhumanity.

POWs, MIAs, and the Paris Agreement of 1973

One of the most pressing challenges to Air Force chapel communities throughout the world was to demonstrate solidarity with, and concern for, the POWs and MIAs, as well as their families. The men taken prisoner or declared missing in SEA were remembered in the thoughts, prayers,

and activities of thousands of people in Air Force chapel communities in the years preceding the ceasefire agreement in 1973.

In 1970 Chief of Chaplains Terry designated September 20 as Sunday of Concern and Hope in an attempt to make the Air Force community more informed and sensitive toward the plight of POWs, MIAs, and their families. "Our Air Force brothers number the largest (percentage) of those incarcerated and call to us in a special way for our concern and awareness to their plight," he wrote to all command chaplains. He also called on individuals to initiate letter-writing campaigns to officials in the USSR, North Vietnam, and Sweden, requesting humane treatment for the prisoners, adding that "we have been assured that a letter-writing campaign may produce results." The Sunday of Hope and Concern was observed in chapels throughout the world, and letter-writing efforts were organized by chapel organizations at many bases. It was reported in November 1970 that prayers for POWs and MIAs and their families had been offered weekly at public worship at many bases since September. Capt. William Angliss of Jacksonville, Arkansas, wrote to Chaplain Terry to express his thanks for the day of emphasis and urged chaplains to keep this effort before people. "Even if our men never hear about this effort of prayer until their release," he wrote, "I believe that God will encourage them NOW through the ministry of the Spirit."[20]

At Osan AB, Ch. Oscar L. Sylwester conducted special services for POWs and MIAs that included documentary sounds of war. Toward the end of 1971, Chaplain Terry told a Protestant Career Development Institute for chaplains that the letter-writing program could be highlighted during worship services:

> Instead of merely describing the problem and encouraging letter writing, why not distribute paper, pens and envelopes before a worship service, briefly describe the need, give the people some visual stimuli such as slides, then as a witnessing community, all write letters together. Encourage the people to bring the letters to the altar rail and pause there for prayers for the missing men and their families.

At McChord AFB, sergeants constructed a North Vietnamese prisoner of war "cage" on the chapel grounds as a visual reminder. Personnel occupied the cage as a living demonstration of concern. Apparently it remained in place nearly a year until April 1971. At Korat RTAFB a special Fourth of July observance in 1971 honored men from Korat who had given their lives, or were missing or captured for the cause of independence. Two large plaques bearing their names were displayed outside the chapel, with honor guards present before and after the services. Ch. Charles Nesbitt led the Protestant service; Chaplains Donatus C. Shepanski and Salvatore M. Costagliola assisted the Catholic Bishop of Udorn in dedicating and blessing the plaques during the Catholic mass. Chaplains Nesbitt, William W. Lipscomb, and Charles W. MacRander then participated in an ecumenical dedication service. A number of other events showed deep concern for the POWs, MIAs, and their families. Early in November 1970 the Most Reverend Timothy Manning, Catholic Archbishop of Los Angeles, California, visited Hickam AFB to serve as celebrant and speaker at the Fourth Annual Field Memorial Mass in memory of military personnel who had died in Vietnam. In the early years of the decade the office of the Chief of Chaplains showed special consideration for the POW and MIA wives by giving them scholarships to attend various Spiritual Life Conferences throughout the United States.[21]

The concern for wives and families of POWs and MIAs seemed to grow in intensity in 1971 and 1972. Ch. Robert G. Maher of Robins AFB was invited to participate in hearings on POWs and MIAs conducted by committees of the Georgia legislature because of his leadership and promotion of various POW and MIA programs. The chaplains of Patrick AFB, Florida, expressed concern in 1971 through an ecumenical project in which volunteers assisted families with handyman or odd-job repairs when husbands and fathers were gone. The Chief of Chaplains' office announced in May 1972 that a number of regional conferences for the wives of POWs and MIAs were being planned and that chaplain support, including TDY, was authorized. Ch. Christian H. Martin of ADC was a leading figure in programs of concern for POWs, MIAs, and their waiting wives. Having served in Thailand, he became a member and chaplain of the Red River Valley Association. Fourteen wives of POWs and MIAs

living in the Tucson, Arizona, area were invited as special guests to the National Prayer Breakfast at Davis-Monthan AFB in February 1972. The chaplains of Kirtland AFB visited all families of POWs and MIAs living in the Albuquerque area in 1972, following up their visits with a telephone call to determine the need for further assistance.[22]

A major effort of ministry to POW and MIA families was extended by the chapel team of Luke AFB, Arizona, which received the Chess Award in 1972 for outstanding pastoral ministries to these families and to children of migrant farm workers and Indians. The chaplains of Luke discovered that many of the POW and MIA families in the area found themselves at a crossroads. A number of them traveled to Washington, D.C. and to various European countries in the summer of 1971 to find out when their loved ones would return. All indications pointed to June 1972. This created a great deal of anxiety, especially for the wives, who received new harassment after President Nixon stressed that there would be no pullout from South Vietnam until POWs were released. "If it were not for your husbands, we would be out now! Your husbands' lives are not worth any more than those killed and the millions spent," some hinted. Ch. Sheldon E. Hermanson, who met monthly with the Phoenix area POW and MIA families, recognized this growing tension and organized the chaplains for a unified effort to interact with denominational groups in the area, and to personally contact pastors who were reluctant to "get involved" in this war issue, despite the fact that some of their parishioners were POW or MIA families. Ch. Robert D. Luck made special visits to the Catholic families and to pastors and priests, whom he alerted to the deepening anxiety of POW and MIA families in their churches. Ch. Walter D. Edwards intensified contacts with the "waiting wives" in the area, recognizing that at any moment they too could become POW and MIA families. Chaplains Hermanson and Edward E. Shoupe became deeply involved in the activities of the "River Rats," fighter pilots at Luke who had flown over North Vietnam and were seeking ways to assist the wives and children of POWs and MIAs. Under a sponsorship program, individual River Rats "adopted" POW or MIA families. On May 22, 1972, Chaplain Hermanson conducted a retreat for POW and MIA wives where they talked freely about their inner tensions, fears, and anxieties (many said for the first time). A second retreat was scheduled for September, while the parents of POWs and MIAs had a retreat in August 1972. With the help of chapel worshipers, the chaplains pursued many other avenues to show their care and concern: over seventeen hundred POW and MIA bracelets were sold; bumper stickers, license plate covers, and pins by the thousands were distributed; special chapel services and days of emphasis were held, with offerings for the Phoenix area families of POW and MIAs; and chaplains encouraged people to burn candles and light Christmas trees in memory of their Air Force brothers. The chaplains' wives prepared news releases and obtained picture series that were offered to the area's newspapers, radio, and TV stations.[23]

At Little Rock AFB, Arkansas, a special POW and MIA chaplain was designated. He maintained a file of involved families living in the area and visited to show concern and share information. During Holy Week 1972, a personal letter to each family explained the twenty-four hour prayer vigil for POWs, MIAs, and their families, scheduled for Holy Thursday and Good Friday.[24]

At Rhein-Main AB, MAST (Married Airmen Surviving Together) couples raised over $4,000 from the POW and MIA bracelets they sold to base personnel. At Ubon RTAFB, Ch. Jerry L. Rhyne wrote in the *Wolfpack Chaplain Newsletter* that his bracelet had the imprint of "Maj. Charles Claxton, 12-29-67." "I received his name because I requested a name from my home state," the chaplain added.

> If you would like one of these small bands of someone from your home state or even maybe someone you know, stop by the Chapel Annex and we'll help you in ordering one. You help by showing people you care about those who are POWs now and you also support a group back in the world trying to get these men released.

At McChord AFB a tree planting ceremony followed the Protestant and Catholic services on December 3, 1972; the eleven-foot Colorado blue spruce on the chapel grounds was identified as the POW and MIA tree by a special plaque. The tree

was presented by the Washington League of Families.[25]

POWs, MIAs, and their families were high on the prayer list of individuals and groups throughout 1971 and 1972. At Columbus AFB, Mississippi, the Catholic parish reported in the spring of 1972 that for the past nine months a special weekly evening Mass was conducted for the POWs and MIAs. Installation Chaplain Alvin J. Gilliam added that a special prayer for the release of POWs and MIAs was offered after all Sunday and weekly Masses. Chief of Chaplains Terry and representatives of the Army and Navy Chiefs of Chaplains' offices participated in an interfaith service in the Pentagon's main concourse in late 1972. Chaplain Simeon Kobrinetz, USAFR, led a moving litany that included these petitions: Let us now pray, all of us together

For our people who are missing in action,
Lost in a strange, strange land. . . .

Warm even the hearts of their captors;
Remind them of their bond of humanness.
And from all hatred of Communist Indo-China
Holding secret the names of our sons and brothers and fathers

Free us in your forgiveness, our Lord!

At Shaw AFB the noon siren began to signal the Call to Prayer for POWs and MIAs each day. The chaplains at Randolph AFB, Texas, developed several huge posters calling the community to "Pray for our POWs/MIAs this Christmas." The posters were placed in on-base shopping areas and pedestrian walkways. At Dyess AFB a brief Service of Honor was included in the Protestant worship; three candles represented the three missing members of base units, while a fourth represented God's constant love and care. At McChord AFB the chaplains organized a tri-service, interfaith patriotic Remembrance Service, which was designated by the commander as a priority second only to mission accomplishment. The restyled gymnasium accommodated nearly a thousand worshipers. All dependent families and next-of-kin residing in the state were invited, along with governmental and military officials and community leaders. Off-base publicity was kept to a bare minimum to preclude possible embarrassment to the families, who were invited to a private reception and luncheon following the service.[26]

In 1972 the National Prayer Breakfast at Kirtland AFB included special petitions for the POWs and MIAs who "linger in confinement, suffering indignity and ignominy." As he had done in 1971, President Nixon proclaimed a National Week of Concern for Prisoners of War and Missing in Action in Southeast Asia to be observed March 20-26, 1972, with Sunday, March 26, as National Day of Prayer for POWs, MIAs, and their families. At DaNang AB the chaplains implemented a program that gave each individual an opportunity to reflect on the plight of comrades held captive north of the Demilitarized Zone (DMZ). On each table in each dining hall the chaplains placed a card that symbolized the POW or MIA; it contained a brief prayer of remembrance. A large banner was displayed over the main entrance of Chapel 1 during the National Week of Concern; and chapel services, sermons, and prayers focused on the needs of the men and their families. At Homestead AFB the 307th Tactical Fighter Squadron flew a missing man formation at 11:00 a.m., followed two minutes later by a Litany for Our POWs and MIAs, conducted by Ch. Simeon Kobrinetz, USAFR. Up north in cold Greenland, Ch. William O. Cleary published an editorial in *Skoal* about the week of concern. War's abomination is especially clear, he wrote, when "its bleak tragedy is so graphically portrayed in the solitary figure of the POW-MIA—the man alone in the stale stillness of the cell—waiting, hoping, trying desperately, day by day, just to be." Protestant, Catholic, and Jewish prayers were provided as "starters" for meditation for the people of Pope AFB. The Catholic prayer included this intercession: "As you delivered the Apostle Peter from his chains and set him free, release your servants who are now held in captivity and let them return unharmed to those they love." At the request of the wing commander, the chaplains at Pease AFB gave a five-minute Scripture reading, explanation, and prayer at the Wing Standup Briefing each day during Holy Week and the Week of Remembrance of the POWs/MIAs. The Scripture passage described events from Holy Week, and this message was coordinated with the suffering and

Two chapel managers announce DaNang's week of concern for MIA's and POW's in 1971 with a sign over Chapel 1.

loneliness of the POWs, MIAs, and their families. The *Chapel Spirit*, newsletter of Eglin AFB, contained a cover illustration during December 1972 that urged readers to remember and pray for the POWs and MIAs "as you celebrate Christmas in the joy of your home surrounded by your loved ones."[27]

But as 1972 ended, the POWs remained captives and the MIAs remained unaccounted for. On January 27, 1973, after four years of frustrating negotiations in Paris, the Republic of Vietnam, the Provisional Revolutionary Government of South Vietnam, the Democratic Republic of Vietnam, and the United States agreed to stop fighting while establishing means for the Vietnamese to settle South Vietnam's political future. The ceasefire agreement, officially called the Agreement on Ending the War and Restoring Peace in Vietnam, was celebrated by a banner headline in the Eglin AFB *Chapel Spirit*: "The New Year—A Time for Vietnam Peace." An ecumenical Vietnam Peace Service was held at the USAF Academy. The Catholic and Protestant parishes of Hanscom AFB, Massachusetts, held a Thanksgiving Service of Peace on Saturday evening, January 27, with three hundred in attendance. Ch. Lloyd B. Troutman served communion to the Protestants present while Ch. John B. McMahon served the Roman Catholics. People dressed in formal clothes and fatigues gathered in what was described as "an absolutely superior highlight of the Christian year at Hanscom." Families who were of mixed reli-

gious traditions, ordinarily unable to commune at the same time, "stood before the altar that night and received the communion together, but by their individual traditions." Ecumenical services celebrated the peace treaty at a number of Air Force installations, including Griffiss AFB.[28]

The total withdrawal of American troops from Vietnam proceeded quickly after the Paris Agreement was signed, and within about two months the troops were gone. The last contingent of sixty-eight U.S. Army, Navy and Air Force personnel left Saigon's Tan Son Nhut Airport on March 29, 1973. When the case-fire document was signed in January, only nineteen Army, eleven Air Force, and two Navy chaplains remained in Vietnam in the combined United States Army, Vietnam, and Military Assistance Command, Vietnam Headquarters, under the supervision of Army Chaplain Emil F. Kapusta. He was the last chaplain to leave Vietnam, on March 28. The last Air Force chaplain also left during March.[29]

The first Air Force chaplain—in fact, the first chaplain of any service—to enter Vietnam during this conflict was Ch. August C. Kilpatrick, installation chaplain at George AFB in 1977. He entered the country in December 1961, visiting small outposts and sites to hold services for Air Force, Army, Navy, and Marine personnel. By June 30, 1970, 286 Air Force chaplains had served or were serving in SEA, 257 of them for more than 181 days, and 29 for 180 or less. Twenty-five percent of the chaplain force on active duty at this time had served in SEA; at the time there were still 77 chaplains in SEA: 32 Protestants and 15 Roman Catholics in Vietnam, and 11 Roman Catholics, 1 Jew, and 18 Protestants in Thailand. By the end of 1971 a total of 293 Air Force chaplains had served or were serving in SEA (26 percent of the chaplain force on active duty). Sixty-six were then in SEA, including 26 Protestants and 14 Roman Catholics in Vietnam, and 15 Protestants, 10 Roman Catholics, and 1 Jew in Thailand. The number of chaplains in Vietnam remained fairly constant throughout 1970-71. The number assigned to SEA ranged from 57 on January 1, 1972 to 25 on December 31, 1973; all 25 were assigned to Thailand, and they included 8 Catholics, 16 Protestants, and 1 Jewish chaplain.[30]

The chaplains who served in Thailand ministered to troops until the mid-Seventies. The United States stopped bombing Cambodia on August 15, 1973, but the bases in Thailand continued functioning. Early in 1974 the chaplains at Udorn RTAFB described their mission in this way:

> The emphasis of the Chapel at Udorn RTAFB, Thailand, is to lead our people into the full biblical meaning of peace among men, which embraces a broad range of meanings including wholeness, health and serenity.

Several months earlier Deputy Chief of Chaplains Henry J. Meade delivered the invocational prayer at the first plenary session of the 1973 USAF Chaplain Conference at Lowry AFB. At that time forces were still deployed in Thailand, but they were no longer delivering ordnance. Chaplain Meade prayed, "Finally, Dearest Father, with Your help may we pray and work for peace, and may one day this most elusive goal be our most treasured gift. Amen." At the same conference, Gen. George S. Brown, Air Force Chief of Staff, whose two grandfathers were clergymen, described some on the challenges facing the Air Force in 1973, especially the ramifications of the "great moral debate" over the Vietnam War, the bombing of Cambodia, and other challenges to the military's credibility in the public press. He urged the Air Force's internal systems of communication to "get the word out" in a way that would set the record straight.[31]

The early years of the decade were a time of special care and concern for the POWs and MIAs and their families in Air Force chapel communities. And while the signing of the Paris agreement opened the way for the "homecoming" of POWs, Air Force chaplains continued to minister to personnel in Thailand until the bases were closed in the mid-Seventies.

Operation Homecoming and the Religious Faith of POWs

On January 27, 1973, representatives of the United States in Paris received lists containing the names of 555 American servicemen held prisoners of war, and 55 others reported to have died while in captivity. Within twenty-four hours, the family notification process had been completed. Of the 555 POWs, 318 were reported to be Air Force men; 16 of those reported to have died in captivity

were Air Force personnel. Later it was reported that 6 or 7 men captured as prisoners in Laos were Air Force men.

The first release of American prisoners of war occurred on February 22, 1973. One hundred sixteen were released in Hanoi and nineteen in South Vietnam; seventy-one were Air Force men. Within a period of time all prisoners were repatriated.

The agency responsible for handling the repatriation was Operation Homecoming Headquarters in the Pentagon. The Joint Homecoming Reception Center was activated at Clark AB in the Philippines, and it served as the first processing center. After initial medical evaluation, most POWs were immediately flown to the United States for further debriefing and medical care in the respective service hospital nearest their homes. Air Force hospitals designated to receive returning American servicemen were located at the following bases: Andrews, Lackland, Travis, Maxwell, Sheppard, March, Westover, Scott, Keesler, and Wright-Patterson.[32]

Air Force chaplains were deeply involved in preparations for the POWs' return long before the actual repatriation began. Commenting on preparations at Wilford Hall USAF Medical Center, Texas, the largest Air Force hospital in the United States, Ch. J. Wesley Buck, Jr., noted in October 1972 that "our main concern is to treat these men as humanely and compassionately as possible." The chaplains at Maxwell AFB had been involved in a POW return in 1972, when one of three released men was processed at the base hospital. In December the Wing/Command Chaplain for Air University at Maxwell, Ch. Leonard S. Edmonds, issued implementing instructions for the base chaplain for the wing's egress recap, the basic plan for Operation Homecoming at that location. The instructions provided that pastoral care (including opportunities for worship, counseling, the sacraments, pastoral visitation, and other religious assistance) would be provided to all POWs and next-of-kin. It indicated that "chaplains should be especially sensitive to the following: severe problems that may exist as a result of prolonged separation; respect for the negative as well as positive feelings of individuals; and the need for referrals and coordination with other agencies and the protocol liaison officers."[33]

By February 1973 the Professional Division of the Chief of Chaplains' office had a list of persons at each of the receiving bases who were serving as Homecoming (Egress Recap) Hospital Chaplains. They included: at Lackland, Ch. Robert Holdt (project officer), and at nearby Wilford Hall, Chaplains John Behnken, Porter Cox, David LaVoie, John Quinn, Paul Evans, William McGraw, Vernon Bahr, Robert Maher, and William Wiemers; at Scott, Berge Hoogasian, F. Joseph Reilly, and Robert Plested on the first team, with Charles Brewer and Donald Huhn as back-ups, and Wayne Madden, Charles LaVerde, and Charles Schism on the second team; at Andrews, Clarence H. Hesseldenz, Howard W. Dobson, and Richard J. Dickey; at Wright-Patterson, Hugh Morgan and Timothy Connair; at Maxwell, Fred Powell and John Kenney; at Sheppard, Paul Reger, Joseph Crea, and Ralph McCulloh; at March, James Rockenstein and Vernon Fash; at Travis, Earl Wantz and Robert Woerdeman; at Keesler, Frank Gilchrist, Peter Schroder, Earl DeBlieux, and Frank Metcalf; and at Westover AFB, Massachusetts, George Hoop, Michael Ashley, and Kenneth Ramsey. A number of other chaplains were also involved as project officers or coordinators.[34]

A Lenten Devotion written in 1977 by chapel member Roxanne Haseltine of Pease AFB, New Hampshire, provided an eyewitness account of the high emotion that accompanied the POWs' return to Clark AB. She wrote:

> Our family was in the Philippines at the time and we were excited for the returnees. We made individual posters for each POW which said "YOU ARE LOVED" with a rainbow and yellow rays of sun in the background. We didn't know at the time how we were going to give the posters to the prisoners because they got off the plane and into a closely guarded bus, which took them straight to the hospital.
>
> When the men got off the plane, they seemed to have a bewildered look on their faces and then (acted) surprised at the large crowd applauding them.
>
> I managed to stay on the front line. As the bus started along the flightline, I realized I was too short to reach up and hand the

> posters to a POW, whose window was open. An A.P. (Air Police officer) who happened to be close by grabbed the posters and quickly handed them to an eager hand coming out of the window. . . . The A.P. then grabbed MY hand and said, "Thank you." Tears filled many eyes. He was as thrilled as we were to be able to take part in something we and the POWs would remember for the rest of our lives.

As the biblical text for her Lenten devotion, this woman pointed to Romans 5:3 from *The Jerusalem Bible.* "But that is not all we can boast about; we can boast about sufferings. These sufferings bring patience, as we know."[35]

The chaplains at Clark were involved in the earliest stages of the POWs' repatriation since the Joint Homecoming Reception Center was located there. One of the stateside bases, Wright-Patterson, prepared to receive and process nearly forty POWs. Chaplain Herbert A. Brethauer, project officer for the Homecoming, divided the chaplains among the families and POWs according to their various denominations and religious preferences. The POWs and their wives were housed in one wing of the hospital, while different quarters were provided for other members of the immediate families. Chaplains met each aircraft as it arrived with the POWs on board, but they were not allowed to accompany the men to the hospital. Their primary task, as they later described it, was to engage in a ministry of presence, making themselves readily available in the day rooms, lounges, and dining facilities used by the returnees and their families. They did engage in a number of hours of counseling with individuals, as requested.[36]

At Andrews AFB a total of thirty-nine POWs (twenty-seven Protestant, eleven Roman Catholic and one Jewish) were processed through Malcolm Grow USAF Medical Center between February 15 and April 13, 1973. The chaplains and chapel management specialists took an active role in Operation Homecoming, and provided the primary religious ministry to these men and their families. Information on the returnees and their families was assembled prior to the arrival of each group at Andrews. A chaplain of each major faith group personally greeted each family as it arrived at the Medical Center, and chaplains continued to make themselves available to the families throughout the period. They also attended the orientation briefings and accompanied the families to the flightline to meet the returning family member.

The chaplains at Andrews made regular visits to the hospital unit and the Family Information Center, and ate regularly with the returnees and their families in the hospital dining room. As a result of their ministry of presence, they were asked to carry out specific pastoral acts. Two couples renewed their marriage vows: one in a ceremony in the hospital chapel immediately after the returnee arrived at the base, and the other in the returnee's home about a week following his return. Within twenty-four hours of his arrival another returnee and his family requested the administration of Holy Communion. Since the returnee was Lutheran and his family Roman Catholic, both a Lutheran and a Catholic chaplain participated in the family worship experience in the hospital chapel. One returnee and his family sought counsel regarding the educational future of some family members; subsequently the chaplains contacted a chaplain living near the family's home, and he provided continuing support. One returnee sought counseling regarding a marital crisis; another suffered the loss of his father upon returning and received spiritual support. Some chaplains' funds were expended in providing such needed services as a nursery, dry cleaning and laundry, and a color TV. One chaplain was selected to serve as escort officer for a returnee. Many of the families attended the regular worship services in the medical center and the base chapels. Following debriefing, three returnees (two Protestant and one Roman Catholic) participated in seven worship services, sharing their religious faith and witnessing to the vital role their faith played in their survival.

In this homecoming, medical center chaplains at Andrews were assisted by three chaplains from the base and one auxiliary chaplain. More than four hundred man-hours were invested in a ministry of close personal relationship, concern, presence, and support. It was a memorable occasion, and Andrews was illustrative of other bases.[37]

In subsequent months Ch. George H. Bause, Jr., carried out a special ministry while he was a fellow student with a number of returned POWs at the

Air War College at Maxwell AFB. The chaplain spent a good deal of time listening, supporting, and talking with these men and their families. For him, they were very special "colleagues."[38]

Early in 1973 the Chief of Chaplains announced that $1,500 from the USAF Chaplain Fund had been donated to the National League of Families of American Prisoners and Missing in Southeast Asia, with headquarters in Washington, D.C. The non-profit, non-partisan organization was financed by the POW and MIA families and concerned individuals and organizations. Prior to the release of the POWs, the Chief of Chaplains indicated that "this organization will be facing its greatest challenge with peace and the return of prisoners: the assurance that every prisoner is repatriated . . . and an acceptable accounting made of every missing man."[39]

Ch. Paul G. Schade, Chief of the Professional Division, Office of the Chief of Chaplains, continued to serve as the liaison with this national league during the difficult months of the spring of 1973. Sandy Olsen of the Corpus Christi, Texas, chapter wrote on February 13, 1973 to express her appreciation for his warm cooperation during a recent visit in Washington. She added that the recent publication of the POW list confirmed her suspicion that

> this time is one of far greater anxiety for MIA families than even the first days after their loved one was reported missing in action. . . . One of our Air Force MIA wives, the mother of six children, called and said, "Sandy, going through this is sheer hell." And this MIA wife is definitely one of our strongest family members. Now is a good time for our chaplains to be particularly sensitive to the needs of these families.

Several months later Mrs. Olsen wrote again to thank the Chief of Chaplains' office for putting her in touch with the High Flight Foundation, headed by James Irwin. This connection enabled the foundation to plan a series of retreats in Colorado for POW and MIA families in June and July 1973.[40]

The religious faith and practices of the returnees while they were prisoners was a significant item of interest to a number of Air Force personnel, including the debriefers, chaplains, and people who worshiped in Air Force chapels. The story became public as Operation Homecoming commenced.

One of the earliest public discussions of their faith and religious practices was a series of remarks made by the highest ranking POW, Brig. Gen. John P. Flynn, to the USAF Chaplain Conference at Lowry AFB in the fall of 1973. General Flynn, former commander of the 4th Allied POW Wing, was honored at the awards ceremony on behalf of all prisoners. During the celebration of morning Mass, he also received a special gift, a chaplain's cross, from Deputy Chief of Chaplains Henry J. Meade. Then the General movingly described some of his experiences while imprisoned for five and a half years. He said that generally the experience of most prisoners was divided into two periods: from the time of shoot-down until October 1969 (the watershed between comparatively bad and good treatment), and from then until release early in 1973. During the earlier period of torture and isolation, many prisoners were led to pray diligently to survive the experience with honor and dignity.

During the second period, when communal living in groups of nine to fifty men was permitted, the senior group of nine designated a wing chaplain, a Methodist Navy fighter pilot. Each week the chaplain issued a spiritual message to all. General Flynn added that each message of any nature sent out by the wing policy group was signed "G.B.U." (for "God Bless You."). Each group of men had a chaplain, ordinarily a Protestant. Services were conducted each Sunday, usually following a Protestant format. The order began with the Pledge of Allegiance to the flag, then a patriotic hymn, commonly known prayers (such as the Our Father or *Agnus Dei*), and the Apostles Creed; hymns that had been committed to memory were interspersed. A communion service was held once a month according to the Protestant format, and once every four months according to the Roman Catholic format. The three Roman Catholics in General Flynn's group of ranking officers held daily Mass, using rice or bread for the sacred element and rotating the priesthood, embracing one another in the Holy Kiss. General Flynn told the chaplains that probably the most important policy issued in the POW wing articulated the idea of forgiveness. The POWs wanted a

man who cooperated with the Vietnamese in any way, or for whatever reason while in very difficult circumstances, to recognize that he had done wrong and could return to the group. The policy contained the words, "It is neither Christian nor military to nag a repentant sinner to his grave," and General Flynn indicated that "we lived by these words."[41]

In November 1973 Chief of Chaplains Terry wrote General Flynn, who was then Vice Commandant of the Air War College, that he was "impressed by the number of POWs who have made a very real and lasting contribution by their most moving testimonies of the religious aspects of their POW experiences." Since he was concerned that these "very real contributions to the fabric of our society will be lost forever," Chaplain Terry asked General Flynn to contact the returnee community and solicit from them written descriptions of events associated with the religious aspects of their imprisonment.[42]

Among the replies that Chaplain Terry received was one from an officer who had been shot down in 1965; that was eight days before he was to return home, and twenty days before he was to be married. During ejection his arms, jaw, and nose were broken, and he suffered multiple lacerations and "wrenchings." Captured while dangling from a tree in his parachute, he was transported to Hanoi two days later. His health deteriorated quite rapidly, he wrote, and on December 13, 1965—his birthday—he was moved to "Heartbreak Hotel." He continued,

> It was late at night and quite cold—compounded by lack of food and clothing. I looked at the 7 X 7 cell, the concrete slabs, the bare walls, the dim light, the leg irons—a room which no doubt had witnessed much grief. With a heavy heart I said, "Well, God, it's you and me—give me the strength to make it through this." At that instant, I could sense His presence in the room—from then on, I never doubted but that one day I would go home.[43]

Another wrote that for the first three and a half to four years, after being shot down in 1967,

> I religiously held a Sunday service in my own *mind.* This included the full worship service of our church. . . . It was very moving to me to go over this Lutheran service each Sunday and I said hymns to myself and also at the same time went over much of Luther's Catechism, as much as I could remember that is. I felt God *there,* with me.

This practice ended, he wrote, after communal services began, but then he had a second realization and experience while directing the choir for about two years in one of the larger rooms:

> I was literally "drained" after a church service because of the beauty of the music, more I think than the message delivered which at times was far from being over-inspirational. I realized that God gave the beauty to this music and HAD to have inspired the creators of this music.

These two realizations taught the POW that "God IS." Six years as a prisoner left "*no* doubt that God existed. He was with me and he was present for the inspiration of something so small like the singing of a hymn."[44]

In 1974-75 three chaplains made a careful study of the religious experiences of Air Force POWs. Chaplains Franklin D. Hartsell, Frank D. Metcalf, and John P. McDonough submitted a research study as a partial fulfillment of requirements while attending Air Command and Staff College at Air University. After studying 118 of the 323 verbatim transcripts of Air Force POWs, the chaplains concluded that while each POW whose transcript was examined did not express his feelings regarding religion, "religion was an affirmative psychogenic force which helped many POWs to survive and to resist."[45]

The chaplains' research of the POW transcripts showed that during the early period of torture and isolation the POWs' injuries were used as pressure points to get results. One prisoner suffering from claustrophobia was rolled up in a bamboo mat and left to scream, while others were hung from the ceiling by ropes. From August 1964 until late in 1969 maximum use was made of the principle of isolation. Immediately after capture most POWs were closeted in box-like rooms. A world of numbing nothingness commenced, and for many this battle against loneliness lasted for years. Tempted to self-pity by crude living conditions, frustrated by uncertainty, and weakened by interrogation, the POWs sought ways to survive.[46]

Describing this period of emptiness and meaninglessness, one POW said, "During prolonged periods of isolation, I earnestly believe that without faith in God that I would have leaped into

insanity." Another pointed out that the question of approaching God did not always seem that simple: "All of a sudden, here you are in the jungle (*sic*), how do you go about your religious beliefs?" The chaplain researchers found that in most instances the approach taken by a POW was influenced most heavily by his previous religious training, or lack of it. Those with religious backgrounds used their memories to cite scripture, prayers of the church, hymns, or portions of the liturgy. In the later years of imprisonment, they were able to assist those prisoners without religious training in their worship experiences. But during the early years, private prayer was important for many. One POW described his practices in detail:

> I prayed a lot in solo. I said the Lord's Prayer sometimes a thousand times, no, not a thousand, probably—I counted 700 times in one day. With nothing else to do, you were bored and depressed; I just started praying.

Asked if the prayers helped, he answered: "It was a strength and a salvation. I was solidified through this experience. Without it, I don't think I would have done the job I did." The men's prayers included all sorts of concerns, large and small. "Concerns about brooms and the need for shoes were intermingled with prayers for strength to withstand torture and for the desire to go on living," the chaplain researchers reported. They described one experience that summed up a host of others:

> Another pilot, after a severe interrogation session, was returned to the aloneness of his private cell. He stated that this moment proved to be the psychological and physical lowpoint of his incarceration. His arms, torn and bleeding, hands swollen with agonizing pain, body exhausted and dehydrated, and feeling no hope, he knelt and prayed for an instant sign of hope. When he opened his eyes, they focused on a "small, insignificant carving of a cross above the door" left there by some previous occupant, but never noticed by this particular POW. He described his experience: "I opened my eyes right up and right onto a cross and that gave me the most comfort I had ever received before then at that time. I actually smiled and I said, 'Thank you, Lord.' And that is all I needed, and I can stand anything that is going to come from this time on."[47]

While isolated from each other in these early years, the POWs took advantage of crude but effective communication techniques to share their faith in God. The men who had religious training and could remember scripture, prayers, litanies, or hymns, shared them with others. At specific times during the day signals were communicated, and although unable to see each other, several POWs would pause to pray. Religious practices fostered a sense of unity that the walls dividing the prisoners could not destroy. By late 1970 much of the total isolation was eased for most of the prisoners, and they were confined in large groups. The POWs who had stood alone with God joined others to stand together with God.[48]

The prisoners used every opportunity to exploit their captors, including the annual Christmas Eve service that the North Vietnamese set up for propaganda purposes. Some POWs refused to attend the service in 1970 because they did not want to contribute to the enemy's propaganda, but others decided that the advantages outweighed the disadvantages. One reason to attend was to use television coverage to inform the world that they were POWs, not MIAs or "war criminals," as the North Vietnamese labelled them. Others attended to learn as much as possible about the other prisoners in the camp and to communicate with fellow Americans. Seated far apart during the service, the men talked with one another while the television cameras were focused on them, realizing that the North Vietnamese would rather have pictures of them talking than the guards taking measures to make them be silent. Others attended the service to worship. One POW said that he was in a deep state of mental depression, and after attending the Christmas Eve Mass and receiving absolution and communion, was amazed at the effect. Another described the emotional impact of the patriotic songs that had been slipped into the agenda by the POW choir director without the knowledge of the North Vietnamese. After the 1970 Christmas service, filmed at the cathedral in Hanoi, the POWs would no longer attend these services.[49]

The "solo" worship of the early years at "Heartbreak Hotel," at the severe punishment isolation cells in Hanoi, and at most of the other camps, was coordinated into communal services on Sundays at a special hour, and sometimes on weekdays. These became opportunities for prayer

and deep meditation. The communication system enabled the prisoners to have services in different cells at the same time. The threat of another Son Tay raid (the American attempt to release prisoners at Son Tay) forced the enemy late in 1970 to bring the prisoners from outlying camps to prisons around Hanoi. After that, regular Sunday services were conducted in rooms which held many more men.[50]

When the men were moved to the larger cells that contained nine or more men, a chaplain was appointed, ordinarily for a six-month period. His basic role was to organize and assign the various parts of the service; each week a different man gave the sermon. The Pledge of Allegiance or a patriotic hymn preceded each service, and then a Protestant worship format was followed: hymns, prayers, scripture, a brief sermon and a closing hymn. The music was sung by the whole room or by a choir of POWs who rehearsed during the week. One choir director remarked that his choir was composed of "the atheist, the Jew, Baptists, Catholics, and Protestants, Christian Scientists, the Mormon—we had the whole nine yards." Songbooks were made from toilet paper, and just before the release occurred two guitars were added.[51]

Early in 1971 the POWs had a "church riot." An enemy order forbidding any type of sermon or homily produced, one prisoner reported, "the only organized vocal response in the history of the camp when they tried to break up church services in room number seven." Unable to accept the idea that a speaker could talk to a group without some political indoctrination being involved, the North Vietnamese refused the invitation of the POWs to participate and to listen to the speaker's message, and ordered that no one speak at the service. On February 7, 1971, as the senior ranking officer began the worship service, prison guards entered room seven and forcibly took the leader. The next senior officer stepped in to continue the service, and was also removed and placed in solitary confinement. This was repeated for the third time before the service was completed. The entire camp felt the need to stand up for the right to hold weekly services. The chaplain researchers reported that

> the men began to sing patriotic songs as loudly as they could in violation of the rule of silence. The North Vietnamese captors reacted in panic to the situation by bringing in bayonet-fixed, riot-control, trained riflemen to quiet the POWs. The issue was decided in favor of continuing the worship services with a sermon, but at the price of men placed in solitary confinement for weeks. The cost of the ecumenical service must be considered in judging the value placed on unified public acts of devotion.[52]

In 1972 the POWs were finally given a Bible to keep. A copy had first been given in October 1970 in preparation for the Christmas service, and it was loaned sparingly from time to time thereafter. The prisoners used every opportunity to copy as much of the Bible as possible on toilet paper, even though they knew these pieces of paper would be taken from them at the next inspection.[53]

At the "Hanoi Hilton" and the Plantation Camp, the entire compound was able to gather for a worship service just before being released. Scripture readings, group singing, a choir, and a message were parts of the service. As one POW expressed it, "We had the full works!"[54]

The sense of forgiveness, as General Flynn reported, was real in the camps. One of the seven basic wing policies, adopted late in 1970 when the 4th Allied POW Wing was formed, concerned forgiveness: "It is neither American nor Christian to nag a repentant sinner to the grave." The study of the debriefings indicated there were many instances when repentance and conversion, in a religious sense, did occur. One POW offered this pertinent commentary:

> If you wrote a statement for the gooks, if you violated any of the Policies, you had to write Colonel Flynn a CER (Conduct Exception Report), and state what you did, why you violated the Policies, and what the reasons were behind it. These were privileged communications, of course. In a lot of cases, the guys that wrote them chose to have them read as a standard communication, so the guys would possibly understand the situation a little better. Or maybe they felt like they were going to confession, so to speak.[55]

Summarizing their findings, the chaplain researchers concluded that "the spiritual life of these POWs did much to develop an inner strength or reservoir to face the threats of loneliness, fear, punishment, and disappointment." Their second

conclusion was that the early religious training of the prisoners was extremely important:

> To develop the virtues of patience, courage, perseverance, and hope that were so important in prison life, the POW fell back to the religious training of home and church, to the practices and hymns of early family life, and to the Christian teachings on suffering and pain.

Their third conclusion centered on the chaplain's ministry to flying personnel. "The debriefings studied," they wrote,

> contained no mention of any spiritual direction or guidance given by chaplains to aircrew members. Although this establishes no ground for any inference that chaplains have been ineffective in their ministry to aircrew members (it must be remembered that the debriefings did not address this subject), it does serve as a point of challenge to chaplains to develop a program and an active ministry for the flying personnel they serve.[56]

An edited version of this timely report was prepared for distribution to all senior Air Force officers and denominational endorsers late in 1975 by the office of the Chief of Chaplains, but major printing errors precluded its distribution.[57]

The religious convictions of two former POWs led them to enter the ministry and the Air Force chaplaincy. After graduating from seminary in 1976, Chaplains Keith H. Lewis and Robert G. Certain were assigned respectively to Lackland and Andrews Air Force Bases. Chief of Chaplains Henry J. Meade commented that their appointments "must rank among the 'unique' events in our history. Their past role as line officers and POWs brings a special dimension that will endear them to the men and women of the Air Force." In 1976 the office of the Chief of Chaplains concurred with the Air Force Military Personnel Center's recommendation not to officially sanction a survey on chaplain ministry to flight personnel proposed by Captain Certain, then a seminary student. It was decided that while the survey questions involving SAC and Tactical Air Command (TAC) chaplains were not inimical to the Air Force chaplaincy, the negative reactions to the proposed survey by TAC operations personnel, Air University personnel, and some SAC personnel, outweighed its advantage. Chaplain Lewis, a former F-4 pilot and POW, was formally ordained into the Episcopal priesthood in San Antonio, Texas, in December 1976. Chaplains from Lackland AFB, where he was assigned, participated in the services.[58]

A "first" occurred in 1978 when a student wearing silver leaves attended the Chaplain Orientation Course at the Air Force Chaplain School. Ch. Jerry A. Singleton was a USAF Academy graduate assigned to Southeast Asia in October 1965, and shot down and captured the next month. While imprisoned in various POW camps he had no contact with his family for almost five years. After returning to the United States in 1973, he was granted one year of excess leave to attend law school in Dallas, Texas. During that year he was led to the conviction that he was being called to the ministry. By special arrangement with the Air Force and with a promised ecclesiastical endorsement from the Southern Baptist Convention, provisions were made for him to attend seminary under funding from the Air Force Institute of Technology (AFIT). After graduation from seminary he was officially endorsed, and on June 12, 1978, Chaplain Singleton pinned on his cross and reported to Sheppard AFB for the beginning of his chaplaincy career.[59]

Other ex-POWs also enriched the life and worship of Air Force chapel communities with their words and witness in the years following their return. In October 1975, Protestants at Craig AFB, Alabama, heard Col. Thomas H. Kirk, Jr., the Wing Commander, discuss his experiences as a POW. The July 1976 Protestant Prayer Breakfast at Nellis AFB, Nevada, where Ch. R. Dale Copsey was Senior Protestant Chaplain, featured Brig. Gen. Robinson Risner's account of how his faith in God sustained him during the seven years he was held prisoner. General Risner fully described his experiences in his book, *The Passing of the Night.* The book and the film made from it received wide use among Air Force chaplains.

Persons attending the Lutheran service at Eglin AFB on Confirmation Day in 1977 heard a layman tell the confirmands that "the foundation you get as you're growing up in the church is the ethical and moral basis for your dealings in the military and in every facet of your life." The confirmands, including the layman's son, and the congregation listened intently to Col. George E. (Bud) Day, legal adviser to the Judge Advocate at Eglin and the

nation's most highly decorated officer (ten rows of six, including the Medal of Honor, Air Force Cross, and four Purple Hearts). Colonel Day, author of *POW: A Definitive History of the American Prisoner-of-War Experience in Vietnam*, was a POW for nearly six years.[60]

The "Other" Homecoming, and Continued Care and Concern

For some of the POW and MIA families, the year 1973 brought no resolution to the problems caused by the continued absence of a husband, father, or son. Some faced the stark realization that the days of hope had run out and that their loved one would never return. Others at least had tangible remains which they carefully and prayerfully committed to God's care in funeral and memorial services. Air Force chapel communities showed continued care and concern for those who faced the difficulties of this "other" homecoming. And in a variety of ways they continued to show affection and concern for the men and families whose lives had been deeply touched by the conflict in SEA.

While much-deserved public attention focused upon the return of living prisoners of war, the not-to-be-forgotten heroes were those who were returned in flag-draped caskets, or those who were missing and declared killed in action and whose remains were never recovered. There was no flag-waving, no band, no crowd, only the solemn unloading of flag-draped caskets accompanied by escort officers. This was the "other" homecoming.

The Air Force chapel team at Arlington National Cemetery was sensitive to the special anguish of the families of these men. Through personal, pastoral involvement before, during, and after the funerals and memorial services, this loving, caring, and sharing team represented the Air Force at its best and demonstrated the gratitude and respect of the American people for the families' sacrifices. In recognition of these efforts, the chapel team at Arlington received the Edwin A. Chess Award for Fiscal Year 1974.

This chapel team at Arlington consisted of Installation Chaplain William C. Boggs and Chaplains Robert M. Monti, Donald J. Harlin, and Robert E. Robinson. The two chapel managers were SSgt. John C. McClay and Sgt. Kenneth W. Wittman. The team was assisted by the Arlington Ladies, a group of forty volunteer women who represented the Air Force Chief of Staff and his wife at every military funeral. They offered valuable words of consolation to the next of kin immediately following the presentation of the flag.

In 1973 the chapel team at Arlington received word that a number of casualties would be interred in Arlington National Cemetery or memorial markers erected, and immediately the team laid plans so that every widow and family would receive sensitive ministry. Team members established telephone contact with the families at once, and often ministered pastorally to widows and families before they arrived in Washington. The funerals and memorial services were filled with moments of high emotion: a chaplain presenting a father's medals to his son; the repeated but never routine presentation of the flag to the widow or parents; the tribute in word, and especially by appearance, paid by fellow prisoners of war. Families received a personal letter from the chaplain encouraging them to sustain hope and faith through the resources of family, friends, and prayer. Widows and families often wrote letters of appreciation for the encouragement they had received to build a new life.

Another group of wives and families needed a particularly sensitive type of pastoral care because of their unique experience. They were the widows and parents whose husbands or sons had been declared MIA for many years and possibly presumed dead. In an anguish-filled decision on the part of relatives, these men were declared killed in action. In some cases parents were in deep conflict with a wife who made such a decision; on several occasions, the chaplain's ministry at the memorial service helped to bridge the gap toward understanding and acceptance.

Between July 1973 and June 1974, the chaplains at Arlington interred the bodies of four POWs, including Brig. Gen. Edward B. Burdette. They also interred the remains of five men who were MIA and later declared killed in action (KIA), and conducted memorial services for eight others. In the last half of calendar year 1974 they conducted funeral or memorial services for twenty others who were declared killed in action.[61]

For several years the Arlington chaplains conducted funeral and memorial services for men who were part of the "other" homecoming, and chap-

lains at other bases also performed this mournful task. At George AFB, Ch. Robert E. Moffitt conducted funeral-memorial services in 1974 for Col. Norman Schmidt, who died as a POW; thirty-two former POW's acted as honorary pallbearers. Early in 1976, Chaplains Philip T. Wild and R. Dale Copsey participated in flightline ceremonies honoring the return of the remains of five servicemen, including two from the Air Force, whose bodies were repatriated by the People's Republic of China and the Democratic Republic of Vietnam. At Lowry AFB, in the same period, a memorial including a flyover honored Maj. James W. Grace, officially declared KIA. Chaplains at the USAF Academy conducted funeral and committal services for Col. Elwyn R. Capling on April 4, 1977. There were other services as well, including the memorial service conducted at McConnell AFB by Ch. Sudderth A. Harms for Col. Joseph W. Brand on June 25, 1977.[62] On September 6, 1976, the Vietnamese embassy in Paris identified twelve MIA pilots as having been killed in action in 1965-68, and the United States urged a full accounting of all the missing in action. On December 15, 1976, a committee of the U.S. House of Representatives concluded that no more Americans were being held as prisoners in SEA.[63]

In 1973 Air Force chapel communities showed special concern for POWs, MIAs, and KIAs on May 13, which was designated by the Air Force Chief of Staff as a "Day of Recognition and Remembrance." Chief of Chaplains Terry noted that the day's objective was "to share joy and gratitude for the return of our POWs, to remember in prayers and hope our MIAs and their families, to commemorate our KIAs, and remember all personnel who served in Southeast Asia." The Air Staff commemorated the occasion in a special service at the Washington National Cathedral. The forty-nine Sunday services at Lackland AFB included a litany entitled "Prayer in a Time of Peace Restored," while an ecumenical service at Fucha/Kanto Mura, Japan, was broadcast over the Far East Network. Congregants at Griffiss AFB were encouraged to pray a silent prayer "for the return of our POWs and for their families, that all may pick up the broken pieces of their lives and resume their lives together." A POW spoke at the special service at Richards-Gebaur AFB, Missouri, where earlier a brunch and ecumenical Mass of thanksgiving was held for the returnees. Ex-POW Lt. Col. Ben M. Pollard was the guest speaker at Protestant services at the Center Chapel of the USAF Academy. A prayer hymn written by one of his fellow prisoners was used, and people wearing his or another returned POW's bracelet were invited to place it on the altar in thanksgiving.[64]

By presidential proclamation, January 27, 1974 was declared a day of recognition for men declared missing in action and still unaccounted for. The Chief of Chaplains requested that appropriate recognition be given at all worship services throughout the Air Force. President Nixon also proclaimed March 29, 1974 as Vietnam Veteran's Day; this was the first anniversary of the return of combat forces from Vietnam. Special services honoring all who served in SEA were held at Davis-Monthan AFB, Holloman AFB, and a number of other bases.[65]

The Air Force chapel community continued to show concern for MIAs and their families in a number of other ways as well. The congregations at Williams AFB, Arizona, placed poinsettia plants on the altar during Christmas week in 1974 in memory of the MIAs, then distributed them to MIA families in the community. Ch. Theodore C. Krause conducted a remembrance service in March 1975 at Grissom AFB, Indiana, with MIA families present. The chapel annex at McChord AFB was used as a meeting place for MIA families late that year, while at Hill AFB, Utah, the father of a MIA gave a stirring plea in all worship services on December 21, 1975, to remember the missing men. To keep the community sensitive, the chapel at Bergstrom AFB continued to sell MIA bracelets in 1975. Deputy Chief of Chaplains Thomas M. Groome, Jr., gave the invocation at the Annual Convention of POW/MIA Wives in 1976, carrying on a tradition in which the Chief or Deputy attended the convention and visited individually with those who sought pastoral guidance. The chaplains at Beale AFB dedicated a rock garden with a waterfall fountain late in 1973 in memory of a Beale B-52 crew that was lost in SEA in 1972. At Clark AB, the Protestant, Catholic, and Jewish services donated $1,100 in October 1974 for the construction of an oriental garden next to Chapel 1 honoring the MIAs. The chapel was primary custodian for the garden, which also provided a quiet place for meditation for several

hundred oriental wives who were dependents of personnel stationed at Clark. In 1978 the Peace Garden was vandalized as one of a series of destructive acts aimed at this place of peace. At Bolling AFB the new chapel contained a window donated by the wife of a colonel who had been declared KIA.[66]

Chaplains and chapel communities expressed care and concern as the remains of MIAs were buried, as MIAs were declared dead, and as families kept hoping for good news. The "other" homecoming had a poignancy all its own for the relatives and chaplains who were involved.

Operation Babylift

In July 1975, Gen. George S. Brown, Chairman of the Joint Chiefs of Staff, sent the following message to all commands:

> In early April 1975 the JCS (Joint Chiefs of Staff), CINCPAC (Commander in Chief, Pacific Command), and the military services initiated the airlift of Vietnamese orphans to the United States, in response to tasking from higher authority. Operation Babylift placed an unusual requirement upon military commanders and their local military communities and required close coordination among all concerned. . . . Please extend my personal appreciation and those of the administrator to all military commands and individuals responsible for the success of Operation Babylift.[67]

Judy Allison, an Air Force wife at Hickam AFB, described the effort in graphic terms for the press. She said that the young baby she cared for while the huge transport made a temporary stop at Hickam

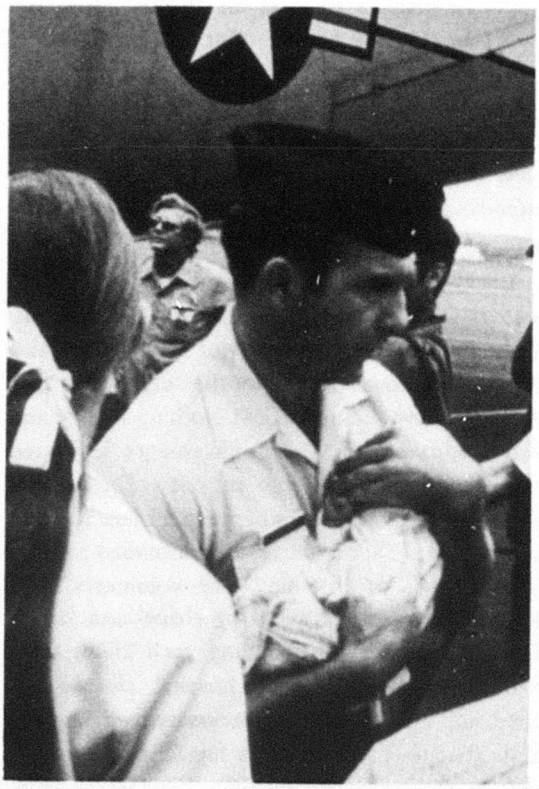
> had huge round vacant eyes. . . . She neither cried nor smiled, just looked. The back of her head was flat as a board from lying down for four months, without having her position changed. Her tiny hands were covered with socks so she couldn't dig at the open sores on her neck and chest.[68]

Mrs. Allison was one of many who volunteered to help in Operation Babylift. Chaplains and chapel people in the Pacific spared no energy to assist in this humane effort.

At a staff meeting at 10:00 a.m. on Friday, April 4, 1975, Ch. Paul H. Wragg and the other chaplains at Clark AB were alerted to Operation Babylift, and were tasked with collecting baby and child care items, food, and toys, and recruiting and managing volunteers to assist when aircraft stopped at Clark. The chaplains immediately made radio and television announcements over the Armed Forces Philippine Network soliciting clothing and food, requesting that all organizations send a representative to a meeting at the chapel at 1:30 p.m., and asking volunteers not related to organizations to sign up by calling the chapel. More than two hundred persons representing over sixty-five organizations and military units attended the meeting at which ground rules were established: volunteers had to be at least fifteen years old, and working shifts would be six hours. Within an hour, three thousand potential volunteers were identified.

As soon as the chapel meeting was over, two hundred and fifty volunteers were alerted to meet the first planeload of orphans scheduled to land at Clark. But in a tragedy of major proportions, that C-5A Galaxy transport carrying over three hundred adults and two hundred orphans crashed and burned on departure five miles northeast of Saigon's Tan Son Nhut Airport. More than one hundred fifty of those on board were killed. The flight was the first in the evacuation ordered by President Gerald R. Ford. From San Francisco, where he planned to meet the ill-fated plane, the President told the nation, "Our mission of mercy will continue. The survivors will be flown here when they are physically able." At Travis AFB a memorial service for some members of the C-5A crew was held on April 11 with five hundred in attendance, and chaplains conducted individual funerals in the days that followed.[69]

Back at Clark, the chaplains and volunteer leadership continued preparations for meeting other flights. A gym supervisor set up beds and supply techniques for infant feeding, while fifty volunteers sorted and packed clothing by age and sex. Radio and TV announcements informed volunteers of their tours of duty. During the twelve to thirty-six hours between a plane's arrival and departure, at least one adult attended to each child's needs at all times. The volunteers, who were briefed and registered by chapel and family services volunteers, helped tag each child, took him or her to the gym or hospital, cleaned the child, and arranged for any necessary medical care. Shift changes of up to three hundred and twenty volunteers occurred at one time. Vietnamese wives



Operation Babylift stops at Hickam AFB, Hawaii.

of personnel at the base formed a cadre of translators for round-the-clock duty in the gym. Chapel office volunteers monitored the phones and offered other assistance at the volunteer command center in the chapel. Chaplains met the planes, contacted the senior escort, monitored the gym activity as pastors to working personnel, evaluated procedures, improved communications, and provided hospital coverage for all refugees and children. Chaplain Wragg reported that "emergency counseling of Clark personnel is provided but most chapel activities have been suspended." He added that the chaplains also manned the Mobility Center to meet refugees arriving with or without orphans.

The response of the base to the needs of Operation Babylift was amazing; over four hundred cartons of clothes, food, toys, baby bottles, diapers, and other items were collected and sorted in thirty-six hours. The hectic pace sometimes led to slip-ups that required the chaplains' best ingenuity. Chaplain Wragg recalled that "one night when controllers at Ops (Operations) mistook the arrival time for the takeoff time, we had to strip an evening worship service, but managed to meet the plane with our usual one-to-one ratio despite less than fifteen minutes notification." He concluded his report on April 11 with the note that "we are confident we can function indefinitely in a quiet and orderly manner, caring for six hundred plus children."[70]

The drama of the "on again, off again" nature of Operation Babylift was overshadowed only by the work requirement levied on volunteers. While word flowed out from Saigon that the government had halted the airlift on April 6, officials insisted that orphans would continue leaving on a reduced scale. Although a planeload of 207 largely Montagnard orphans stopped over at Hickam as late as April 26, 1975, Chaplain Wragg reported from Clark on April 17 that "it appears no more children will be arriving in the near future."[71]

According to Chaplain Wragg, a tremendous surge of activity occurred between Thursday and Sunday, April 10-13, 1975. Children arrived from Cambodia and Vietnam in such numbers that at one time there were over 350 on the base. Since one sponsor was still provided for each child, shift changes of over 400 persons were required. All the children were evacuated on a Boeing 747 aircraft at one time, so the arrival of 44 orphans on April 15-16 seemed mild in comparison. When the gym was placed on standby on April 16, Chaplain Wragg reported, over 6,200 volunteer units (a six-hour shift by one person) had been used, and many people served three or more shifts. Under MSgt. Maletich, the chapel managers worked twelve-hour shifts with tireless efficiency, while chaplains showed pastoral effectiveness in facilitating human relationships, motivating volunteers, and doing what was needed when it was needed.[72]

The bitter was mixed with the sweet at Clark. During this period, memorial services were conducted for the casualties of the C-5A crash near Saigon. Four personnel from Clark had been killed, as well as two crew members from the 10th Aeromedical Evacuation Squadron of Travis AFB who were performing duty at Clark. Meanwhile, some lay volunteers in Operation Babylift heard with sorrow that children they had cared for had died.[73]

When Operation Babylift was completed, more than a thousand children had been airlifted to homes in the United States and several other nations. The chaplains, chapel communities, and chapel-organized volunteers of Clark AB deserved the congratulatory message of General Brown more than any other base in the Pacific. Ch. Clarence H. Hesseldenz, Thirteenth Air Force Staff Chaplain, said it well: "I feel that the response of the chapel team at Clark Air Base was absolutely outstanding."[74]

Operation Newlife

In one sense, Operation Newlife was a continuation of Operation Babylift. It was the dramatic story of the evacuation of nearly 130,000 Indochinese refugees across the vast Pacific to refugee camps in the United States, prior to resettlement in thousands of American communities. A total of 91,126 transited Wake Island and Hickam AFB, Hawaii. The historian of the 15th Air Base Wing at Hickam, Kaye A. Jordan, reported that even the oldest of the refugees, Tran Thi Nam, who arrived with her son Lung Woarg (73) and step-grandson Nguyen Huu Tam (38), "brought us a lesson in courage, for it was she who told her family to move because she refused to die in a communist-dominated country." The chaplains and chapel communities who provided care for these refugees

at Wake Island and Hickam were honored in the letter of thanks written in the summer of 1975 to the commander of the 15th ABW by the chairman of the committee of elected refugee representatives on Wake, Nguyen Cao Vuc. He wrote,

> We came here from various corners of Vietnam, torn from the country that we loved and from our loved ones. . . . The confusion and uncertainty of the future are what we see when we look ahead. Looking back we see the shattered unrecoverable past which had taken long years from our lives.
>
> What a desperate situation! Why should one conform to the rules of social patterns when, by following them, one's life has been badly affected?
>
> Everyone of us is going through such traumatic experience to control such physically broken and psychologically shattered group of people, it surely needs talents in many ways.

Mr. Vuc commended those who had organized and managed the Wake Island Refugee Center, "pulling together thousands of lost individuals, giving them strength and courage, and awakening their will to live a 'new life.'"[75]

As early as April 22, 1975 the personnel at Clark AB, including Installation Chaplain Wragg and other chapel team members, were aware that a growing number of refugees and evacuees were flooding the base. On that date alone during daylight, approximately four thousand Americans and Vietnamese landed in the round-the-clock airlift out of Saigon, and another thousand were expected to arrive during the night. A "tent city" was quickly erected to house about five thousand people. Many of the arrivals were American men with Vietnamese wives and children, and while the evacuees wanted to travel to the United States as quickly as possible, they faced long processing lines since many lacked travel documents. "This is no way to treat people," Chaplain Wragg commented. "We are overwhelmed by the sheer mass of humanity."[76]

Chaplain Wragg reported that the chaplains at Clark had begun making preparations for an influx of evacuees on April 18, 1975, using the Babylift volunteer staff leadership to organize the procedure. "Saturday was a small trickle, Sunday, a few more, but on Monday the skies opened," the chaplain wrote. Volunteers were used to duplicate the mobility line, and thirty volunteers assisted embassy personnel twenty-four hours a day, while another fifty helped the Passenger Reception Committee and Family Services group. By Wednesday the requirement for volunteers had spiraled dramatically, and nearly two hundred volunteers were on duty twenty-four hours a day in addition to those on regular shifts. This meant that nearly four hundred volunteers were on duty at any given time, except from midnight to 8:00 a.m. Volunteer drivers transported people to medical centers while others sorted clothing. Chapel managers worked twelve-hour shifts, and chaplains averaged eighteen-hour days. At first the refugees were bused from their areas to the chapel for Catholic and Buddhist services, but soon other arrangements were made. Chaplain Wragg reported that "it has become increasingly difficult to secure volunteers."

But with increased effort, the quota of volunteers was reached. "This operation makes Babylift seem a remote and simple problem," the chaplain wrote, adding that until the decision was made to shift many of the refugee flights to Guam, it appeared that the base would have refugees for a long time—and more than it could effectively handle. The pace became so hectic at one point that more than one hundred fifty volunteers were needed in mobility at one time.[77]

One of the major problems at Clark was that embassy personnel were restricted to routine processing procedures for unpapered aliens, and this meant processing fewer than thirty a day. On April 22, 1975, U.S. Attorney General Edward H. Levi invoked emergency parole procedures to waive normal immigration processes for 129,000 refugees, and soon the judiciary committees of both houses of Congress approved his action. This provided some relief at Clark, since many of the formerly ineligible persons were family members of Americans, but their sponsors would not leave without their relatives.[78]

Toward the end of April the situation in Vietnam worsened appreciably, adding even more pressure to the refugee evacuation project. The North Vietnamese had overrun DaNang on March 30, 1975, and their campaign intensified. On April 28 (April 29 in Saigon), President Ford and his advisors decided to evacuate all remaining Ameri-

cans from Saigon. Helicopters removed a thousand Americans and fifty-five hundred South Vietnamese, the last helicopter departing at 7:52 p.m. The helicopters flew to a waiting armada of forty vessels, and then were dumped into the sea after off-loading in order to make room for more people.[79]

The message sent by Secretary of Defense James R. Schlesinger to all Department of Defense (DOD) components at 8:26 p.m. on April 29, 1975 carried a note of finality:

> As the last withdrawal of Americans from Vietnam takes place it is my special responsibility to address to you, the men and women of our armed forces, a few words of appreciation on behalf of the American people. For many of you the tragedy of Southeast Asia is more than a distant and abstract event. You have fought there; you have lost comrades there; you have suffered there. In this hour of pain and reflection you may feel that your efforts and sacrifices have gone for naught.
>
> That is not the case. When the passions have muted and the history is written, Americans will recall that their armed forces served them well. Under circumstances more difficult than ever before faced by our military services, you accomplished the mission assigned to you by higher authority. In combat you were victorious and you left the field with honor. Though you have done all that was asked of you, it will be stated that the war itself was futile. In some sense, such may be said of any national effort that ultimately fails. Yet our involvement was not purposeless. It was intended to assist a small nation to preserve its independence in the face of external attack and to provide at least a reasonable chance to survive. That Vietnam succumbed to powerful external forces vitiates neither the explicit purpose behind our involvement—nor the generosity toward those under attack that has long infused American policy. . . .[80]

Military personnel were carrying out the most expansive of all the humanitarian efforts of the Vietnam War at the time the Secretary's message flashed across the world. The effects of Operation Newlife were just beginning to be felt on Guam, Wake Island, Hickam AFB, and countless stateside bases and communities.

By June 19, 1975, Guam had twenty-five thousand refugees. Because of the impending danger of the typhoon season, plans were made to reduce the number to ten thousand in about five days, flying the refugees to the continental United States.[81] The chaplains and chapel community on Guam were deeply involved in the many problems associated with Newlife as the operation touched their island and its Air Force base, Andersen. During the effort, 39,141 passengers arrived in 237 aircraft at Andersen; 31,610 in 206 aircraft at the Naval Air Station; 44,809 in 21 ships; and 160 by "stork," for a total of 115,720 arrivals. Of this number, 109,805 departed in 518 aircraft from Andersen; 1,756 in 12 aircraft from the Naval Air Station; 455 remained in the Guam community; and 25 died, for a total of 112,041. Presumably 2,000 more departed later.[82]

In important ways the lives of these refugees were touched by the care and concern of the chaplains, chapel managers, and chapel community at Andersen. Installation Chaplain Martin J. Caine reported that the project leaders were Ch. Waldemar A. Bizer and Chapel Manager MSgt. Joseph S. O'Brien. They were ably assisted by the other chaplains and chapel management personnel (CMP) at Andersen, as well as an Air Force Reserve chaplain, seven dependents, and hundreds of other unnamed individuals. Among the assistants were Chaplains David H. Johnson, Jr., John A. Borkowski, and Wallace M. Hucabee; Chapel Managers Kenneth W. Moore, Ben A. Tinkey, and Gerard A. Amato; and dependents Mrs. Scott Acton, Mrs. Gerald Epperson, Mrs. Marvin Hill, Mrs. Wallace Hucabee, Cheri Kuntz, Mrs. Alex Napier, and Mrs. Charles Neiber.[83]

For Andersen AB and the entire island of Guam, the history began long before the first official planeload arrived on April 23, 1975. Guam's first look at the refugee children came on April 7 when more than four hundred orphans stopped briefly on their way to the United States. On that Wednesday afternoon, immediately following daily Mass in Chapel 2 and a session of the Bauman Series on the Life of Jesus in Chapel 1, the first official announcement informed the chapel team that Vietnamese refugees would arrive that evening at Andersen and that Operation Newlife was to begin.

The old housing area at Andersen, called "Tin City," consisted of corrugated metal buildings that once housed personnel involved in the bombing of North Vietnam. Within hours, Tin City was

readied for occupancy. During the first twelve hours nearly two thousand refugees arrived, and during the next few days over four thousand Vietnamese became temporary inhabitants.

Working in twelve-hour shifts, the chapel section at Andersen provided a varied ministry. In the first hectic days the section threw itself into the challenge of housing the refugees. Over thirteen hundred were housed in the base chapels, readied by the staff. MSgt. O'Brien and the others did everything from procuring mattresses and supplies to scrubbing a floor area that was used in lieu of latrines. The entire chapel area, including the religious education building, annexes, hallways, and offices, was turned into living space, complete with matresses and bedding. Food from the base dining hall and the Officer's Club helped feed those housed in the chapels.

After several nights other arrangements were made, and the chapels were no longer used for housing. But for several weeks Chapel 1, located at the center of the base, was the Immigration Processing Station. Together with the base theatre, it was the refugees' last stop prior to departure.

The chaplains on Guam provided a continuing ministry of presence, and pastoral visitation was of paramount importance during the first few weeks of Operation Newlife. They visited the terminal, where all incoming flights were met; Tin City, where the refugees were housed; the gymnasium, which became a temporary clinic; and other locations. Pastoral concern was also shown to the hard-working military personnel and dependent volunteers, including the forty to forty-five women and teenagers who worked twelve to fifteen-hour days at the terminal.

In the early hours of the operation it was clear that the evacuees desperately needed clothing. Most had left all they had behind. The chaplains initiated a clothing drive, and the collection and distribution of clothing became a priority. Truckloads were distributed throughout the base, and eventually a central distribution point was established in Tin City.

Catholic and Protestant religious worship services were organized from the outset, and a chaplain's office and tent chapel were erected in Tin City for private prayer and worship services. Before long hundreds attended the daily Catholic Mass, and regular Protestant and Catholic Sunday worship was held. The Vietnamese priests and pastors, who had tremendous influence among the refugees, were extended every consideration, and the chaplains used them as assistants. The Catholic chaplain housed several Vietnamese priests as his guests. It was reported in mid-June 1975 that Buddhist services were not regularly conducted because camp personnel were rather transient and, to the chaplain's knowledge, no Buddhist monk had been at Andersen within the past month. Several American and Canadian missionaries offered their assistance to chaplains as well. They helped the bewildered refugees negotiate the processing maze and reassured and comforted them. Their fluent grasp of the language was a major asset, and their conspicuous "Tin Lanh" badges, which literally meant "Good News," carried a message of help. First-rate Christian films, produced by Vietnamese, were warmly received in Tin City, and thousands of Vietnamese Bibles were distributed at Andersen and throughout the island. The chapel team sensed that it had participated in a historic chapter in the lives of many.[84]

At Wake Island the scene was much the same, although the military personnel charged with providing necessities for the refugees had to start from the ground up. For some years Wake had been a quiet place; on April 25, 1975 it was said to have only 245 residents, 5 of whom were Air Force personnel. Within a short period of time the island had nearly eight thousand Vietnamese refugees, but phase-down also occurred rather rapidly. By July 31, the base had only about a hundred refugees.[85]

During the three months in which Wake served as an interim evacuation staging area, the drama of life reached across the full spectrum of human experience. On July 31, the 28th baby to be born to refugees arrived under the skillful care of an Air Force psychiatrist. On July 6, a 27-year-old Vietnamese male's body was retrieved from the lagoon, the first casualty among the Wake refugees.[86]

A Vietnamese pastor at Wake, named Nguyen van Do, laboriously compiled a document which he hoped to share with others. He described some of the problems the refugees encountered, includ-

ing cramped quarters and unfamiliar food. He also told of social pressures exerted by Americans:

> One (refugee) was in contact with a very sincere American Airman, and was told by the American, "Here I must work hard. At home my father sweat to earn his living and to pay tax. And someone else is living on what we sweat and earned and continue to cause problem for us. We have plenty of problems: millions are living on social welfare. Many millions are out of work. Why must we take more responsibility when we already have more than enough?" With this thought in mind he became bitter against the Vietnamese.

The pastor also described problems caused by Vietnamese, such as cooking in buildings against the rules and eating fish from the lagoon. "The police found cooking in the building and the hospital received sick people from eating fish!"[87]

The chaplains of Hickam AFB provided religious care and humanitarian assistance to the refugees and Air Force personnel who were rushed to Wake Island during these hectic months. Chaplains William S. Schuermann, James E. Jordan, Thomas W. Condon, Harold A. Rice, Michael Margitich, L. H. Roller, USAFR, and Robert E. Bergeron, PACAF Chaplain's Office, spent TDY tours on Wake ranging from two days to two months, as in the case of Chaplain Roller. Chapel Manager Robert M. Gibbs, who served on Wake from July 24 to August 28, was the last person on TDY to leave the island.[88]

Religious supplies were forwarded from Hickam for ministration to the refugees on Wake. Included were wine, grape juice, 52,000 small communion hosts, large altar bread, 120 candles, communion cups, 500 Bibles and hymnals, 200 rosaries, a chasuble, baptismal oil, 21 albs, chalices, ciborium, paten, pall, chalice cover, missal, stoles, 144 pencils, and 200 other religious books.[89]

Chaplain Schuermann, the first Hickam chaplain to go TDY to Wake, arrived on April 27 at 3:35 a.m. He had one hour's notification prior to departure from Hickam, and four hundred evacuees were already at Wake when he arrived. In the next few days he met approximately thirty planeloads and talked with four thousand refugees. He noted that as the refugees left the planes, "many were airsick, others crying, tired and hungry." It took two hours to process a hundred eighty people, and at the time there was no extra clothing on Wake. On Monday the chaplain arranged a worship service with the help of a group of Christian pastors and their wives.

> Our service was in English and Vietnamese. We sang "Holy, Holy, Holy," "Amazing Grace," and "What a Friend We Have in Jesus." I read Psalm 23 and Pastor Hien read it in Vietnamese. I read Luke 9:12-17 (feeding of the 5,000) and he read after me. Pastor Timothy (his Christian name) Thai and his family were with us and his wife played the organ for the service. . . . We prayed "The Lord's Prayer" in both languages at the same time. In the brief meditation which Mr. Hien translated, I spoke of the parallel in the Old Testament (O.T.) of what was happening today . . . the exodus from Egypt. I spoke of the hardships, years of war and oppression. But then I reminded them that we have the same assurances today that God gave to his people when they were led by Moses. . . . The Vietnamese had escaped from their oppressor, will have some difficult days but will see a better life.

Fifty-five attended this first ecumenical service. Chaplain Schuermann noted that most of the refugees were in good health, and many helped prepare the island for the arrival of others. About one thousand left the island while he was there, but "meeting with these people in the terminal area as they were departing was much different from when I met them several days before as they arrived on Wake." He also told of a Vietnamese woman who asked for clothes for her three children. He said that none were available, but then

> I asked if she could sew and she said she could. We gave her two packs of men's small "T" shirts (6) and two packs of men's small boxer shorts (6) and several towels and wash cloths. In my shaving kit I carry a small military sewing kit so I gave it to her. She said she could make some clothes.[90]

Chaplain James E. Jordan kept a diary to describe his sixteen-to-eighteen-hour days at Wake. He noted that 775 attended the three Catholic Masses on May 4, with six at the Protestant service; an estimated 90 percent of the population was Roman Catholic. On May 5 he "visited hospital with Father Thanh. Talked again with all patients. Visited all duty points in the hospital a second time." He spent most of May 6

researching a list for a missing naturalized Vietnamese wife and nine orphaned children; she was the wife of a retired Air Force colonel. On May 7 he helped process 1,000 new people. He had "eight religious counseling cases" and two marriages, and also visited Security Police while on patrol. His diary entry for May 8 sketched a dramatic word picture:

> In the housing area I found this group . . . to be for the most part real peasants. Living so close their natural habits begin to show—failing to use the rest rooms, children running around (the very young) with little or no clothes on—sickness, boils, dysentery, scabs, sores, bad eyes, infections of all kinds including burns and shrapnel wound. Many are having to be carried off the planes and most of the children scared so that I personally have lifted at least 100 from the steps of the ramp. I carried a four-day-old girl to the waiting ambulance while the mother was helped from the plane. Helped blind down the steps. The crippled leaned on me for support. Some sought me out to still troubled uncertainties.
>
> Today I found and heard babies crying for something, anything, to eat! I asked for and got immediate approval and support to fix bottles of Similac for the babies and cups of milk for the children. I asked for a case of milk and got two. I asked for a dozen bottles and got a case, a case of Pampers and got four cases! God Bless everyone involved in this great effort.
>
> I saw gratitude in the eyes of pathetic mothers who could not provide—saw a smile replace a frown on the face of a dejected father when I played with and loved his children. I saw a ray of hope build in troubled minds even with the uncertainties still there about the future.
>
> . . . I am constantly being sought out day and night for spiritual counseling. Perhaps God is using the fall of a nation to bring His people to their knees. God, I feel is really using me and for once I feel above the jealous littleness of the Christian who has so much but offers so very little for the world to hope for.
>
> What can I say—I feel wanted and needed! I don't have all the answers, but I do have a God I can share who can provide for every need. I pray for his guidance every step I take and that's many!

On May 14 Chaplain Jordan baptized Nguyen Tuang at the beach area during a service in which the Christian Youth for Christian Service sang. Chaplain Jordan's tour at Wake was an exhausting, excruciating, exciting experience.[91]

Ch. Thomas W. Condon reported that two chapels on the island of Wake were used for worship. There were no Buddhist priests known to be available among the Vietnamese to provide religious support, but seven Catholic priests and two Protestant ministers provided great assistance. On Sunday, May 18, a total attendance of over thirteen hundred was counted at all services. During his TDY tour, Ch. Harold A. Rice found that four of eleven native Catholic priests and two of four Protestant ministers were active in ministry among the refugees, as well as sixty Catholic seminarians. All chaplains made regular visits to the dining halls, kitchens, serving lines, tables, hospitals, dispensary, housing, and recreation areas, to establish rapport and provide religious assistance to the refugees and the military personnel of the island. Through interpreters they often provided emergency counseling to refugees who were still suffering from the traumatic experience of being displaced from their homeland. The chaplains also worked with Red Cross and Family Services volunteers to provide clothing and other necessities. Late one evening Ch. Michael Margitich watched as two small boys cautiously approached a pile of blankets and grabbed two which they wrapped around themselves, curling up in chairs to get warm. He did not move. Later he learned that the plane in which they arrived was a cargo aircraft that had been pressed into service without adequate insulation, and the refugees had been flying for hours at almost freezing temperatures.[92]

Back at Hickam the chaplains, chapel staff, and chapel community set in motion some of the emergency humanitarian procedures they had used during Operation Babylift. The chapel staff's support of Operation Newlife involved a number of actions besides sending chaplains and CMP on TDY to Wake. At the wing commander's request, the chaplain staff initiated a clothing drive, and the chapel annex became the main collection center. During the first two weeks of May more than twenty thousand pounds of clothing and hundreds of cartons of toys were sent to Wake (as well as seventy cartons of candy), in addition to clothing

and toys dispensed at Hickam. The chapel staff and volunteers spent countless hours inspecting, mending, and folding the clothing. In July and August the chaplains also assisted families that were temporarily housed at Hickam because a family member was hospitalized at Tripler.[93]

The successful completion of Operation Newlife was an accomplishment in which the chaplains, chapel staffs, thousands of volunteers, and the military personnel of Wake Island, Andersen, Clark, Hickam, and other bases could take deserved pride. The next step was to transport the thousands of refugees to four refugee camps on the mainland and resettle them in hundreds of American communities. In that project, too, the Air Force chaplains and chapel communities played a significant role.

Indochinese Refugee Resettlement

Four locations in the continental United States were designated as refugee processing centers: Camp Pendleton, California; Ft. Chaffee, Arkansas; Ft. Indiantown Gap, Pennsylvania; and Eglin AFB, Florida. The most direct involvement of Air Force chapel communities was at the base in Florida, and we will concentrate attention there.

The last of the Vietnamese families departed the Refugee Processing Center at Eglin on September 15, 1975, ending more than four months of activity in which 10,085 refugees were processed into new homes in the United States and other countries. Eglin's Auxiliary Field Two was the site of the center.[94]

The base chapel section was tasked with creating and operating a chapel in the Relocation Center. Within three days after the word was received that Eglin had been selected to be a center, the chaplains implemented their plans. Installation Chaplain James K. Grothjan assumed responsibility for the project, and Ch. Terence M. McDonough assumed the position of Installation Chaplain. Calls went out to Washington, D.C., Guam, and other refugees sites, and within a day a Buddhist priest from Washington had been assigned to the Center Chapel. Also secured were the services of a Vietnamese priest and a former Protestant missionary to Vietnam, both of whom spoke Vietnamese. A statue of Buddha was requisitioned, but proved unnecessary when the Buddhist provided his own. The Chief of Chaplains arranged TDY orders for four chapel managers to serve in the Chapel Center, along with an office staff. In short order Chaplain Grothjan headed a fully qualified staff that provided complete religious coverage for the refugees.

The Chapel Center at Eglin consisted of three tents. One housed an office and the second the Buddhist shrine, while the third was a neutral Christian chapel. An open-air amphitheatre next to the center allowed the chaplains to conduct outdoor Masses and services, show religious films, and hold discussions. The phones of the base chapel rang constantly with calls from around the nation offering assistance, clothing, toys, sponsorship for families, and other necessities. The center conducted a full schedule of chapel activities with daily Masses, discussion groups, Christian education classes, worship services, and weekend Masses.[95]

The chapel community at Eglin rallied to assist in every possible way. The Refugee Reprocessing Center was being built when the first wave of people began arriving, and Chaplain Grothjan and his staff were the initial contact points for people who volunteered to help in the project. The local ministerial association, churches, the Eglin Catholic Ladies Guild, and the Protestant Women of the Chapel made important contributions of time and talent, and people volunteered for long hours to help the refugees feel comfortable.[96]

On May 8, 1975, Chief of Chaplains Henry J. Meade visited the Chapel Center at the Eglin site, accompanied by Richard Carr, TAC Chaplain, and John Denehy, Air Force Systems Command (AFSC) Chaplain. Chaplain Meade also conducted Mass at the Center Chapel.[97]

As one gesture of affection and care, the Catholic Ladies Guild of Eglin came to the rescue of two Vietnamese couples. Scheduled to be married in three days, the brides-to-be lacked dresses for the occasion. The ladies sewed dresses for the brides and found jackets for the grooms.[98]

A reporter for the *Christian Century* visited the site in the summer of 1975 and remarked that the Air Force was doing a commendable job of providing for the religious needs of the refugees. He told of daily afternoon services conducted by a Vietnamese pastor together with an Air Force

chaplain, as well as the work of the Buddhist priest.[99]

While some individuals within the Air Force community assumed the responsibility of sponsoring a Vietnamese family from the Eglin center or from one of the other three resettlement centers, generally speaking chapel communities were hesitant to take this step early in the summer of 1975. There were manifestations of concern, however, and chapel communities around the country rallied to the occasion. Chaplains at Hanscom AFB arranged for fifty boxes of clothing to be forwarded to the center at Eglin, and the chapel community at Sheppard AFB sent more than a ton of clothes to Ft. Chaffee via Ft. Sill, Oklahoma.[100] At Shu Lin Kou, Taiwan, the Catholics and Protestants collected $230 to assist refugees at the nearby Mustard Seed Home for Children, and also cooperated in base efforts to provide mattresses and other needs.[101]

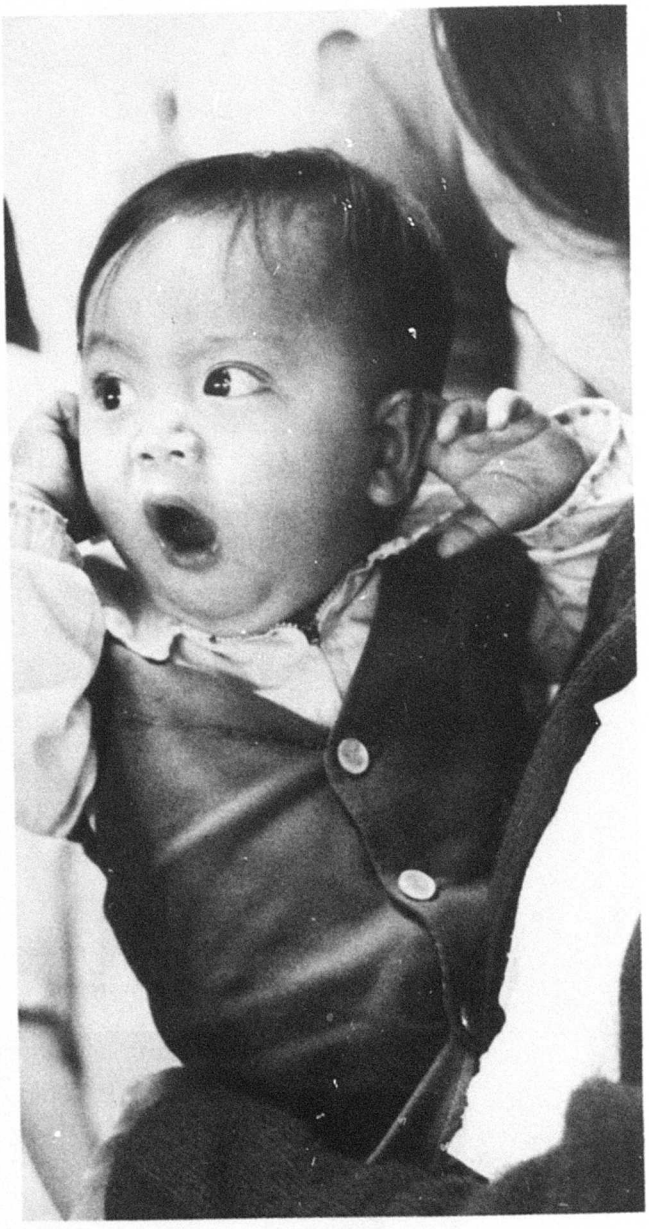
The Chief of Chaplains addressed the following question to the USAF Reserve Chaplain Consultation Group meeting at the Air Reserve Personnel Center (ARPC) in Denver, Colorado, on June 16-20, 1975: What more could Air Force chapel communities do to assist the vast number of refugees now living in relocation centers in the United States? Among other things, these Reserve chaplains suggested that funds from the Air Force Chaplain Fund should be distributed to chapel groups as "seed money" for their sponsorship of Vietnamese families.[102]

On July 21, 1975 the Chief of Chaplains sent a message to all major command chaplains that contained two important provisions. First, local chaplain fund councils were empowered to use existing chaplain fund assets and to designate chapel offerings to support refugees sponsored by local chapels or chapel organizations; provisions of Air Force Manual (AFM) 176-18 that conflicted with these instructions were waived for the duration of the resettlement project. Second, the Air Force Chaplain Fund Council informed all chapel communities that it would make a payment of a hundred dollars to each base chaplain fund for each refugee sponsored by a chapel or chapel organization. To secure the special allocation, a copy of the chapel or chapel organization sponsorship statement showing the names and number of refugees being sponsored was to be sent to the Budget and Logistics Division, Office of the Chief of Chaplains.[103] These actions later proved to be important factors in showing chapel communities that for the Office of the Chief of Chaplains, the refugee resettlement project was a high priority.

Command response to the appeal varied, in part because of local restrictions. The PACAF Chaplain's office is a good example. On June 9, 1975 the Command Chaplain received a telegraphic message from the Chief of Chaplains' office that said, "Urge all chaplains (of) your command to encourage sponsorship of refugees by individuals and groups." The command office ascertained in a teleconversation on June 23 with the Joint Refugee Information Clearing Office (Pentagon) that existing policy discouraged, though it did not forbid, U.S. citizens from sponsoring refugees while living in a third country. It was also clear that sponsorship was not possible while living in Japan and the Philippines. Once again on July 10, 1975, Command Ch. Ransom B. Woods received a letter from the Chief's office, this time from Ch. Raymond Pritz of the Division of Ecclesiastical and Public Relations, urging him to challenge the chaplains to meet the resettlement need. But by July 15 it was clear to Chaplain Woods that the Status of Forces Agreement clearly prohibited sponsorship in Japan. On July 31, 1975, Chaplain Woods corresponded with all chaplains in PACAF, reiterating the Chief of Chaplains' financial grant policy and encouraging those chapel communities that were not able to sponsor refugees to lend assistance to the Chapel Refugee Sponsorship Program at Hickam or Wheeler AFB. The Catholic parish at Hickam, served by Ch. Leon J. Richard, was sponsoring a family of six refugees.[104]

MAC Chaplain Kenneth R. Israel regrettably informed the chaplains in MAC that as of September 22, 1975 only one base chapel had sponsored a Vietnamese family. "There are numerous problems to be encountered," he wrote, "but the rewards of participation are also great. Perhaps the most difficult hurdle is the decision to act favorably. The Chief of Chaplains has deemed this a worthy project and has made financial assistance available."[105]

Base chapel communities were slowly beginning



to respond. Some congregations heard sermons that touched on the subject; on July 6, 1975, Ch. Newton R. N. Hardin said at Myrtle Beach AFB, South Carolina,

> Our President recently welcomed to the shores of America more than 100,000 refugees from Southeast Asia. These refugees . . . came to our country seeking for a home in a land where freedom reigns. We the people under God are called upon to help provide for the physical, material and spiritual needs of this group of people, our new neighbors.[106]

One early example of leadership in the resettlement program was the chapel community at Columbus AFB. Protestant and Catholic congregations were instrumental in forming an organization named Christians Organized for Resettlement (COR), whose purpose was to sponsor a large Vietnamese family. Twenty-nine individuals signed the covenant that created the organization at a religious celebration on June 23, 1975; soon Ch. Robert J. Balint journeyed to the refugee camp at Eglin to make arrangements for sponsoring a family. COR quickly raised eleven hundred dollars in cash and additional pledges, and leased a house for the Vietnamese family of sixteen.[107]

The financial assistance offered to chapel-

Resettlement of SEA refugees by unidentified chapel groups.

Representatives of Rickenbacker AFB, Indiana, welcome two Laotian children in 1976.

related organizations by the office of the Chief of Chaplains eventually resulted in the resettlement of nearly four hundred Indochinese refugees. Between August 25 and December 31, 1975 alone, the Air Force Chaplains Fund made the following distributions:

Barksdale AFB, LA	$ 2,800
Bergstrom AFB, TX	200
Carswell AFB, TX	8,900
Columbus AFB, MS	1,600
Edwards AFB, CA	1,000
Eglin AFB, FL	1,000
George AFB, CA	700
Hickam AFB, HI	600
K. I. Sawyer AFB, MI	200
Kelly AFB, TX	1,200
MacDill AFB, FL	1,100
March AFB, CA	400
McClellan AFB, CA	500
McConnell AFB, KS	200
Offutt AFB, NE	700
Plattsburgh AFB, NY	1,300
Pope AFB, NC	1,000
Randolph AFB, TX	400
Richards-Gebaur AFB, MO	1,200
Robins AFB, GA	400
Sheppard AFB, TX	1,600
Tinker AFB, OK	3,100
Travis AFB, CA	1,800
7350ABG, APO New York	200

By the end of December nearly $30,000 had been disbursed for the sponsorship of three hundred refugees, and another $5,000 for the Center Chapel at the Refugee Reprocessing Center at Eglin.[108]

By the end of 1976, when this Fund's financial support for sponsorship was terminated, some $41,000 had been channeled as seed money to support over four hundred Indochinese refugees in the last year and a half.[109] Naturally, this figure would be much higher if all of the monetary support provided on the bases were added to it.

A great deal of work was involved in sponsoring refugees on the various bases. At Pope AFB, a home had to be cleaned and painted before the ten-member family moved in. The Catholic parish at Scott painted, hung wallpaper, laid carpet and linoleum, lined kitchen shelves, and hung drapes in the home that was purchased for rental-use by a Vietnamese family late in 1975. The chapel bulletins at March AFB asked for contributions to pay for the refugees' "food, rent, medical insurance, etc." in April 1976. The Andrews chapel contributed a designated offering of $800 to a local Vietnamese family. In a rather surprising development, the family sponsored by the Protestants at McChord AFB was Laotian. Designated offerings of $1,500 were received at Kelly AFB in August 1975, prior to the arrival of two Vietnamese and their ten children days later. Throughout the Air Force it was apparent that chapel communities were reaching out to real people—refugees such as 53-year-old Thau Thi Ngugen and her children Le Tung Thanh (13), Son Le Duc (6), Le Nga Thi (28) and her six-year old son Le Naga Thi, and two men, Doan Bach Thoai (29) and Kim Hong Ngugen (28), all sponsored by the Resettlement Association of the Chapel (REACH) at George AFB, California.[110]

Some chapel communities became directly involved in the resettlement efforts of local civilian groups and churches. The Catholic parish at Lowry AFB made a designated offering to the Denver Archdiocese to support the refugee work, and the Protestant parish provided four hundred dollars to each of two locally sponsored families. The Catholic Chaplain Fund at Edwards AFB decided to help Sacred Heart Parish, Lancaster, California, sponsor Vietnamese refugees for a twelve-month period. The chapel congregations at Altus AFB, Oklahoma, helped nearly 30 Vietnamese who had been locally settled by providing a variety of necessities. And the Protestant and Catholic parishes at McGuire AFB assisted a family sponsored by one of the base's officers. Late in 1975 the chapel annex at K. I. Sawyer was used for a reception and party for 124 refugees who had settled in the area; eight had been sponsored by base personnel with the assistance of a coordinating committee that was organized by Ch. Earl W. Barcome. At Richards-Gebaur AFB, Ch. Robert A. Brucato established an initial Refugee Information File that provided valuable assistance to many individuals and organizations in the Kansas City area, since it contained such a complete set of records. The Catholic parish's sponsorship of ten refugees at the base involved acquiring living space, furnishing the apartment or house, stocking food, obtaining employment, providing a language course, bicycle repair, and a number of other necessities.[111]

A joint military-community project of major proportions was inaugurated at Carswell AFB. Ch.

James C. O'Malley was instrumental in getting 130 Vietnamese families settled in the area, and his excellent guidelines were also used by five or six other bases. Chaplains George P. Bowers and Patrick Stephenson made major contributions as well to the highly successful resettlement program in the Ft. Worth, Texas area, including the direct sponsorship of Vietnamese by the chapel congregations of Carswell. Together with his wife Delores, Brig. Gen. Thomas P. Conlin, 19th Air Division Commander, received the Cardinal Cooke Award for support of the refugee resettlement project. The "New Citizen" project at Carswell, under the leadership of Col. R. Daugherty, Jr., succeeded in resettling 115 Indochinese refugees and indirectly supporting 35 others. Under the leadership of Maj. Thomas Deward, special project officer, the program spanned the period between July 23, 1975 and March 11, 1976. Major Deward also received the Cardinal Cooke Award. Chaplain O'Malley provided the structural plan for the large Carswell undertaking, which cooperated fully with the Office of the Catholic Charities of the Diocese of Ft. Worth.[112]

An interesting community-military project was forged by Ch. Donald Fallon of the Air Force Reserve's 442nd Tactical Airlift Wing at Richards-Gebaur AFB. He welded the unit's general concern for the refugees entering the country into a moral commitment to sponsor two young Vietnamese brothers. Other Reserve chaplains, including Alvin Haigler, Lloyd VanNorden, Clyde C. Wilton, and Phillip N. Smith, were also involved in assisting refugees.[113]

At Tinker AFB, Protestant and Catholic congregations each sponsored the resettlement of a family. Installation Chaplain William H. Jacobs commented,

> The spiritual benefits received by all concerned have been considerable, and this Vietnamese resettlement project has done more to meld the chapel community together and increase concern and involvement in the program than any other undertaking during 1975.[114]

The project officer for the Protestant family was Ch. Frank M. Caughey, Jr. A closer examination of the resettlement program at Tinker shows how chapel communities functioned to accomplish their goal.

On October 7, 1975 at the Oklahoma City Airport, Nguyen Vinh Tuong (42) was reunited with his family of six children (ages 1, 6, 9, 10, 13 and 14), his wife (32), mother-in-law (63), nephew (19), and fellow ex-merchant marine officer (38). Before the father and the others in the family arrived in Oklahoma City, the Protestant parish at Tinker had held a series of planning meetings, beginning with an informational meeting in which the chaplains presented the challenge and waited for lay leadership to assert itself. One strong motivation for widespread involvement was the fact that the large family would include eleven persons. Another was the desire to get involved in a communal process of values clarification, such as deciding which bedspread to give to each of the Vietnamese, or deciding as a group what was important to share with people who knew little about American life. The *ad hoc* Protestant committee made a conscious decision about the refugees' religious faith: it would accept a Protestant, Catholic, or Buddhist family, and in no case would an effort be made to "convert" the refugees. One retired member of the parish later reported that he was especially interested in helping someone find freedom from Communism, regardless of the cost to him.[115]

The Protestant committee set a six-month target date for "weaning" the family to American life, and this target was accomplished with a good deal of work. Chapel office instructions for financing the refugees were set to expire in six months, although continued support and sustaining friendships continued thereafter. Finding the original rental home for the family of eleven was no easy task, but soon the family owned its own home. At first life seemed difficult for the refugees, and the volunteers put in long hours. When chapel-member Verna Warren took the family on its first shopping tour, she spent three hours in the supermarket. She remarked that experiences with the family made her more human and more tolerant. She and her husband had an "eye-opening experience" when they visited the welfare department to secure assistance for the family and were shocked to discover all the paperwork that was involved in securing food stamps, social security, and other necessities. Harriet Thigpen of the Protestant congregation worked with the children

in the summer months, encouraging language skills in reading and writing. As a Black she recognized the need to retain one's cultural identity, she said, and encouraged the Vietnamese children to retain theirs by becoming part of the larger Vietnamese community in Oklahoma City. Another Protestant couple, Jim and Thelma Hatcher, conducted a weekly tutorial for one of the older boys, inviting him to share in their family life each week. Other parishioners took the children on field trips and performed other acts of goodwill and support for the family, whose legal sponsors were Ephraim and Louisa Flores. Members of the Protestant parish reported that the project helped chapel-goers to become personally involved with people who needed help. The resettlement project was a very different kind of experience, they said, because the urgency of the challenge was apparent. The project nurtured close cooperation in the Protestant congregation and deepened ecumenical relations with Roman Catholic friends in the chapel at Tinker.[116]

Scarcely six months after it began sponsoring a Vietnamese family, the Catholic parish at Hickam AFB heard the good news that the family was financially self-sustaining, though it still needed moral, spiritual, and at times physical, assistance.[117] In the spring of 1976, Ch. Raymond Pritz of the Office of the Chief of Chaplains conducted a survey of the families resettled by chapel communities throughout the Air Force. He determined that in the main most of the families had gainfully employed bread-winners, although there were exceptions. A family near Eglin AFB was accepting public welfare and continued help from the chapel. A family near Davis-Monthan AFB was facing problems of unemployment and over-use of credit, and was unemployed. One of the two males of the family sponsored by Offutt AFB was unemployed. The Scott-sponsored family was on welfare, and the family sponsored by the Duluth chapel was facing some very difficult climatic and cultural adjustments. Those sponsored by the March AFB chapel were facing problems of self-motivation, and soon the chapel bulletins at March carried this cryptic announcement:

> CHAPEL NEW CITIZENS PROGRAM SPONSORSHIP TERMINATION. Our Chapel is terminating the sponsorship . . . with the month of June. We feel that we have assisted these families as much as possible at this time. We extend a genuine thanks to all persons who have helped and suggest your financial contribution be changed to your chaplain fund.

Despite these occasional problems and the apparent inability of some chapel groups to maintain support for families when the goal of independence was not reached, Chief of Chaplains Meade summed up the Vietnamese resettlement project adequately in these words:

> Generally speaking this first review is quite satisfactory. At best the resettlement efforts were fraught with uncertainty. No one felt competent to predict total or partial success of the program. During the years of great ethnic movements to these shores much of their strength and solidarity rested on their physical dependence on one another. They shared their successes and failures and grew from both. The Vietnamese have relocated without that proximate support enjoyed by other immigrant families. I feel that whatever success we see is a marvelous manifestation of their courage and determination.[118]

At the end of 1976 the Roman Catholic congregation at Dyess AFB closed the financial books on the twenty-nine members of the four families that it sponsored. Nearly $16,000 had been expended, including $1,400 in designated offerings, $2,900 from the Air Force Chaplain Fund, and a grant of $11,500 from the U.S. Catholic Conference. Installation Chaplain Jerome D. Halloran and Catholic Chaplain William E. Coen, as well as "friends of Catholic Church on Air Force Base," received the following letter of thanks on behalf of the refugees on January 30, 1977:

> We are Vietnamese. When we came to the United States had nothing and to leave all our loved ones.
>
> We were deficient, you helped us a lot of things. We were sorrowfully, you gave us your loves.
>
> We don't know how to say thanks to you, but we hope you understand our hearts. Once again thank you so much the parish.
>
> God bless you all.
>
> Thien Van Bui and family.[119]

This letter seemed to speak for all the four hundred refugees sponsored by chapels and chapel-related groups.

Chapel Closures in Southeast Asia

A few Air Force chapels continued functioning in SEA at mid-decade, but by June of 1976 the last of the chapels in Thailand—and all of SEA—were closed. There was a particular irony to those closures that coincided with the Christian season of Advent and its eschatological emphasis late in 1975.

One member of the Base Closure Control Team at Nakhon Phanom RTAFB in 1975 was Ch. Niall F. O'Leary. The chapel program was among the last organizations to cease functioning. With base closure set for October 31, the last piece of equipment was removed from the chapel facility on October 11th, and final Protestant and Catholic services were held on the 19th. On October 24, SSgt. Joseph T. Neal was the last of the five-person chapel team to depart.[120]

The chapel program at Korat RTAFB also prepared to close in 1975. The Catholic parish bulletin drew parallels between the base closure and the Christian's pilgrim status:

> The immediate circumstances of our lives right now is a vivid reminder of our pilgrim status. Life is a continuing process of moving out from where we are and into places and experiences we haven't been before. . . . We are preparing for the coming of Christ, we are preparing to leave Thailand—one is a faith experience, the other a practical experience—but if our faith is not united with our practical life, then it is useless and a sham.

The office of the Chief of Chaplains permitted the custodian to dispose of the Catholic Chaplain Fund and fund property. Since transportation costs made it prohibitive to ship property to CONUS, $3,200 worth of property (including chalice and pyx) was donated to St. Mary's Mission. The $3,000 in the Protestant Chaplain Fund was given to the Christian and Missionary Alliance Fellowship Center in Korat. The speed with which the base was closed prevented the transfer of Protestant fund property to the Defense Property Disposal Office, which suggested that it be donated to local religious groups. TSgt. Thomas J. Klaameyer of the chapel took the initiative in arranging these disbursements.[121]

At Udorn RTAFB, Ch. James T. Myers arrived on August 5, 1975 to find programs on the wane, personnel leaving in large groups, and those who remained looking toward the end of their tour. Bible studies, discussion groups, visits to missionary activities, ethnic services, and a marriage retreat filled the empty hours. On Christmas Eve a group from the chapel went caroling from ox carts, then returned to the chapel for hot chocolate and cookies. Chaplain Myers departed right after Christmas.[122]

The last of the chapel closings in Thailand occurred at U-Tapao RTAFB in June 1976. Closure of the base was announced on March 20. Chaplains Myers, O'Leary and John R. Wood, together with Chapel Managers Richard Warde, Lynn Coggins and Paul W. Lane, participated in various phases of the close-down. Drug/alcohol counseling continued full force until the last month of activity. During Lent a unique feature was the Tuesday Fast for the Well-being and Peace of the Nation, broken each Wednesday morning at a common breakfast. Fellowship dinners, film nights, Bible study classes, and an ecumenical retreat on interpersonal relations were other features of the last months, in addition to regular worship. Chaplain Myers reported that the devotion and dedication of the Thai employees in the chapel helped the chapel program conclude without major theft; minor thievery was limited to three microphones and one small public address system. The chapel community continued to donate hours of labor at the Pattaya Orphanage and supported local missionary churches with visits and gifts. The 13th Air Force Staff Chaplain, PACAF Command Chaplain, and Installation Chaplain Charles J. Barnes, Jr., of Clark AB, offered support and personal assistance to the chapel personnel in the closing days of the chapel's operation. Chaplain Myers wrote this commentary on some of the problems that faced military personnel when a base was closed:

> During the last months, the problems involved were those usually associated with base closure in the Far East. . . . The uncertainties of mass shipment of personnel caused a strain on the morale and welfare call system and cast the chaplain in the role of the unconcerned for real problems that did not fit the criteria for such calls. The major problem was one of long standing in PACAF. A large number of female nationals overran the area with the collusion of the Thai gate guards to provide for every real or imagined need of the military members. Their

> presence in clubs and billeting areas was a serious detriment to the maintaining of high moral standards in life style, marriage commitment, or personal worth. The impression left with the Thai people was that of the last vestiges of a rich and decadent society in the death throes of lust and self-indulgence. Should we ever have the opportunity to return to this land, I hope that the regulations protecting against this image will be fully implemented from the first landing and maintained. The last weeks of existence were too late to rectify the problem that had existed unhampered for years previous. Control measures were instituted but by then the girls had done their work as spotters for thieves, carriers of debilitating venereal disease, blackmailers, and perpetrators of filth and misunderstanding. . . . The social pressures to conform were overpowering.[123]

The last chapel manager in Thailand, TSgt. Paul W. Lane, departed on June 8, 1976, followed three days later by the last Catholic chaplain, Niall F. O'Leary. The last chapel service was conducted on June 13, 1976, and on the 17th Chaplain Myers departed as the last Air Force chaplain in Thailand.[124]

It had been fifteen years since the first Air Force chaplain entered Vietnam in 1961, but for Air Force chaplains at least, June 1976 signalled the end of American involvement in Southeast Asia, an area that during much of the Seventies was the major flash point for U.S. military and diplomatic policy. If an historical collage were created to portray the life and work of chaplains and chapel communities in Southeast Asia during these years, it would undoubtedly contain a number of significant words and phrases, but the following would most certainly be included among them: chapel ministry and chapel closures in SEA, POWs, MIAs, Operation Homecoming, the "other" homecoming, Operation Babylift, Operation Newlife, Indochinese refugees, and refugee resettlement. Behind these words lay the real story.

Base chapel at U-Tapao RTAFB, Thailand, 1976.

Chief of Chaplains Richard Carr (third from right) with Chaplains William G. Page (center) and James A. Snyder (right) at funeral service for three unidentified participants in the Iran hostage mission, Arlington National Cemetery, Washington, D.C., May 14, 1980.

Chapter IV

A Changing Air Force in an International Context

Among the swirling currents of change that affected chaplains and chapel programs were several major developments within the Air Force itself. Airtight compartmentalization seldom is applicable in the recounting of history. Despite this limitation, this chapter discusses the impact of change-currents generated within the Air Force, and the effects of international relations on chaplains and chapel programs.

In the previous chapter we reviewed how the Air Force's assigned mission in Southeast Asia dramatically influenced chaplains and chapel congregations. Other policy decisions also directly affected these groups. Air Force personnel policies and educational opportunities for Air Force personnel helped create the environment in which chaplains and chapel congregations functioned. Air Force bases located in foreign countries faced opportunities and difficulties as a result of shifting currents in international relations, and chapel congregations also experienced these effects.

Selected Air Force Policies

Earlier pages described the impacts of Air Force involvement in the Vietnam War, as well as the effects of the Air Force policy on women. Elsewhere in the volume we discuss the effects of other Air Force policies dealing with minorities, decentralization, the "total force," and permissive TDY, among others. The two subjects considered here are the impact of the Air Staff Training Program (ASTRA) and changes in Officer Effectiveness Reports (OERs).

ASTRA was designed so that highly qualified junior officers could see how the Air Force functions at the planning, programming, and decision-making level. In 1972, twenty-eight officers were selected Air Force-wide to participate in the program while working in Pentagon and Military Personnel Center staff offices. Ch. James M. Thurman was the first chaplain to participate in the program. He was succeeded in 1973 by Ch. Kenneth W. Henschel, who was also assigned to the chaplain section of AFMPC at Randolph AFB. The section became a separate operating agency on January 1, 1972 under Command Chaplain John F. Graf. Chaplain David A. Samf followed Chaplain Henschel in 1974, and Ch. David E. Engler filled the position in 1975.[1]

In 1976 the ASTRA position was transferred to the Personnel Division of the office of the Chief of Chaplains, Washington, D.C., and was filled by Ch. Joseph C. Matthews III. As part of his training he served as an assistant recorder for the chaplain panel of the temporary colonel promotion board in October 1975. In his summary report he indicated that this promotion board experience "was perhaps the most valuable single experience of the year as it demonstrated the fairness and equity of the Air Force promotion system." He also performed these tasks: served as action officer for Freedom of Information Act and Privacy Act of 1974; prepared a summary of endorsing practices and procedures of the various denominations; assisted the Chief of Personnel Division in a variety of ways, including the maintenance of assignment lists; and attended weekly staff meetings. Chief of Chaplains Henry J. Meade noted that Chaplain Matthews was "a bright addition to our 'Washington family.' " To insure the continued success of this program, Chaplain Meade instructed his staff to draft and coordinate the job description of the new ASTRA officer, Ch. Russell L. Osmond, who arrived in October 1976. Chaplain

Osmond and his successors had the same opportunity to learn as the earlier ASTRA chaplains. Ch. Leslie H. Mosier filled the position in fiscal year 1978, followed in 1979 by Ch. Robert S. Leeds, in 1980 by Ch. Lorraine K. Potter, and in 1981 by Ch. Paul P. Milcetich, Jr.[2]

The decision to inaugurate the ASTRA program, which resulted in the participation of nearly ten chaplains during the decade, was admittedly a rather minor policy shift. But its long-range impact on the chaplaincy will undoubtedly be important.

Another policy shift, one that personally affected all chaplains, was the inauguration of a new Officer Effectiveness Report system. This was an important policy change for chaplains as well as line officers.

The relative importance for clergypersons of OERs, career progression, and promotion has been for some time a matter of considerable debate within the Air Force chaplaincy and among ecclesiastical endorsing agencies. But since chaplains are officers, and since evaluation of an officer's effectiveness is standard procedure, the performance of chaplains is regularly measured in effectiveness reports. Except in the cases of installation chaplains, command chaplains, and several other positions, the OERs are written by another clergyperson/chaplain. The majority of chaplain OERs are written by installation chaplains. Denominational affiliations play no role in the procedure.

The uneasiness some chaplains felt over the necessity to use OERs was not the major problem the Air Force faced in this area. Rather, it was the same problem that plagued the academic community throughout the 1960's—inflation of evaluation scores and grades. Command chaplains heard the news from Lt. Gen. Kenneth L. Tallman of Headquarters USAF, Directorate of Personnel, at their conference on October 5-6, 1976. He reported that in 1974 over ninety percent of all OERs in the Air Force rated the officer in the top category, as compared with only five percent of all officers in this category in 1961. When ninety percent of all officers received such a 9-4 rating, the significance of the rating was that those who received it were not among the bottom ten percent of all officers. The task of promotion boards was made difficult if not impossible.[3]

After earlier testing, the Air Force planned to inaugurate a new OER system late in 1974. Ch. Robert F. Overman, Chief of the Personnel Division at the Chief's office, provided this information to the USAF Chaplain Conference on October 8-11, 1974. He also mentioned that a system for reviewing chaplain OERs might be inaugurated, with the command chaplain serving as the third rater after the OER writer and reviewer. He added that this option was being staffed, but no additional information was available.[4]

On November 30, 1974, OERs rendered on all lieutenant colonels and colonels came under the new system, followed by lieutenants on May 1, 1975, captains on June 1, 1975, and majors on July 1, 1975. In the new rating system the rater received a written set of performance standards as reference points to assist in evaluation. Rather than being compared with contemporaries, each officer was to be rated against a performance standard, since tests revealed that this method was preferred by the majority of Air Force officers. For non-chaplain line officers, rating controls were applied to the summary evaluation so that no more than fifty percent of all officers of the same rank reviewed by a reviewing official at one time were placed in the top two blocks, and no more than twenty-two percent in the top block. The remaining fifty percent could be placed in block three, or block three and the blocks to the left of block three. The *Chaplain Newsletter* warned in April 1975 that "the fact that chaplain OERs are not controlled, makes it imperative that we be realistic in our ratings." Several months later the publication urged continued realism in ratings since "the purpose of the new OER system is to curb the runaway inflation that rendered the former system increasingly invalid as a promotion selection tool." The Personnel Division, Office of the Chief of Chaplains, indicated a cautious optimism over the "trends displayed in the limited number of new OERs written thus far. The system will work, but only if ratings continue to be realistic."[5]

Once again at the USAF Chaplain Conference in October 1975 at Vandenberg AFB, California, Chaplain Overman asked that OERs be written with stringent realism and without inflation. But by the early spring of 1976 it was clear that, without compulsory rating controls, inflation was

prevalent in chaplain OERs. For chaplain colonels, sixty percent received top block ratings instead of the recommended twenty-two percent; over eighty-eight percent were in the top two blocks instead of fifty percent. For lieutenant colonels, instead of twenty-two percent in the top block there were forty-eight percent, and eighty percent in the top two blocks instead of fifty percent. A second factor that became clear was the wide variations among reviewers. Some chose the compulsory line distribution as a guide for rating chaplains while others, noting that chaplains were exempt from controls, simply permitted the ratings to flow through the system freely. A news release from AFMPC at Randolph AFB in April 1976 announced that in the new OER system, without rating controls eighty percent of chaplain OERs were in the top two categories, and nearly fifty per cent of them received a top block rating.[6]

Shortly after the USAF Chaplain Conference in the fall of 1975, the Chief of Chaplains appointed a board of chaplains to study the problem of continued OER inflation and to recommend a solution. The Task Force on OERs, composed of Chaplains Richard Carr, Thomas Campbell, Robert Overman, John Denehy, Isaac Copeland, and Jeremiah Rodell, met January 5-9, 1976 in Washington, D.C., in what Chief of Chaplains Henry J. Meade called "perhaps *the* most significant meeting in many months". Without dissent the group recommended what came to be called "the Overman Plan." The proposal established controlled reviews for chaplains with the same percentage distribution as the line, but with a separate review process. Chaplains in the grade of lieutenant colonel and below would be reviewed by the command chaplain, and chaplain colonels would be reviewed by command chaplain sections at each major air command. In both cases, each OER reviewer was to indicate the number of reports reviewed.[7]

The task force's proposal to the Chief of Chaplains was discussed thoroughly and endorsed at the Command Chaplains Consultative Conference in February 1976, which Chaplain Meade called "the most worthwhile and productive" meeting of the command chaplains up to that point in his term as Chief of Chaplains. The command chaplains agreed that the rating distribution was necessary, and accepted the proposed review process. After approval by the Air Force Chief of Staff, the system took effect with the lieutenant colonel cycle that closed on April 30, 1976.[8]

The command chaplains moved quickly to implement the new review rating procedures. In USAFE, Command Chaplain Simon H. Scott, Jr., held a meeting of all installation chaplains on March 30, 1976 to brief them on the revised chaplain OER system, as well as the new Inspector General Chaplain Function Inspection Model. He also addressed a letter to all USAFE chaplains describing the five-fold role of the installation chaplain ("pastor, administrator, supervisor, organizer, innovator") and the factors that would underlie his office's review of chaplain's OERs ("team ministry, balanced contributions, professionalism, innovation, cooperation").[9] Speaking to all SAC chaplains in the fall of 1976, Command Chaplain Edmund A. Puseman noted that he was using an OER advisory council to assist in the rating review procedure for all grades, not only for the grade of colonel as required. In the spring of 1976 four colonel chaplains from his staff made their recommendations to him after reviewing the lieutenant colonel OERs.[10] In November of 1977 at a meeting of all chaplains in Alaskan Air Command, Command Chaplain George H. Bause, Jr., solicited categories important for ministry in the Air Force to be used by his office, in conjunction with pertinent Air Force documents, to designate chaplains for the top block in the OER review process.[11]

During the same period members of the staff of the Office of the Chief of Chaplains were interpreting the new OER system and its effect for endorsing officials. In May 1976, Chaplains Isaac Copeland and James Thurman visited the United Methodist Endorsing Agency, at the agency's request, for this purpose. Chaplain Meade commented at the time that "the OER remains the most emotional issue we deal with." His comments undoubtedly referred to chaplains and endorsing agencies.[12]

In the fall of 1976 the Chief of Chaplains' staff and twenty command chaplains once again wrestled with the new OER system. All agreed that the new system demanded attention and care, since

moving from a fixed "mindset" of inflated rankings to a controlled system of percentages was not easy.[13]

Beginning on September 1, 1977, changes in the OER regulation refined the review process. The end result was that mandatory controls were applied only to the top block of the OER form; formal controls defining percentages of ratings to be given in the second and lower blocks were removed. This change allowed reviewers to exercise more flexibility in awarding ratings, but also led to a redefinition of the third block rating.[14]

Impact of Air Force Personnel Actions on Chapel Programs

The steady reduction in the number of Air Force personnel during much of the decade caused a number of ripple effects within the chaplaincy and in chapel programs. The corollary reduction in the number of chaplains on active duty, and the difficulties encountered in managing the chaplain force through the turbulent years of strength reduction, are covered in detail in a later chapter (XVII). Here the focus is the broad spectrum of Air Force personnel actions, including reductions in strength, varying base populations, attempts to improve the quality of Air Force life, the Privacy Act, chaplain/commander relationships, prior-service chaplains, and the values held by persons entering the Air Force. These factors affected the chaplaincy and chapel congregations directly and indirectly.

The personnel turbulence that hit the Air Force between 1968 and 1978 was not due primarily to the end of the draft in 1973, since the Air Force attracted volunteers. Rather, it was the personnel reduction that accompanied American withdrawal from Southeast Asia. The number of personnel in the Air Force fell 37 percent between 1968 and 1978. From a high of 905,000 personnel in 1968, the Air Force was budgeted to decrease in size to 572,000 in FY 1978. At the end of 1972 there were 707,000 people on active duty, 674,000 at the end of 1973, and 584,000 at the end of 1976. But in terms of numbers of dependents, Air Force personnel had a higher rate than the other services. It was reported in 1976 that Air Force males averaged 1.88 dependents each, while the Marines had the fewest dependents, averaging .93 for each member.[15]

While a large number of people left the Air Force as the United States disengaged in Southeast Asia, a constant flood of new recruits were becoming blue-suiters. They brought with them the changing values of the wider society. These values offered points of contact—and sometimes of confrontation—with chapel communities.

In contrast with the Sixties, the Seventies narrowed the so-called "generation gap" between young people and their parents. The older and younger generations of mainstream Americans seemed to move closer together in their values, morals, and outlook, and criticism of universities and the military decreased sharply among younger people.

In 1973 the Personnel Research Division, Air Force Human Resources Laboratory, made a study of enlistees and new officers. Chaplains at the Basic Military Training Center (Lackland AFB), at a technical training center, and at an undergraduate pilot training center commented on the findings. The study revealed that among recruits the percentage of high school graduates rose between 1969 and 1973, while the proportion of those with more than high school education dropped significantly. There also were fewer recruits with very low or very high IQ scores. New enlistees were observed to be more pluralistic in religious views, more eclectic and ecumenical, and more interested in exotic, bizarre, religious expressions than formerly was the case. Their stated morality and political views (including patriotism) continued to be quite traditional and conservative; most seemed to have had favorable associations with or to have been given favorable views of the military through relatives or friends. Among the dominant reasons for enlisting were security, steady employment, and good pay. According to the chaplains at Lackland, many enlistees seemed to be seeking both independence and maturity; airmen wanted to succeed, achieve, and belong. "They seek directions and want guidelines for living," one chaplain noted. Chaplains reported that "a fair number have unrealistic expectations which are shattered, especially when they compare treatment by the recruiter and the training instructors." Young adults entering the Air Force im-

pressed chaplains as strongly concerned with seeking meaningful relationships.

In the same way, officer trainees were "more people-oriented and human relations-conscious than three to four years ago." While really not dependent personalities in the main, neither did they seem to be very independent. They exhibited no real spontaneity, seldom celebrated or associated informally, and socialized little—all marked changes from earlier years. They seemed more concerned to choose a geographic location than a specific job or airplane, and were interested in "turf," in establishing a place, a home. Pilot trainees seemed more inclined to "find themselves" more in the arena of marriage than vocation, according to undergraduate pilot training chaplains.[16]

Some interesting results appeared in 1975 when the Air Force Recruiting Service polled airmen in basic training. Asked why they joined the military, the airmen replied: for educational opportunities (96) percent), to grow up faster (80 percent), for travel (74 percent), for patriotism (66 percent), and because of unemployment (66 percent). Asked why they picked the Air Force, they replied: better educational opportunities (94 percent), wider choice of assignments (81 percent), better food and quarters (78 percent), being treated with more respect (77 percent), nicer people (74 percent), family pressure (29 percent), easier basic training (24 percent), and less danger (27 percent). Most said their families were in favor of their enlisting, but their friends opposed the idea.[17]

Statistics on student behavior at the large training center at Keesler AFB give some insight into the first-termers at that training base. In mid-1975, 92 percent of non-prior students completed their training programs successfully. All statistics were based on a monthly rate per 1,000 students. Between July 1974 and July 1975, total military offenses dropped from 7.2 to 4.7 per 1,000; drunkenness was one of the two most frequent offenses. Administrative discharges dropped from 4.7 to 2.4 per 1,000 during the same period. The Absent Without Leave (AWOL) rate was reported at an all time low, 1.1 per 1,000. Sixteen percent of the students residing on base attended base chapel services on any Sunday or Sabbath.[18]

The comprehensive pastoral ministry for new recruits carried on by chaplains at Lackland AFB, the "entrance" to the Air Force, was related to the number of recruits entering the Air Force. The following statistics summarize chaplain ministry at Lackland during 1975 and the number of chaplain contacts with recruits.

MINISTRY OF WORSHIP, LITURGY AND RITES

770 Protestant Sunday services with 243,570 attending

556 Sunday Catholic Masses with 190,355 attending

95 Jewish Sabbath services with 2,385 attending

COUNSELING	*SESSIONS*	*CASES*
Alcoholism	264	306
Conscientious Objectors	246	306
Drugs	1,314	1,396
Family/Marital	3,125	3,585
Moral	1,795	2,080
Premarital	1,821	2,206
Religious	3,186	3,316
Other	5,808	6,065

In addition, the Lackland chaplains made 8,500 visits to work centers and 2,700 visits to recreation areas. They also conducted over 900 value education sessions with an attendance of 156,000. These statistics do not describe in full the ministry that the chaplains carried on during 1975 at Lackland, but they do show how extensive were the efforts to minister to new recruits during these years of personnel turbulence.[19]

Some observers considered the fact that many Air Force chaplains had prior service as enlisted members to be an asset in their ability to relate to recruits and other personnel of the Air Force. Others questioned the value of prior non-chaplain military service. In any case, a number of chaplains on active duty during the decade had prior service in the armed forces, and while it is not possible to enumerate them all, the following have been identified: *Army Air Corps and United States Air Force*—Richard Carr; Darrell C. Highsmith; Philip E. Halstead; Roger M. Arendsee; Nobicio Fernandez; Robert R. Cordner; Philip E. Grimmett, Jr.; Charles J. Barnes, Jr.; Francis Lee Elliott; Gilmore K. Creelman; Richard S. McPhee; Everett L. Weiss; James L. Hays; Edward J. Parent; Reese M. Massey, Jr.; John M. Relic; William M. Stricklin; James P. Brown; George T. Sturch; Edward A. Beckstrom; William B. Barnes; Tom J. Knorr;

David C. Hughes; Ralph E. Andrews; Russell W. Barr; August C. Kilpatrick; Keith H. Lewis; Gerald W. Marshall; Robert G. Certain; Robert M. Krauss; Gene K. McIntosh; Wayne L. Taylor; Ervin D. Ellison III; Francis Lee Elliott; Ralph R. Monsen; Morris J. Holtzclaw; Raymond E. Tinsley; George R. Pryor; William L. Lee; Thomas M. Groome, Jr.; Cammid O. Arrendell; Billy H. Weaver; Clinton W. McPheeters; James R. Harnett; Charles C. Seidlitz; Louis H. Eason III; Donald E. Arther; Joe E. Lunceford; *US Army*—Lawrence V. Tagg; Philip R. Hampe; Louis J. Joseph; Jasper J. Smith; Paul J. Basford; Paul A. Montgomery; Daniel W. McCalmont; David E. Rathjen; Paul H. Pike; Preston C. Brown; Bobby Thornton; Jerry D. Fleming; Edward E. Galloway; Michael R. Clarahan; Charles W. Strausser; Kenneth W. Hamstra; Walter R. Bauer; Melvin S. Williams; Peter M. Hansen; *US Navy and Marines*—Emilio Nebiolo; Verlin E. Mikesell; Mack C. Branham, Jr.; John L. Smart; Walter E. Schaefer; David E. Engler; Robert G. Gower; Arthur E. Greenwalt, Sr.; Wallace K. Pearson; Robert O. Luck; Roscoe E. Bell; Ralph E. Keller; Charles W. Reider, Waldemar H. Nelson, David J. Bena, Edward E. Shoupe; Newton R. N. Hardin; John R. Ellis, Jr.

At mid-decade several chaplain candidates had prior military service, among them 2nd Lt. Billy H. Weaver and 2nd Lt. Jose Garcia, former Air Force and Naval aviators. Some chaplains had served in a variety of positions, including the Reserve programs. In FY 1971 three of the ten chaplains assigned at Travis AFB had prior military service. At the end of 1973, twelve active duty chaplains were rated pilots, and eleven were rated navigators. The Air Force estimated in 1975 that thirty-five men serving as chaplains had seen duty during World War II; most of them had been enlisted men, line officers, or pilots. Only eight of them had been chaplains in the Army Air Corps (as of 1947, the Air Force). The last Air Force chaplain who had seen duty during World War II as a chaplain retired in 1977 when Harold D. Shoemaker retired as Command Chaplain of Air Force Logistics Command.[20]

A number of efforts were mounted during the decade to improve the quality of life for Air Force personnel and to increase their professional and institutional commitment. The Chief of Staff constituted a study group early in 1975 to survey life in the Air Force and make recommendations. The chaplaincy was represented on the Air Force Management Improvement Group (AFMIG) by Ch. Thomas D. McCall, a Reserve chaplain who was ordered to active duty. In the spring of 1975 Chief of Chaplains Henry J. Meade invited Lt. Gen. Kenneth Tallman, HQ USAF Directorate of Personnel, to address the command chaplains on the formation and purpose of AFMIG.[21]

An IMPACT 77 Group (for "Improve Professionalism and Institutional Commitment") was established by the Chief of Staff to review how Air Force members viewed military life, and to consider what effect compensation and jobs had on traditional institutional values such as dedication and personal commitment. Impact 77 was also tasked with investigating ways of assimilating pragmatic appreciation for compensation within the discipline and standards traditionally a part of Air Force life. Chaplain Meade called the group

> a concrete example of concern and sensitivity for the rank and file of Air Force people. More than all else—especially at a time of reducing needed material resources, the leadership of the Air Force demonstrates, very clearly, its prime concern is people. It's a message that is gaining in credibility every day.[22]

As one step toward improving the quality of life for some people in the Air Force, the Chief of Chaplains in 1976 instructed chaplains to give full assistance to those persons who rely on prayer alone for healing and disease prevention as they made application for a permanent waiver of immunization, as authorized by paragraph 9(c), AFR 161-13.[23]

The U.S. Congress passed the Privacy Act of 1974 in an effort to afford more privacy to citizens of the United States. The Act affected the Air Force's personnel records and the chaplaincy. Late in 1975, the office of the Chief of Chaplains noted that the Act required each federal agency to publish in the *Federal Register* those record-keeping systems pertaining to individuals that were authorized under the act. The office reported the following records for publication in the *Federal Register:* Chaplain Fund Service Contract File; Non-chaplain Ecclesiastical Endorsement; Chap-

lain Personnel Roster (AF Form 805); Change of Address Correspondent Publishers (AF Form 610); Directory of Active Duty and Retired Chaplains; Chaplain Information Sheet; Headquarters AF Form 81, Chaplain Personnel Record; Chaplain Privileged Communication Files; and Records of Baptisms, Marriages, and Funerals by Air Force Chaplains, 1949-58. The SAC Chaplain Personnel Roster was published in a new format with Social Security number, date of birth, and religion deleted to meet the Act's restrictions. After the Air Force Judge Advocate's office maintained that it was a violation of the Privacy Act to ask military members to provide information about their spouse's denominational preference, local consolidated base personnel offices were instructed in 1978 to delete the portion that concerned the spouse's faith from the new AF Form 445, Declaration of Religious Denomination or Change Thereto.[24]

Chaplains found the implications of the Privacy Act to be far reaching, particularly since their work was in the personal and private area of religion and religious faith. For the Office of the Chief of Chaplains, other aspects included the requests of ecclesiastical agencies for information about chaplains they had endorsed, as well as information they provided when they endorsed chaplains. In November 1976, a member of the Personnel Division staff visited the Air Force Directorate of Administration for a briefing on the implications of the Privacy Act and the Freedom of Information Act. This consultation was useful in developing a form to request the religious affiliation of Air Force personnel and their spouses (AF Form 445), but close coordination with the Judge Advocate General was required to establish legal authority for requesting the voluntary release of this "First Amendment" information. The Chief's Personnel Division also ensured that all the requirements of these acts had been met before the religious affiliation of chaplains entering active duty was published. In 1976 several retired chaplains failed to accomplish the necessary informational release forms, and as a result their names did not appear in the FY 1977 *Chaplains Directory.* The FY 1978 *Chaplains Directory* eliminated the listing of denominational codes, in compliance with the law.[25] In general it was clear that the two important congressional acts complemented each other: if the answer to the question, "Must this information be released under the Freedom of Information Act?" was "Yes," then the information could not be withheld from disclosure by virtue of the Privacy Act. The governing regulation was AFR 12-35, Air Force Privacy Act Program.[26]

Chaplains and chapel communities were alert to programs designed to improve the quality of life in the Air Force and to protect the individual's right to privacy. But a more direct impact was made on chapel communities by the fluctuation in the number of personnel and dependents on a base. A brief survey of this subject will conclude with a statistical summary of Air Force chaplain ministry to all of the personnel and dependents of the Air Force during the Seventies.

The number of chaplains on a base depended partly on the number of military personnel assigned to the base. But no one standard was applicable to all chaplain assignments; the "loads" for chaplains varied from base to base. At mid-decade, four chaplains served a total military and dependent strength of 12,790 persons at K. I. Sawyer AFB; 68 percent of these were calculated to be Protestants, 24 percent Roman Catholic, .3 percent Jewish, and 7 percent "other." About 1,200 (10 percent) were single or unaccompanied personnel who lived on base. About a year earlier a report from Clark AB noted that ten chaplains, six chapel management personnel, and two civilian secretaries were serving approximately 44,000 base-associated personnel, including 25,000 U.S. citizens and 20,000 Filipinos. The twenty-two chaplains assigned to Lackland AFB in 1974 served a total military and dependent strength of 40,476, of whom 11,083 were single military personnel residing on the Air Force's largest training base. At McChord AFB, seven chaplains served a total military and dependent strength of 13,539 in 1974.[27]

Personnel turnover and varying residential patterns affected the ministries of chaplains and chapel communities. In the short period between June and September of 1975, the chaplains at RAF Bentwaters reported that approximately forty percent of the four thousand military strength of RAF Bentwaters and RAF Woodbridge were transferred out. The summer months were a time for transfer and reassignment at many bases during

the decade. The housing pattern at these two bases complicated the chaplain's task even more. Approximately eighty-five percent of the married personnel lived in off-base housing in a radius of thirty miles from the two bases. The chaplains reported that

> our solution to meeting the needs of our personnel living considerable distance from the bases is to continue to encourage chapel-sponsored community activities. This decentralization, with Bible Study and other group meetings in the homes, is a constant strength and support for all program functions.[28]

While four chaplains at K. I. Sawyer AFB served a total of 13,000 personnel and dependents in 1975, the chaplains of the 475th Air Base Wing in Japan, encompassing Fuchu/Kanto Mura, Tachikawa, Yokota, and Johnson/Tokyo, calculated at the end of 1973 that they were serving 4,677 military, 659 civilians, and 9,788 dependents, for a total of 15,124 persons. Fourteen chaplains were authorized, and thirteen were assigned. The chaplains showed that on the average, during the final quarter of CY 1973, thirty five percent of the Catholic population of the base attended Mass weekly; eighteen percent of the Protestant population of the base attended services weekly, and thirty-five percent of the Jewish population at Yokota attended worship weekly.[29] The chaplains at Hickam AFB served 5,256 persons assigned to the 15th Air Base Wing and tenant units in 1976. An average of 1,000 of the 3,000 on-base housing units turned over each year as new personnel arrived and others departed. A total of 13,000 persons lived on the base, including 8,300 Protestants and 3,700 Catholics. The chaplains made 1,591 visits to housing units in the first nine months of 1976.[30]

Varying base populations and personnel strength at Sembach AB, Germany, illustrate how these factors influenced worship attendance. Military strength fluctuated between 3,950 in January 1973; 1,062 in January 1975; 2,047 in January 1976; and a projected base military population of 3,000 by July 1, 1976. Average Sunday attendance at all services ranged between 876 and 567 between January 1973 and April 1976.[31] At Robins AFB, a rather drastic 23 percent reduction in military population (from 6,200 in FY 1971 to 4,800 early in FY 1972) seemed to have little effect on chapel attendance, which totalled 62,092 for 1971 and 59,724 for 1972. At the beginning of 1973 one chapel was closed and two of the six chaplain spaces deleted, while an average of 750-800 of the remaining military population were starting on extended TDY. But chapel attendance for FY 1973 held firm at 58,204.[32]

The transfer of Headquarters USAFE out of Wiesbaden at mid-decade caused a thirty to forty percent drop in chapel attendance, according to Installation Chaplain C. R. Posey. The chaplains intensified their efforts, each conducting a service and assuming special areas of responsibility; eventually the effects of the transfer were minimized.[33]

Special challenges were offered when an entire unit was moved from Darmstadt to Augsburg, Germany, in June 1972. The unit's size was cut in half during the relocation. All of the support activities enjoyed at Darmstadt were lost as the group became a tenant unit of the U.S. Army Security Agency with a new mission configuration, unfamiliar equipment, new working and living areas, and a different Army-oriented metropolitan area. Those who made the move were subjected to physical, emotional, and psychological stress, and individuals and families faced all sorts of adjustments. The chapel team, led by Ch. Julian G. Dinkel and including Ch. Gerald W. Marshall, SSgt. Calvin O. Bienhoff, and SSgt. Joseph L. Mendoza, began making plans the previous year to meet these needs during relocation. The team designated a People Center to deal with human relations problems, and a chapel program to meet the moral and spiritual needs of families and single personnel. Chaplain Marshall began setting up the People Center in Augsburg as a counseling and human concerns center staffed by the chaplains and social actions personnel, while Chaplain Dinkel remained to minister to the unit's remnants in Darmstadt.[34]

The impact of base closures in Southeast Asia was discussed in the previous chapter. As other bases ended operations during the decade, chaplains ministered to personnel until the gates closed for the last time. For example, the last Air Force chaplains to serve on Johnston Atoll left the island on July 22, 1976; they were Chaplains Nobincio Fernandez and Gary L. Higgs.[35]

The impact of Air Force personnel actions on chapel programs is most clearly evident when the decade's total chapel ministry in the Air Force is summarized in statistical form. These statistics on chapel ministry Air Force-wide reflect the reduction in the size of the Air Force during the Seventies. The following charts summarize the ministry of chaplains and chapel communities on all bases during CY 1970, 1975, 1976, and 1979. They cover three primary areas of ministry: (I) worship and rites, (II) religious education and visitation and, (III) counseling performed by chaplains as pastors, priests, and rabbis.[36]

The reduction in the number of Air Force personnel is reflected in the statistics of these four calendar years. Another important factor was the reduction in the number of active duty chaplains as the war in Southeast Asia ended (XVII). The sharp reduction in the number of children and adults attending weekly religious education programs (126,000 in CY 1970 versus 50,000 in CY 1979) was partly due to the reduction in forces, and the fact that young couples with children were probably some of the first to leave the force during this drawdown period. The falling birth rate may also have been a factor in this decline. In the area of counseling, family/marital problems continued to consume much time despite the smaller number of personnel, while the number of religious counseling cases also remained relatively high. The Air Force's growing concern with alcohol and related problems is also reflected in the counseling statistics; the same is true for drugs, although CY 1975 showed the highest number of drug counseling sessions in these four calendar years. The number of persons consulting chaplains about conscientious objection and amnesty fell as the war in Southeast Asia ended; another factor involved may have been the Supreme Court's decision in 1970 *(Welsh vs. U.S.)* that moral and ethical convictions, profoundly held, might serve as a basis for a claim to conscientious objection.[37]

In April 1976 the form used by the office of the Chief of Chaplains to collect data on chaplain activities (AF Form 1270) was revised. One year later this office provided "Guidelines for the Standardization of the Information Reported on AF Form 1270, Chaplain Statistical and Facility Utilization Report." The guidelines defined such terms as "hospital visits" and "correctional facility visits" and delineated worship categories and other items of information requested in the form.[38]

Educational Opportunities for Chaplains

In the interest of accomplishing its mission, the Air Force has traditionally offered a number of educational opportunities to its personnel. Some of these programs were continuations of long-standing opportunities; others were begun during the decade. As Air Force officers, chaplains used these opportunities to grow in their profession and sharpen their skills as clergy. Fluctuating budgets and policy changes made these educational opportunities part of the "changing Air Force" in which chaplains functioned.

Each year the Air Force Institute of Technology (AFIT) funds a select number of Air Force personnel for so-called "long tours" of study at colleges, universities, and other institutions of higher learning, in order to gain knowledge and skill directly applicable to their military assignments. Chaplains continued to participate in this program during the Seventies. The office of the Chief of Chaplains selected individuals for AFIT long tour study leaves, which ordinarily extended for a full fiscal year. Between 1969 and February 1974, approximately twenty-five chaplains were assigned to AFIT long tours; only one failed to complete his assigned course of study. In the fifteen-year period between FY 1960 and FY 1976, seventy-six chaplains enjoyed the educational advantages of AFIT long tours, returning to active duty service with new skills and fresh professional expertise after a year of educational growth.[39] During the Seventies about five chaplains were selected each fiscal year as AFIT long tour students.

It was no easy task for the office of the Chief of Chaplains to select individuals for AFIT long tours since they were attractive assignments. In 1973 Chief of Chaplains Terry noted that one of every six chaplains had applied for the long-course AFIT educational opportunity. He stressed that the positions were "now being used almost exclusively to prepare men for a specific position essential to our total chaplain ministry," and warned that "the hard fact is that the responsibility for continuing

WORSHIP AND RITES	CY 1970	CY 1975	CY 1976	CY 1979	CY 1970	CY 1975	CY 1976	CY 1979
A. SUNDAY/SABBATH WORSHIP SERVICES	PROTESTANT				CATHOLIC			
NUMBER OF SERVICES	49,620	26,745	26,131	25,022	45,214	32,328	29,587	25,553
ATTENDANCE	3,576,878	2,646,204	2,545,176	2,446,705	7,110,323	4,774,392	4,369,293	3,300,715
	JEWISH				OTHER			
NUMBER OF SERVICES	2,330	1,241	1,379	1,109	1,672	3,367	2,486	1,256
ATTENDANCE	46,000	29,000	27,900	28,384	58,215	127,576	98,965	53,552
B. WEEKDAY SERVICES	PROTESTANT				CATHOLIC			
NUMBER OF SERVICES	9,355	3,897	3,836	4,426	67,625	47,146	43,772	37,865
ATTENDANCE	355,310	147,785	145,669	128,035	552,075	664,336	544,979	492,311
	JEWISH				OTHER			
NUMBER OF SERVICES	696	525	292	378	635	1,967	1,265	327
ATTENDANCE	6,957	4,714	4,898	4,887	7,747	49,620	37,446	17,790
C. HOLY DAY SERVICES	PROTESTANT				CATHOLIC			
NUMBER OF SERVICES	*	517	530	461	*	2,346	2,300	2,038
ATTENDANCE	*	61,025	57,574	52,225	*	324,926	311,242	257,589
	JEWISH				OTHER			
NUMBER OF SERVICES	*	262	307	189	*	71	51	32
ATTENDANCE	*	12,395	10,433	8,980	*	2,726	3,967	421
D. BAPTISM	PROTESTANT				CATHOLIC			
NUMBER OF BAPTISMS	4,336	2,997	3,196	2,968	10,847	6,634	5,863	4,944
					OTHER			
					49	128	33	12
E. CIRCUMCISION	JEWISH							
NUMBER OF CIRCUMCISIONS	*	68	49	28				
F. COMMUNION ATTENDANCE	PROTESTANT				CATHOLIC			
	470,297	389,104	389,701	438,015	3,598,225	3,064,820	2,751,494	2,616,129
G. MARRIAGES	PROTESTANT				CATHOLIC			
	6,770	5,651	5,177	4,753	2,906	1,896	1,669	1,318
	JEWISH				OTHER			
	20	12	12	12	36	12	69	2
H. FUNERAL OR MEMORIAL SERVICES	PROTESTANT				CATHOLIC			
	2,360	1,785	1,745	1,745	1,136	751	694	853
	JEWISH				OTHER			
	22	30	13	22	60	62	101	66

*Individual breakdowns not available.

professional education—life-long growth in ministry—falls primarily upon the chaplain himself."[40]

AFIT also funded a number of "short courses" of study for groups of chaplains throughout the decade. The Professional Division was responsible for planning and programming the many short courses of study used by groups of chaplains to gain new professional skills and techniques that were directly applicable in their ministries to Air Force personnel. Probably the most important of the AFIT-funded short courses were the Career Development Institutes (CDIs), which the Professional Division provided for nearly a third of all chaplains on active duty during each year of the decade. CDIs deserve special treatment and are covered in detail in a subsequent chapter (XXX). Here the other short courses funded by AFIT are considered, as well as budgetary requests for CDIs and other short courses.[41]

In FY 1971 the Chief's office asked AFIT to fund eight short courses of five days each involving 275 chaplains: three courses for Catholic

RELIGIOUS EDUCATION

AVERAGE WEEKLY ATTENDANCE	PROTESTANT				CATHOLIC				JEWISH			
	CY 1970	CY 1975	CY 1976	CY 1979	CY 1970	CY 1975	CY 1976	CY 1979	CY 1970	CY 1975	CY 1976	CY 1979
PRESCHOOL	*	10,683	5,531	4,855	*	7,169	3,757	3,424	*	97	126	25
ELEMENTARY (Gr 1-6)	*	20,418	10,495	8,806	*	38,488	18,060	14,432	*	323	223	220
YOUTH (Gr 7-12)	*	8,086	3,910	2,955	*	8,727	8,288	5,894	*	115	241	193
ADULT	*	7,488	4,935	7,202	*	6,561	3,147	3,285	*	416	281	161
TOTAL	65,322	46,575	24,890	23,418	71,882	60,914	33,172	27,035	785	951	777	599

*Individual breakdowns not available.

VISITATION BY CHAPLAINS

NUMBER OF VISITS TO	CY 1970	CY 1975	CY 1976	CY 1979
HOMES	136,996	109,103	104,357	108,923
WORK CENTERS	502,926	437,024	443,376	438,742
HOSPITAL	345,545	247,212	408,701	370,933
SITES	8,153	5,218	4,437	6,809
CORRECTIONAL FACILITIES	10,410	8,356	6,451	7,278
RECREATION AREAS	121,387	98,076	83,395	78,270

chaplains, four for Protestants, and one for Jewish chaplains. The budgetary request included $12,000 for instructional costs and $61,000 for TDY and travel costs. These short courses were traditionally called Career Development Institutes. The FY 1972 request was met by AFIT as well, and 265 Air Force chaplains received training in short course programs with the $14,000 provided by AFIT for instructional costs and about $90,000 for travel and TDY costs. There were four Protestant, three Catholic, and one Jewish course. Another funded short course brought the total AFIT support to $121,000.

In FY 1973 AFIT provided funding for 275 chaplains to attend short course CDIs, but the funding was in no sense automatic. The Headquarters USAF Program Review Committee challenged the Chief of Chaplains' office to provide justification for the short courses and for the classes programmed at the Air Force Chaplain School, in view of the proposed across-the-board fifty percent reduction for AFIT short courses in FY 1973. In reply, Chaplain Terry informed the Board that the proposed reduction would have a serious impact since it would

> gravely impair the accomplishment of the mission of the Air Force Chaplain Service. . . . Chaplains are tasked with translating urgent demands into realizable objectives, and with acting as change agents. Chaplains are increasingly expected to serve as a bridge between the establishment, systems and individuals. These dramatic new roles are roles for which in-service chaplains received no civilian professional education prior to entering the Air Force. To meet this educational deficit, the short course program was developed.[42]

In FY 1974 the AFIT quota for short courses enabled 275 chaplains to attend CDIs, but at

COUNSELING BY CHAPLAINS

A. CASES

	CY 1970	CY 1975	CY 1976	CY 1979
ALCOHOLISM	7,167	8,811	9,228	10,508
CONSCIENTIOUS OBJECTION	4,472	1,604	1,022	813
CHAP (Children Have a Potential)	2,461	1,606	924	801
DRUGS	6,696	9,448	6,372	7,569
FAMILY/MARITAL	84,496	69,388	62,654	60,711
MORAL	28,940	26,775	24,467	23,910
PREMARITAL	63,235	32,305	29,415	26,048
RELIGIOUS	87,761	74,129	70,280	65,116
OTHER	47,054	7[illegible]	64,028	60,670
TOTAL	332,282	[illegible]	268,390	256,146

B. SESSIONS

	CY 1970	CY 1975	CY 1976	CY 1979
ALCOHOLISM	13,070	14,430	14,579	14,162
CONSCIENTIOUS OBJECTION	7,970	2,581	1,625	1,267
CHAP (Children Have a Potential)	3,516	2,202	1,348	1,123
DRUGS	11,520	13,324	9,390	10,089
FAMILY/MARITAL	127,813	112,977	100,503	1[illegible]0,135
MORAL	38,775	34,995	31,985	26,560
PREMARITAL	86,965	49,076	44,419	42,288
RELIGIOUS	111,646	92,296	91,783	78,837
OTHER	59,046	88,054	80,448	70,857
TOTAL	460,321	409,935	376,080	345,318

AFIT's request a proposed CDI at Yale Divinity School was cancelled since AFIT feared congressional resistance to the location. Included in the year's program were the first two ecumenical workshops, "Proclamation" and "Celebration and Creative Liturgy," at the Air Force Chaplain School, Maxwell AFB.

In addition to the regular CDIs that AFIT funded, the Professional Division also planned and programmed a number of other short courses. In FY 1971 the Chief of Chaplains requested funding for a human factors counseling course for fifteen Catholic chaplains, which met for four weeks in the spring of 1971 at the Graduate Theological Union, Berkeley, California. The office secured AFIT funding for a four-week clinical pastoral education course for 35 Protestant chaplains during March 1971 at the Institute of Religion, Texas Medical Center, Houston, Texas. Thirty chaplains also met in January for a clinical pastoral education/human factors course at the same location, under the theme "New Developments in Marriage and Family—Theory and Practice." AFIT also funded a similar course at the same location for four weeks in January 1972. Thirty chaplains attended another workshop at the Institute of Religion on January 6-18, 1974; this program included a special seminar on medical ethics. The training was directed toward enriching the chaplains' skills in hospital ministry, but many of the chaplains seemed disappointed with a course that seemed to drag and appeared largely irrelevant. In

a letter to the medical center institute on March 24, 1974, Chaplain Terry wrote that

> during the past year a new program has been implemented that will enable the Air Force Chaplaincy to meet its own needs in the field of training for hospital ministry. A Clinical Pastoral Education program is being established at Wilford Hall USAF Medical Center in San Antonio, Texas, that will give us the capability of in-house training for Air Force chaplains. Therefore, we will not be returning to the Institute of Religion and Human Development this next year.[43]

In addition to the professional growth experiences that chaplains received through AFIT-funded short courses and, for a select few, through the AFIT long tours, chaplains also had the opportunity to secure additional military education. With the deactivation in 1972 of AFIT Extension Course Institute (ECI) courses on the Air Force chaplain, religious education, and morale and ideology, most of the chaplain-related ECI courses available in the Sixties became obsolete.[44] However, a number of other educational experiences remained available.

The most significant opportunity was offered by the Air Force Chaplain School, located at Air University, Maxwell AFB. A variety of short courses were designed for chaplains at all stages of their careers. The school, which served as a field agency of the Chief of Chaplains, is discussed in greater detail later, as are the courses offered for chapel management personnel at Keesler AFB (XVIII, XII).

Beginning with FY 1972, chaplain slots at the Air War College, the most prestigious military educational opportunity available to chaplains, were increased from one to two. At the same time, four chaplains were assigned to Air Command and Staff College, also located at Air University; this doubled the number of slots from the previous year. One chaplain also attended the Armed Forces Staff College at Norfolk Naval Base each year; previously one chaplain had attended every three years. The Chief of Chaplains of the Navy invited Air Force chaplains John L. Howard and James E. Flinn to attend a six-month instructional course at the Navy Advanced Chaplain School. During FY 1972 as well, three additional Advanced Course classes were offered at the Air Force Chaplain School, so that eligible majors could gain an 8916 AFSC.[45]

Chaplains continued to attend these military educational courses in succeeding fiscal years. In FY 1974, for example, Ch. Carl G. Reiter completed Armed Forces Staff College, while Chaplains Michael Margitich and George H. Bause, Jr., finished work at the Air War College. The Air Command and Staff College graduated Chaplains John G. Truitt, Robert J. Balint, Arnold G. Johnson, and Kenneth R. Thompson.[46]

During FY 1975 chaplains began to attend the Academic Instructor's Course, also offered at Air University. During January and February 1975, twenty-five chaplains attended the course and also received an additional week of specialized instruction at the Chaplain School. After the Academic Instructor Course and Chaplain School faculties coordinated plans, forty-five hours of the five and a half week course were set aside for specialized instruction in values clarification (by Ch. James E. Townsend), adult education (by Ch. Hank Irvin), and Kohlberg's theory of moral development (by Ch. Robert Pryor). After the course was completed the chaplains spent an additional week at the Chaplain School in intensive study of INSTRO-TEACH under the guidance of Chaplains Mack Branham, Jr., Newton Cole, and Kenneth Henschel. Chaplains continued to use the instructor course to assist them in becoming more proficient religious education teachers, teachers of teachers, and administrators. Among those who attended the first course offering was Ch. Timothy A. Koah of Rickenbacker AFB, Ohio.[47]

Chaplains William H. Jacobs and Joseph J. McGahren attended Air War College in FY 1975, while Ch. Jeremiah J. Rodell went to the Professional Personnel Management Course, and Ch. Meredith J. Thomas attended the Armed Forces Staff College. Air Command and Staff College had six chaplains attending: Walter L. Gallop, Selwyn C. Geller, Franklin D. Hartsell, John P. McDonough, Frank D. Metcalf, and John R. Pearson. The chaplains at the Air Force colleges ordinarily were required to complete a research project, such as Ch. Salvatore J. D'Angelo's study, "The Second Vatican Council: Its Significance on the American Catholic Clergy," for the Air War College in 1973. During FY 1976 chaplains completed the follow-

ing studies for Air War College and Air Command & Staff College: "Briefing and Workshop Models Designed to Help Reduce Family Separation Problems Related to Remote Assignments," by Chaplains Warren T. Dane and John O. Solano; "The Role of Lay Leader in the Air Force Chapel Program," by Ch. Robert T. McManus; "Military Dependent Youth in Germany: Needs, Responsibilities, Programs," by Ch. Donald C. Ofsdahl; "Marriage Enrichment Among Military Families Facing the Effects of Separation and Loneliness," by Ch. William L. Rhoads; and "Moral Implications of Limited War," by Ch. Christian J. Thearle, USAFR.[48]

By FY 1975 the quotas for Squadron Officer School (SOS) at Air University had been transferred to the various commands for distribution, and it was the policy of Chief of Chaplains Henry J. Meade not to send chaplains to this course. But at Air University, one assigned chaplain retained responsibility for ministering to the SOS students. During each course one Sunday was designated SOS Sunday at the base chapel's 9:30 a.m. Protestant and 11:00 a.m. Catholic services, and students were able to share in weekly Protestant devotions and Catholic Mass. Chaplain Frank Hartsell, the SOS chaplain in 1976, suggested that "there is no other job in the Air Force where a chaplain can get so totally involved with people as here at Squadron Officer School."[49]

International Relations

Among the currents of change that affected chaplains and chapel ministries throughout the decade, those produced by shifts in international relations were among the most noticeable. Serving in uniform, Air Force chaplains and the people in chapel communities sometimes experienced the pressures of changing foreign relations more rapidly than civilians. Similarly, they witnessed firsthand the warmth of governments and peoples friendly to the United States. As an instrument of United States foreign and defense policy, the Air Force was a sensitive monitor of changes in international relations.

A number of Air Force chaplains were born in foreign countries, later becoming American citizens. By birth, then, they were involved in a form of "international relations." Among those serving on active duty during the decade who were born in foreign countries were the following: John L. Smart (Canada); Michael J. Finneran, Timothy K. Ryan, Thomas J. O'Rourke, and Eugene O. Nee (Ireland); Michael G. Viise (Estonia); Chaim E. Schertz (Israel); Timothy F. Sugrue (England); and Miguel A. Taitano (Guam).

Several illustrations of how chaplains and chapel programs contributed to international goodwill come from Korea. Ch. Oscar L. Sylwester, installation chaplain at Osan AB at the beginning of the decade, helped cement relations with the people of Korea. During FY 1971 he established close relationships with missionaries, Korean leaders, and school, college, and seminary officials, and gave over fifty speeches and presentations in Korean institutions. At the base he instituted a monthly Korean Friendship Service, where groups of Korean Christians joined military personnel in worship. The Korean Ministers' Association presented him with a plaque of appreciation, partly in recognition of this program. Chaplain Sylwester also developed a unique musical instrument made from Korean brass food bowls that provided a musical tone when struck with a mallet. It was officially registered with the Korean Ministry of Culture, and Chaplain Sylwester was asked to play it for many churches and schools and on radio and television. Four leading Korean magazines and three national newspapers featured the instrument. The chaplain also helped to provide extensive assistance for Korean orphanages and other welfare groups, arranging the gift of over five hundred boxes of clothing to orphans during his tour of duty. He developed a Korean Clergy Day which brought eighty-five clergy to the base for fellowship and learning, and he invited the famous World Vision Korean Orphans' Choir to sing a concert on the base. He also sponsored a bilingual, bi-monthly premarital clinic attended by over 250 Korean-American couples during FY 1971. Chaplain Sylwester was cited for Meritorious Service to the Korean People by the commander of Korean Combat Air Command.[50]

In 1974, Ch. Nicholas T. Kiryluk of Osan AB conducted a religious ceremony according to the rites of the Eastern Orthodox Church, in conjunction with the dedication of a monument by the

Korean Department of Defense to honor military personnel from Greece who gave their lives during the Korean War. The United Nations Commander, Gen. Richard Stillwell, and various other representatives of the command attended the ceremony, and the Greek ambassador to Japan presented Chaplain Kiryluk with a special memorial plaque recognizing his services.[51]

One of the significant projects undertaken by chaplains and chapel communities was to render financial assistance for the construction of chapels on bases of the Republic of Korea Air Force (ROKAF). At the request of Chief of Chaplains Roy M. Terry, Air Force chapel communities designated offerings to build the ROKAF Chapel Project at Kim Hae, Korea, and the chapel was dedicated in 1973 with Ch. Theodore M. Schoewe of Osan representing Chaplain Terry. In 1976 the Air Force Chaplain Fund again responded to the needs of ROKAF, approving a grant of $10,000 for assistance in building chapels at Hoeng-Sung and Ye Choen. And on May 20. 1977, the commander of the 314th Air Division presented a check for $10,000 to the Chief of Chaplains, ROKAF, on behalf of the Air Force Chaplain Funds.[52]

Elsewhere in Asia, the base chapel at Taipei AS, Taiwan, was reserved for prayers and meditation on April 14, 1975 in memory of Taiwan's recently deceased President, Chiang Kai-Sheck. Ch. Joseph H. Coggins reported that 140 people participated in observances.[53]

Ch. John R. Wood reported on site visits to Ko Kha AS, Thailand, and The Peace Ride II Unit in Chiang Mai, Thailand, in December 1975. Among the problems he noted was "a need for a minister who can relate well with the men" on a continuing basis. Apparently this type of service had been provided at one time by auxiliary chaplains near Ko Kha, but Ch. George E. Hope, installation chaplain of the 635th Combat Support Group, noted at the time that "the caliber of auxiliary chaplain needed for this area is not available. The ones we have had have dropped out due to political pressures by their churches." Presumably the report was referring to auxiliary chaplains who were American missionaries, pressured by their churches to withdraw from the program.[54]

It is not possible to enumerate all the ways that chaplains and chapel communities interacted with nationals in Asia and the Pacific, but one more example will provide insight into how chaplains responded to a clear need. On June 8, 1976, Ch. Gabriel F. Yablonsky of Hickam AFB made a special trip to Wake Island to conduct a memorial service for thirty-three Filipino contract employees who had been killed in an aircraft accident at Andersen AB while enroute to their homes in the Philippines.[55]

In the Mediterranean area, social and political unrest sometimes caused difficulties for chaplains and chapel communities, but at other times amicable relationships prevailed. The Professional Division of the USAFE Command Chaplain's office had to cancel several programmed conferences for Married Airmen Surviving Together, religious educators, and Protestant Men and Women of the Chapel groups during the last half of 1974 because of political unrest in the Eastern Mediterranean and funding problems.[56]

Chaplains enjoyed good relations with His Eminence Eugenios, the Archbishop of Crete, and these warm feelings were strengthened in June 1974 when Ch. Joseph L. Capizzi of Headquarters, Air Force Communications Service (AFCS), European Communication Area, visited the archbishop while ministering at a site on Crete. The chaplains of Iraklion, Crete, had a very warm relationship with the archbishop, who often attended chapel functions and invited the chaplains to participate in Greek Orthodox services such as Epiphany, Good Friday, and Easter Vigil liturgies, as well as the consecration of Bishop Iraneus of Chania. The archbishop presided over the National Prayer Breakfast at the base in 1975, and also conducted the ecumenical Good Friday service. The Most Reverend Francis Papamanolis, Bishop of Syros, visited the air station on Pentecost in 1975, conferring the sacrament of confirmation on eight station personnel.[57]

An unfortunate event occurred at Iraklion AS in August 1974. On the sixteenth, several hundred Greek nationals held a demonstration at the main gate. In the course of events rocks were thrown and three chapel windows were broken. Ch. Robert C. Seiz was present at the scene. On the 17th of August evacuation procedures were implemented. Chaplain Seiz consumed the Blessed Sacrament, and the blessed ecclesiastical equip-

ment was removed from the chapel. Ch. John G. Truitt was the evacuation coordinator for one section of base housing, and both chaplains worked to curb panic until the evacuation was cancelled later that evening.[58]

The upheaval on Cyprus in the middle of 1974 had consequences for chapel personnel as far away as Torrejon AB, Spain. For several days prior to the ceasefire on Cyprus, a large backlog of passengers built up at the MAC terminal at Torrejon because of the cancellation of flights. Since many passengers had no alternative except to sit in the terminal and use its limited facilities, Chaplains Bruce R. Coltharp and John P. Qualtrough coordinated plans with the terminal management and transportation section for bus service to the chapel annex, where chapel managers and secretarial staff offered the stranded visitors food, drink, movies, and friendship.[59]

Turkey's Census Day on October 26, 1975 dramatically affected religious services at Izmir, since movement was restricted and people were required to remain in their homes until 6:00 p.m. The local archbishop granted the base chaplain's request that Roman Catholics could fulfill their Sunday obligation on Saturday, and Protestant services were held at 7:00 p.m. Sunday.[60]

A serious problem faced USAFE Command Chaplain personnel in 1975 as they tried to find ways to ship chapel supplies to Turkey after the nation restricted the movement of parcel mail to and within the country. Word was received that effective September 15, 1975, the Turkish government would allow only letter mail in the military Air Post Office (APO) mail channel; parcels such as religious education material would not be allowed. After a preliminary telephone conversation between chaplain executive officers at USAFE and the Chief's office, Ch. Harry E. Houseman of USAFE wrote the Chief of Chaplains' Office for guidance on how to ship religious education curricular supplies and Sunday bulletins from stateside suppliers to air stations in Turkey. The solution was for vendors to ship the items to Dover AFB, where they were transshipped via MAC aircraft to Turkey bases. But religious education material destined for Karamursel AB, Turkey, was shipped differently: from the vendor to the Chief's office, then transshipped by the traffic management office at Ramstein AB, Germany, to Karamursel. With these provisions, chapel supplies continued to reach the bases in Turkey despite the embargo. In the summer of 1976 the USAF Security Service Command Chaplain assumed shipment responsibilities for Karamursel AB.[61]

The chapel community at Ankara, Turkey, felt a more proximate sense of danger early in 1976. The Anglican priest of the local British Embassy had been invited to speak on February 20 at the Valentine's Day Sweetheart Banquet, sponsored by the Christian Women United of the chapel. But a terrorist bomb threat forced the banquet to leave the officer's club and reconvene in the home of Ch. Robert G. Gower, installation chaplain.[62]

In the spring of 1973 the threat of violence hung heavily over the first Passover Seder to be conducted by an Air Force chaplain in the civilian community of Madrid, Spain. On April 13, Friday, shortly before he was scheduled to participate in Sabbath services, Ch. Fred Lewin was called to the base commander's office and informed that word had just arrived form the American Embassy that "I was 'targeted for assassination' at the community Passover Seder I was going to conduct the following Monday at the Jewish restaurant in Madrid." The commander advised that the observance should be transferred to the base officer's club, but Installation Chaplain Raymond Pritz "did not feel that he could accede to the base commander's wishes to influence my decision on the conduct of this religious activity." Chaplain Pritz and the other chaplains from Torrejon AB who were invited to the Seder refused to decline Chaplain Lewin's invitation, choosing to join him in the face of potential danger. Chaplain Lewin reported that it may have been "the efficiency of the Spanish police who were in attendance and their riot squad vehicles cruising the area during the service." or perhaps "the whole thing was a ruse in the first place." In any case, the Seder proceeded without incident. Having been escorted home by four police officers, Chaplain Lewin left Torrejon AB three days later as scheduled.[63]

Halfway around the globe at Clark AB, Ch. Gary L. Atkins arranged festivities in honor of Yom Ha'Atzmaut, Israel Independence Day. The first secretary of the Israeli Embassy in Manila

visited the base and had a discussion with Jewish personnel who attended Friday night services. On Sunday afternoon the base chapel hosted an Israel Film Festival in observance of the anniversary.[64]

In a related development in 1978, Ch. Nathan M. Landman received a surprise invitation to attend a special reception at the White House on May 1 honoring visiting Israeli Prime Minister Menachem Begin on the occasion of Israel's 30th anniversary as a free state. Chaplain Landman was the only active duty chaplain present.[65]

On the continent of Europe, chaplains and chapel communities often commemorated the warm relationship that existed between the United States and various European countries and Canada. On May 3-15, 1972, Chief of Chaplains Terry hosted the annual meeting of the Allied Air Forces in Europe Chaplain Consultative Committee. The twenty-two North Atlantic Treaty Alliance (NATO) chaplains from eleven countries held meetings in Washington, D.C., before visiting the chapels at the Air Force Academy, Keesler AFB, Mississippi, Patrick AFB, Florida, and Headquarters Aerospace Defense Command. This was the 21st annual meeting of this committee, and the first time the United States hosted the group since 1965. On May 7-11, 1973 Chaplain Terry attended the conference when it met at the Royal Air Force Chaplain's School, Amport House, Andover, Hampshire, England; and on May 13-14, 1976 Chief of Chaplains Henry J. Meade, with staff chaplains Richard D. Miller and Jeremiah J. Rodell, attended the conference when it met in Apt, France.[66] In November 1978, Chief of Chaplains Richard Carr attended the meeting at Berchtesgaden, Germany.

While serving as installation chaplain at Torrejon AB, Raymond Pritz represented the 16th Air Force at a special Memorial Day Observance in FY 1971 at a cemetery near Nice, France. Chaplain Pritz responded to frequent requests of the United States Ambassador to Spain to speak to the embassy staff, and to conduct patriotic observances for Americans in Spain. USAFE Command Chaplain Simon H. Scott participated in a joint Dutch-American Thanksgiving Dinner and Worship at Camp New Amsterdam, Holland, in November 1975, attended by the Catholic and Protestant Chiefs of Chaplains of the Dutch Air Force.[67]

Chaplains reinforced the longstanding ties of friendship with Great Britain in a number of ways. The 1300th anniversary of the city of Ely in 1973 was a moment of special significance; the Ely Cathedral was the focus of anniversary observances that included a special concert in October with two choirs from neighboring Air Force chapels performing in combination with the U.S. Air Forces in Europe Band. More than 1,500 persons attended the concert, for which Ch. Walter R. Bauer of RAF Mildenhall was the project officer. Religious services commemorating the anniversary were also held by five Protestant Air Force chaplains from all Air Force bases in England. In 1977 on Armistice Day the Chief of Chaplains replaced an eighteenth century hourglass, presumably taken by a souvenir-hunting soldier in 1944 from the Church of St. John the Baptist in Glastonbury, England. One observer remarked that he hoped the replacement was a fifteen minute timer—in the interest of short sermons![68]

Chaplains and chapel communities in the Federal Republic of Germany were involved in a number of activities that demonstrated warm relations with the citizens of that country. In October 1976 the USAFE Command Chaplain was represented at the 21st Annual General Conference for Catholic Chaplains of the German Armed Forces at Willingen/Hochsauerland. NATO chaplains from Great Britian, Belgium, Holland, Luxembourg, and Canada, as well as 143 Catholic German chaplains attended. A month earlier Ch. Martin F. Foutz, Jr., of the USAFE Chaplain's office attended the Ecumenical Conference for American and German Chaplains, along with twelve Air Force chaplains, twenty U.S. Army chaplains, and fifteen German chaplains. The German Ministry of Defense provided interpreters to facilitate dialogue on issues raised at the 5th Assembly of the World Council of Churches at Nairobi in 1975. This was one in a series of annual ecumenical German-American chaplain conferences. An ecumenical conference of allied military chaplains also met annually at Iserloh, Germany, with several chaplains in attendance. In FY 1972 Ch. Paul A. Montgomery, installation chaplain at Ramstein AB, arranged an International Prayer

Breakfast with over 275 attending, including members of NATO nations. Lt. Gen. Bryce Poe II, Vice Commander-in-Chief of USAFE, was the speaker at the Prayer Breakfast in February 1976 arranged by Ch. Henry H. Hafermann. At Sembach AB, where Ch. Robert L. Browning was installation chaplain, the youth of the chapel traveled to a nearby recreational area with German youth in 1975, and also hosted German youth at a base program. Ch. Patrick Scanlan of Bitburg AB was the chief celebrant of an outdoor German Mass as part of the Corpus Christi festivities on the Post Platz; four priests from the town concelebrated the Mass, together with another Air Force chaplain. The chaplains then joined two processions through the city streets to the two Catholic churches.[69]

The rich musical and cultural heritage of Germany also provided other opportunities for cooperation. In October 1976 the Hahn Air Base Gospel Choir (The Gospel Hawks) traveled in a bus provided by German churches to participate in an inter-cultural, interracial, and ecumenical worship service in Koblenz. Ch. Friedrich W. Reinke coordinated the plans, and more than twelve hundred attended the service. The program notes included English texts and German translations, and portions of the concert were recorded for broadcast on German radio. In addition, some of the men and women of Tempelhof Central Airport, Berlin, joined in the combined American Chapels Chorus in the annual Festival of Carols in Berlin in 1976. Nearly three hundred voices—including citizens from England, France, Germany and the United States—provided concerts for a thousand people on two evenings. Chaplains Christian H. Martin, Jr., and Henry B. Thoresen provided leadership and support for the program and helped with the distribution of tickets.[70]

In 1976 and again in 1977, Ch. Irvin S. Ehrlich and a large portion of the Jewish congregation at Ramstein AB made a poignant pilgrimage from Ramstein to Worms to conduct Rosh Hashanah services in Germany's oldest synagogue, which stood idle most of the time. Chaplain Ehrlich commented that

> the sounds of the *Shofar* (a ram's horn used during portions of the service) have resounded and been vibrant within the confines of the Rashi Synagogue for probably the longest period of time anywhere outside of Israel.

Most of the synagogue's original structure was destroyed in 1938 during the Nazi Holocaust, which in the course of time eradicated six million Jews from the face of Europe.[71]

The weakening of the American dollar against the *Deutsche Mark* caused considerable difficulty for many American military personnel in Germany in the late Seventies. In a telephone interview with an Associated Press reporter from Bonn, USAFE Command Chaplain Hans E. Sandrock explained how the rapid drop in the exchange rate had occasioned major personal hardships for non-command-sponsored families, and how the MAST (Married Airmen Sharing Together) program was attempting to meet some of the problems.[72]

Chaplains of other nations provided religious ministrations for personnel from their countries who were training at bases in the continental United States, and Air Force chaplains helped arrange their visits. For example, a German chaplain visited German pilots at George AFB in August 1975. Sometimes the assistance was much more direct, such as the fellowship dinners and religious services offered by the Air Force Eastern Orthodox chaplain at Sheppard AFB to members of the Hellenic Air Force training at the base in FY 1973.[73]

The tragedy of mass suicides in Guyana late in 1978, involving the members of a religious commune headed by James Jones, dramatically touched the lives of chaplains at Dover AFB. The chaplains were involved in three separate areas of concern. They met each plane bearing human remains as it arrived, providing appropriate rites and prayers and conducting a pastoral ministry to the aircrews and ground personnel who handled the bodies. The second area of ministry was to families who traveled to Dover to determine if their relatives were among the victims of the tragedy. Chaplains were assigned to a facility set aside for the use of visiting families. But the chaplains' major task centered in the mortuary. Installation Chaplain Paul H. Wragg noted that all of the military people who participated in identifying the bodies were volunteers, and "there was no pressure at any time, either to volunteer or to remain on detail, if they desired to be released." Chaplains were assigned to cover each shift

change, and five times a day when personnel were arriving or leaving they were on hand, helping personnel put on protective clothing, taping on rubber gloves, and "generally present to allow for informal contacts." Ecumenical prayer services were conducted in the mortuary on Sunday, and chaplains also visited the mortuary's administrative and work areas regularly. "There were many questions of a religious nature during this time," Chaplain Wragg reported, "and some selected Bible portions were made available in the break room, and many were taken by personnel." The contractor hired to move the bodies by truck from Dover to California requested that a short worship service be held as the shipment of bodies began, and the chaplains used portions of the internment liturgy for this service. Chief of Chaplains Richard Carr visited the mortuary staging area to minister to volunteer personnel and to lend encouragement to Chaplain Wragg and the other chaplains.[74]

The taking of American hostages in Iran during November 1979 was an unprecedented invasion of diplomatic immunity. It galvanized American public opinion in support of efforts to protect the hostages and secure their release. While some untoward demonstrations of hostility were broadcast on the mass media, in general the American populace remained calm and did not express open hostility to Iranians living in this country.

Shortly after the hostages were taken, Chief of Chaplains Carr sent an electronic message to all command chaplains which referred to "times of turbulence" without mentioning the Iranian situation. The message was carefully coordinated with all Air Staff agencies, including the Chief of Staff. It noted that

> although nationalistic ardor may in the name of religion lead to apparent violations of human rights, actions which cannot be condoned, a genuinely democratic society must respond to all human rights out of its tradition. We must reaffirm the religious freedom to all our people and the right of each person to practice his/her faith without infringement and without infringing on the rights of others.

The message added that

> commanders and chaplains have a responsibility to prevent over-reaction and to maintain the integrity of all human rights for every person in our Air Force community and the nation. This is a critical and on-going emphasis.

As a demonstration of solidarity with the hostages in Iran, and in conformance with the request of the Commander-in-Chief, the office of the Chief of Chaplains invited chapel communities around the world to ring chapel bells at noon until the hostages were released, coordinating such plans with commanders. At Travis AFB the chapel bells rang fifty times each day at noon. At the 11:00 a.m. Protestant Service each Sunday in Chapel 3, a randomly selected family lit fifty candles decorating the window sills until the hostages were released. At Andrews AFB the bell of Chapel 2 tolled daily from noon to 12:10 p.m.

Chaplain James Oldham initiated a prayer vigil at Hill AFB in December 1979. Monday through Saturday, participants gathered in the chapel between 11:00 a.m. and 1:00 p.m. and 4:00 to 6:00 p.m. for one or more fifteen-minute prayer blocks; printed guidelines and prayer thoughts were provided. At Bitburg AB a prayer vigil for the hostages' safety was held from 2:00 p.m. on Sunday, December 23, 1979, until midnight on December 24. A chaplain or lay leader led a short service at the beginning of each hour. Twenty-eight persons joined in the vigil at Carswell AFB, Texas, on June 30, 1980, under the leadership of Ch. William Christian; one fifteen-minute period was dedicated for each of the fifty hostages.

The hostages were remembered in a unique way at the National Prayer Breakfast at McClellan AFB on January 11, 1980. Chief of Chaplains Carr and others attending signed a scroll addressed to the hostages, which invoked God's protection and blessings upon them. A few days later the scroll was presented for worshipers to sign at the Protestant and Catholic services. In all, some one thousand persons added their names before the scroll was sent to the hostages.

Early Friday morning on April 25, 1980, the command post at Hurlburt Field called Installation Chaplain William G. Page concerning the notification of next of kin of five members of the First Special Operations Wing who died on a rescue mission in Iran. In all, eight military personnel were killed and four others injured.

To honor their fallen comrades, personnel of the Tactical Air Command conducted simultaneous memorial services in chapels throughout the

command on April 30. The largest service was held at Hurlburt Field, with over five thousand in attendance. The Secretary of the Air Force, Hans Mark, and Gen. W. L. Creech, TAC Commander, spoke to the families of the deceased. The four Hurlburt chaplains also participated. Chaplains at all TAC bases responded to General Creech's request for memorial services. Senior commanders at many installations paid tribute to the dead, and chaplains offered prayers for the sorrowing families and the hostages. At Mountain Home AFB, Idaho, a local high school choir presented an anthem, and civilians from surrounding communities joined in the service. Bases in other commands also honored the dead with memorial services.

Chief of Chaplains Carr shared the ministry to the families of the men killed in the rescue attempt. On May 9, 1980 a National Memorial Service was held at Arlington National Cemetery, and Chaplain Carr participated with President Jimmy Carter and the other Chiefs of Chaplains. That afternoon Chaplain Carr joined Chaplain Page of Hurlburt to notify three families that the bodies of their loved ones could not be individually identified. On May 14 Chaplain Page conducted funeral services at Arlington at a common grave for the three unidentified bodies. Chaplains Carr and James A. Snyder of Hurlburt assisted. Chaplain Page traveled to Georgia and California, and Chaplain Snyder to Boniface, Florida, to conduct memorial services for the fallen men. Chaplain Carr's deep concern for the families of the five Air Force men was further evident in the June-July 1980 issue of the *Chaplain Newsletter*, which included General Creech's memorial speech.

The revolution in Iran and the hostage situation prompted Chief of Chaplains Carr to provide general officers at the CORONA SOUTH conference in 1980 with a packet of material on Islam to help them understand an important dimension of Iranian culture. Chaplain Carr's cover letter introduced the kit and stressed the impact of Islam in the world.[75]

The "Boat People" refugees who fled Vietnam in the last years of the decade provided another opportunity for Air Force chaplains and chapel communities to exercise ministry. From July 1979 through March 1980, the chaplains at Kadena AB were involved in the special airlift project designed to provide new homes for some of the Boat People in the United States. The base served as a refueling stop for DC-10 and 747 aircraft that each carried over five hundred refugees from Bangkok, Singapore, and Kuala Lampur. The chaplains acted as representatives of the base commander in meeting each flight. The airlift extended from July 1, 1979 to March 23, 1980, and involved 252 flights and over fifty thousand refugees. Ch. Wayne H. Zirzow, who scheduled chaplains to meet the flights, noted that "we were proud to have been involved with the refugee program, visiting, talking with the refugees, and carrying their ministry to others." At Pease AFB a refugee resettlement association was formed early in 1980, composed primarily of chapel people, to sponsor one of the Southeast Asian families. The Protestant parish council provided the spark for the idea.[76]

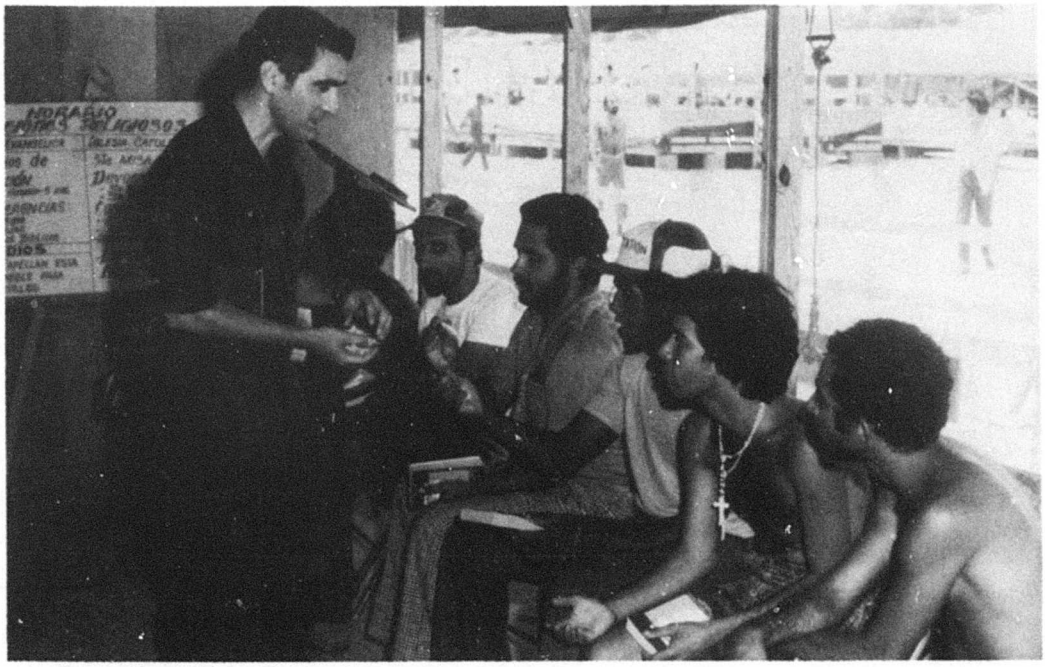
The flight to freedom of more than ten thousand Cubans in May and June of 1980 presented enormous problems for the federal government and for social agencies in Florida. Among the many branches of government and volunteer agencies involved in caring for this dramatic influx of persons were the chaplains at Eglin AFB. The base was chosen as the initial assembly point for the refugees and the site for meeting their immediate needs of food, clothing, shelter, and support. Installation Chaplain Marvin L. Labinger and his staff were on hand to meet the first planeload of refugees on May 3, only two days after the official announcement that Eglin would receive the Cubans. The chapel team was tasked with collecting, sorting, and distributing clothing for the refugees, who arrived at the temporary camp with no personal belongings. Working with members of the Eglin chapels and surrounding installations, as well as local ministerial associations, churches, the Salvation Army, and the Red Cross, the team collected more than sixty tons of clothing, which was sorted and distributed in the next four weeks. Over four hundred volunteers from churches and service groups in the area worked under the direction of Ch. Friedrich Reinke and Chapel Manager Leonard Pascual to store, package, fit, and distribute the clothing.

The personal and spiritual needs of the refugees were not forgotten in the press of meeting their basic needs. The talents of Spanish-speaking

Deputy Chief of Chaplains Jeremiah J. Rodell (left) and Ch. Ervin D. Ellison, III (second from left) visit the camp in June 1980 with Chaplain Petsch (right) and Chaplain Labinger (second from right).

Installation Chaplain Marvin L. Labinger greets Cuban Refugees at Eglin AFB, Florida, in May 1980.

chaplains and chapel managers were augmented by Reserve chaplains who were bi-lingual. Almost overnight these personnel resources were marshalled, and a spiritual ministry of worship, sacrament, confession, religious education, and personal support was inaugurated among the refugees. Reserve Chaplain Joseph Petsch arrived at the camp and was ministering to the refugees in Spanish less than ten hours after being notified. By the tenth day of the camp's operation, four other



Ch. Benjamin Perez distributing crosses.

Ch. Joseph P. Petsch, USAFR, performs a baptism at Camp Liberty, home for over 10,000 Cubans.

Spanish-speaking Reserve chaplains were on hand; they were shortly joined by four active duty chaplains and five Spanish-speaking civilian clergy assigned by their denominations to the office of the installation chaplain. This team, together with the chaplains and chapel managers at Eglin, and other active duty and Reserve chapel managers temporarily assigned, constituted a group of thirty-four persons who devoted countless hours to meeting the multiple needs of the refugees.

Refugees find new shoes.

Chaplain Labinger served as the central coordinator, providing policy guidance to the camp administration and setting guidelines for all the religious efforts. Chaplain Petsch was in direct contact with the camp administrators. A number of religious publishers provided books and supplies for the camp residents, including Spanish Bibles, Hebrew/Spanish Prayer Books, Rosaries, Crosses, and Missalettes. Daily worship services were held first in the amphitheatre and later in a special tent; devotional prayer pamphlets in Spanish were distributed. Separate family worship services were also held in the family area of the camp.

Chaplain Labinger summed up some of the feelings of the people involved in this massive effort with these words:

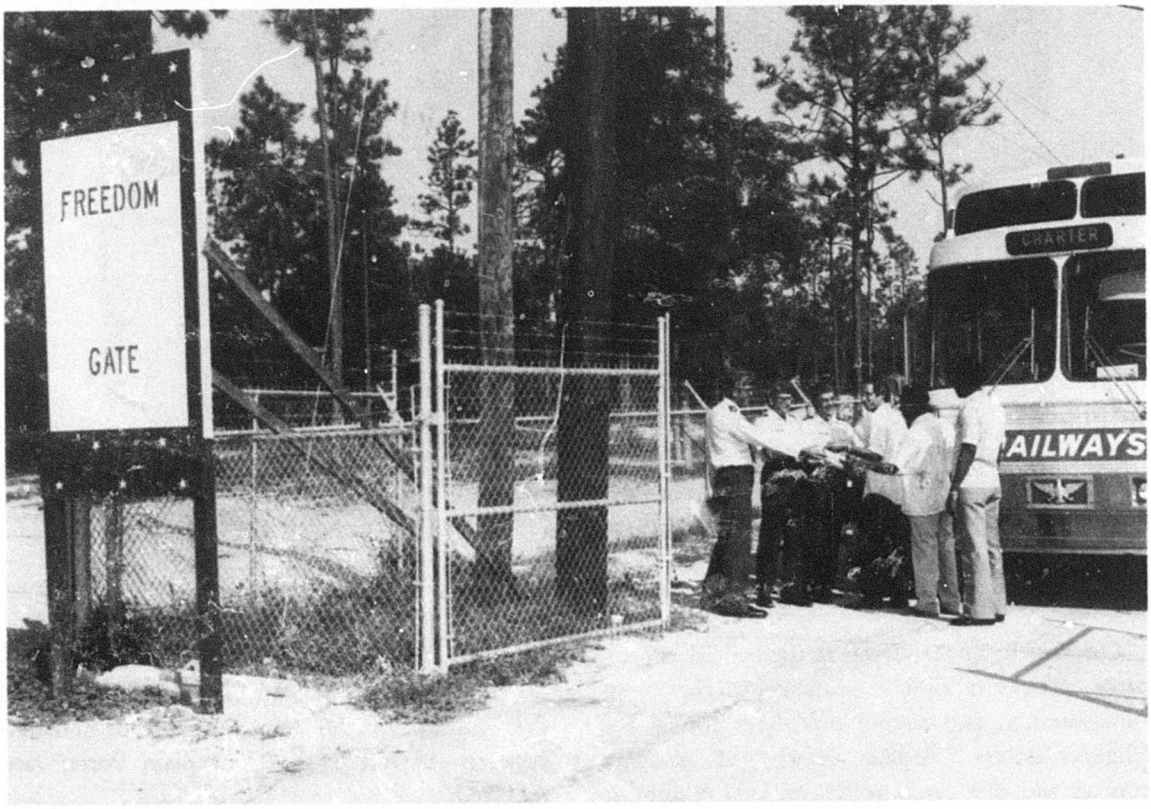
> This labor was by far the most meaningful, rewarding, and inspiring effort of my life. I speak for us (those involved) when I say that it brought us closer to God. We are exhausted and enriched beyond words. In spite of all the difficulties and frustrations, it is certainly the fulfillment of what our religious faith is all about. This is only a part of the story describing what it really means to be "partners with God."

Deputy Chief of Chaplains Jeremiah J. Rodell, accompanied by Chaplains Edwin A. Porter, Ervin D. Ellison III, and Lorraine K. Potter of the Chief's office, visited the camp on June 4, 1980 to support the ministry of the chaplains and demonstrate concern for the refugees. Chaplain Porter later reflected:

> It was in large measure the continual presence of Spanish speaking chaplains in the heart of the daily life of the camp that kept the penned up frustrations of many refugees from becoming violent, as was the case in the other resettlement camps.[77]

Air Force chaplains and chapel communities were functioning in a changing Air Force during the Seventies. Changes in Air Force policies, drastic reductions in the number of Air Force personnel, shifting sizes in base populations, steadiness and variation in the educational opportunities offered to chaplains as Air Force personnel, and the widely divergent foreign contexts in which bases were located, helped create a climate of change, adjustment, and new vision within which chaplains carried on their ministries. But like the broader social, cultural, and religious currents of the decade, the sense of change in the Air Force itself provided new challenges for service and ministry. In sum, the currents of change were viewed with less alarm than in the

Sixties, and in general chaplains and chapel communities seemed more anxious and better prepared to face the new opportunities that arose on many sides.



Chaplains bid farewell to the last refugees leaving Camp Liberty in September 1980.

Part Two

New Directions for Chapel Teams and Chapel Communities

ANNUAL CHAPEL THEMES....

CHAPEL PROGRAMMING POLICIES....

INSPECTIONS AND AUDITS....

TEAMWORK FROM BELOW....

PARISH COUNCILS....

LAY LEADERSHIP TRAINING....

CHAPEL ORGANIZATIONS....

CHAPEL MANAGEMENT PERSONNEL....

FUNDS, FACILITIES, EQUIPMENT AND SUPPLIES....

CHAPEL-BASED COMMUNICATIONS....

Chapter V

Weathervanes: The Annual Chapel Themes

As Chief of Chaplains from 1966 to 1970, Ch. Edwin R. Chess formulated four annual emphases under the general theme The Road Ahead. The four emphases were: the single airman (FY 1967), religious education (FY 1968), family life (FY 1969), and pastoral care (FY 1970).

In the Seventies the annual themes/emphases changed in a variety of ways. Chief of Chaplains Roy M. Terry altered the theme periods to coincide with calendar rather than fiscal years, and Chief of Chaplains Henry J. Meade changed the theme period to coincide with what was called the "program year," the year between September and August. Chaplain Chess's themes stressed "The Road Ahead," and Chaplain Terry's themes concentrated on the "Now" Themes, while the tenure of Chaplain Meade placed heavy emphasis on what might generally be called pastoral "fundamentals." Those developed under Chief of Chaplains Richard Carr stressed accountability and intentionality in chapel witness. During the decade there was a discernible de-emphasis of the annual theme as a kind of programmatic directive announced from above, for implementation below.

In sum, the chapel themes of the Seventies were weathervanes that pointed toward the new directions being pursued by chapel teams and chapel communities. The history of chapel themes in this decade is a fitting introduction to the story of how chapel teams and chapel communities struck out in new directions.

NOW

In 1969, according to Ch. Thomas M. Groome, Jr., plans were already being laid for the 1970-74 themes. At a meeting with Deputy Chief of Chaplains Terry, Chaplain Groome, then head of the Office's Professional Division, proposed Man and Family, Church and World—The Ever-Expanding Circle, as an overall theme for 1970-74. As Chief of Chaplains, Chaplain Terry issued a letter discussing the "1971-74 Air Force Chaplain Program Theme" in which he listed themes for each calendar year: 1971, The Now Man; 1972, The Now Family; 1973, The Now Church; and 1974, The Now World.[1] "Now" was understood to be that which was immediate, urgent, compelling, authentic, and relevant.

As we shall see, the program themes for calendar years 1971-74 did not precisely follow the design described in 1970. But this period showed a continuity of intent despite some changes. For one thing, what Chaplain Chess called an "emphasis" was now more generally called a "theme," although this usage was not all-pervasive. Second, during these four years there was evidence of growing decentralization in the way the themes were offered for local use. For the first time in 1973-74, the Chief of Chaplains did not require command chaplains to provide quarterly reports for the 1974 annual emphasis. Already in CY 1971 *TIG Brief* heralded some new directions for the annual emphasis: "Every chaplain is free to develop this emphasis in whatever way he finds MOST APPROPRIATE for his base. Program support materials will be provided by the Chief of Chaplains."[2] But concomitant with these general trends, the themes continued to play a major role in programs that were centrally directed by the office of the Chief of Chaplains. The themes were the focus of study materials provided by the Chaplain Board. They were subjects of discussion at numerous Career Development Institutes, and they provided the motifs for Spiritual Life Confer-

ences and later the Christian Encounter Conferences, as well as the Overseas Laity Program that was funded and staffed by the Chief of Chaplains' Office.

In retrospect it appears that the major, central thrust of the themes during these four years (1970-74) was to encourage chaplains to learn about and use a variety of sociological, psychological, and humanistic tools to help bridge some of the gaps found in the Air Force—between chaplain and people, officer and airman, black and white—especially focusing on young representatives of the counterculture. Early in the period the history of the office of Chief of Chaplains emphasized this point:

> The chaplain's role may vary from installation to installation. At times it may be necessary for him to help the disaffected to adjust to the way things are. At other times, the chaplain may become an agent of change, helping to create conditions as they should be. The chaplain, serving the NOW Man and accepting him where he is, must be a "bridge over troubled waters"—a sensor, an interpreter, an enabler, a reconciler, a humanizing and personalizing influence in a necessarily mission-oriented and often impersonal military structure.[3]

The strong endorsement given during these four years to the chaplain's use of sociological, psychological, and humanistic skills produced one of the major confrontational questions of the decade: To what extent should chaplains pursue such skills at the cost of more traditional, theologically-oriented views of ministry? This question is treated more fully below (XXIX), but its roots in the calendar year themes of 1970-74 should be noted here.

The Now Man

In the fall of 1970 a letter from the Chief of Chaplains established The Now Man as the 1971 Air Force chaplain program theme, and offered this statement as the theme's objective: "To enable the Air Force chapel community to deepen its understanding of contemporary man and woman; to know them in terms of their needs and aspirations; and to explore and develop new ways of ministering to them." The Air Force chapel community was proposed as the primary action-agent of the goal, not "chaplains," as had been the case in the previous year's theme. Chaplain Terry and his staff proposed to use a variety of means to implement the theme: the USAF Chaplain Conference, Career Development Institutes, the overseas "Come Alive" operation, study guides and other materials, and command chaplains suggesting "specific objectives to be attained by the chaplains under their supervision," together with a command evaluation to be sent forward by November 15, 1971.[4]

Under the leadership of Ch. Paul G. Schade, the Professional Division reflected what was called a "significant shift in emphasis" in its planning and programming during the first half of 1971. The major goal was to help the Air Force chaplaincy to "minister in new and creative ways both inside and outside the walls of the chapel." The historical report for the period explained the goal in greater detail:

> The aware and sensitive chaplain is constantly seeking to meet people where they are, on their own terms and home "turf" and to extend his ministry wherever needs indicate his presence. Educational programs which encourage dialogue and understanding of drug use and abuse, generations and lifestyle gaps, race relations and ethnic studies are representative of the innovative projects being undertaken at many installations.

As part of its plan to acquaint chaplains with the "Now Man," the division proposed through the Chaplain Board that chaplains use study tools written from the perspective of an anthropologist, sociologist, and theologian. During the first half of the year each chaplain received two texts and study guides, Theodore Roszak's *The Making of a Counter Culture*, and Margaret Mead's *Culture and Commitment.* The study guide prepared by the Chaplain Board for Roszak's book included a cover letter from Chaplain Terry that refused to endorse any of the author's ideas outright, but suggested that these ideas "cannot be ignored if we are to be effective leaders of all our people." Among other things, the letter encouraged study groups to listen intently to several hard and acid rock groups and popular singers; to discuss such movies as "Woodstock," "Alice's Restaurant," "The Graduate," and "Easy Rider"; to honestly examine attitudes toward long hair, beards, hippies, campus unrest, and Canadian refugees; to probe the underlying values of genuine underground newspapers; and to discuss the "real (not

ideal) values of contemporary American culture, the real (not stereotyped) values of the youth culture." Discussion questions broached issues openly: If drugs are a "counterfeit" ecstasy, "where can people find a legitimate spiritual ecstasy?" As additional study and discussion material, chaplains also received Carl Rodger's *On Encounter Groups*, a planning book entitled *Playback and Audibles*, and two other study guides.[5]

During 1971 the Now Man was a major subject at the many Career Development Institutes attended by chaplains. Resource leaders at CDIs in USAFE, PACAF, and Alaska challenged chaplains to consider and discuss these questions: "Who is the NOW Man? What are his characteristics? What does he look like? What motivates him? What turns him off? What are his goals? What is his attitude toward religion, society, marriage and family, the military, drugs, social problems?"[6] Speaking at a CDI for Protestant chaplains, Chaplain Terry commented on the impact of studying Roszak's book:

> Many chaplains . . . found themselves threatened by the study of Roszak's book, *The Making of a Counter Culture.* Like Ezekiel, they found themselves fearful, despondent, uncertain in the new land. Some reacted like Amos. They became denouncers. Others—the vast majority—recognized that this is the new land to which the Lord has brought us. They set out to learn ways to sing the Lord's song in this new land. Sensing the confusion, the doubt, the fear, the uncertainty of their people, they set out to help their community to recognize the mobility of God.[7]

Commands and bases pursued the study proposals. Early in 1971 the ADC Chaplain conducted six conferences for auxiliary chaplains engaged in site ministry. Under Center Chaplain Wesley Buck, the chaplains at Lackland AFB pursued an extensive study of the Now Man, including such subjects as Counter Cultures in the United States, Technocracy and the Air Force, The Hippie Cultural Revolution, The Impact of Marcuse, The Role of the CO (Commanding Officer), The Black Man's Rebellion, The Mexican American, The Phenomena of the Underground Newspaper, and Socialization Process of the Kibbutz. At Kadena AB, Okinawa, Installation Chaplain William J. King set up a workshop as part of the effort to understand the Now Man; one outgrowth was a series of weekly seminar meetings in which the recommended study books were discussed.[8]

Early in 1971 the SAC Chaplain's office communicated its plans for implementing the theme in a letter that included goals garnered at the SAC Chaplain Conference. The command chaplain requested that each base chaplain develop an objective for each quarter of the theme year. Quarterly evaluations were to be forwarded to the office, as well as an annual evaluation. In a summary report to the office of the Chief of Chaplains late in the year, Command Chaplain Ashley D. Jameson noted that among the things "we are enthused about" were the positive tone of the Now Man emphasis; chaplains gaining a better understanding of the problems of the Now Man; the introduction of new worship forms and programs for married airmen; the "shift from passive to active participation by laymen"; expanded ecumenical activity in parish councils, teacher training, Vacation Bible School, and other programs; greater use of audio-visual aids; greater involvement in drug and social problems; and the personal growth of chaplains through study resources. Among the "things we are concerned about," he listed the impact of rapid social change; the alienation, confusion, and despair of many young airmen and dependents; the reluctance of some chaplains to experiment with worship, religious education, and communication techniques; a tendency to rely on short term gains and ignore long range impacts; the difficulty chaplains faced in keeping professionally current while engaging in full-time ministry; and "the dangers of overstressing the existential moment at the expense of eternal truth." As a summary paragraph he included these words from the annual report of Vandenberg AFB:

> I don't think that we have seen any greatly dramatic results in either programs or statistics as a result of our "Now Man" discussions. I am convinced, however, that all our chaplains are approaching our common ministry with greater sensitivity, increased awareness and a freedom to be more imaginative and creative in facing the challenges of the "Now." In these ways, I am convinced that our in-depth chaplain ministry will be enhanced, to the good and the growth of the entire base community.[9]

In the middle of 1972, unfortunate racial inci-

dents at Travis AFB provided the opportunity for the office of the Chief of Chaplains to stress the pertinence of the annual theme for young Black airmen, a number of whom, according to the *Chaplain Newsletter*, were "frustrated and disaffected by the impersonality and insensitivity encountered again and again in their military experience." Chaplain Terry added in the editorial,

> The unfortunate incident at Travis confirms the wisdom of the Now Man emphasis, and makes even more imperative a critical and continuing study of the Now Man. If the opportunities provided and encouraged have been taken, the chaplain should be one of the most informed and useful men on the staff of each commander. Each chaplain should be in a position to offer maximum assistance both to his commander and to disaffected groups.

In response to a request of the Chief, Publications Management Office, The Inspector General, the USAF Chaplain Board prepared an article for Chaplain Terry for the *TIG Brief* dealing with the underlying causes of such incidents, and remedial actions that might be taken. *TIG Brief* noted that "the chaplain is a resource available to every commander who desires to reduce the causes of tension by increasing genuine communication, understanding, and acceptance." The chaplain was described as having

> a unique function as a humanizing and personalizing influence in a necessarily mission-centered and often impersonal military structure. He is a sensor, interpreter, enabler, moral presence—a bridge between such sources of division as age, sex, rank, race, religion, or military function.

The "bridge" philosophy was indeed operative at some bases. Under the guidance of Seventh Air Force Staff Chaplain Raphael E. Drone, a Now Man Ecumenical and Inter-Racial Workshop was conducted in the summer of 1971 at the Cam Ranh Bay Religious Retreat Center. It included lectures and discussions on drug abuse, human relations, the "establishment," and the "new morality."[10]

One effect of the Now Man theme seems to have been an even greater readiness on the part of chaplains to use contemporary worship forms. A full discussion of contemporary worship services follows in a later chapter (XXII), but here it is important to note that Ch. Robert E. Hendricks carried out a student research study on "Worship for the NOW Generation" when he was a student at the chaplain school early in 1971. His questionnaire was distributed to twenty-five civilians (presumably clergypersons) and about eighty-five chaplains. None of the civilians felt that the traditional Protestant worship was meeting the needs of the Now Generation, while twenty-seven percent of the chaplains thought that it was. Over eighty percent of both groups felt that some changes should be made in both the format and content of the traditional Protestant worship service to meet these needs.[11]

Like the other annual emphases, this theme was adopted and used in base chapel programs in a variety of ways. At Izmir, Turkey, the Catholic parish stressed adult education on Thursday evenings during Lent in 1971, focusing discussion on the impact of Vatican II on the Now Man. Among the questions discussed were these: "How do I discuss pornography with children? Can I dislike my neighbor because he's Black and still call myself a Christian? How do I respond as a Catholic to today's population explosion?"[12]

The chaplains at Nakhon Phanom RTAFB attempted to formulate their entire program with a sensitivity to the Now Man's world and forms of communication. They reported that their sermons "reflected a more than fleeting acquaintance with the 'Now' man's music, art and literature," and contemporary programs were created to meet the Now Man on his turf: folk music in Protestant worship; Folk Masses; a taped presentation of "Jesus Christ, Superstar" and subsequent discussion; a contemporary ecumenical worship service; and radio spots on the chapel program that featured a rock music background. A chaplain served on the Drug Abuse Council, and the chapel staff participated in a base communications forum that covered a variety of subjects.[13]

In his year-end report to the Air Training Command (ATC) Chaplain, Center Chaplain Richard D. Trapp of Sheppard AFB described the goals that were accomplished in the Now Man year. Among them were a greater use of audio-visual materials in Sunday Masses; two Catholic Folk Masses and a Protestant Folk Service each Sunday, and greater lay participation in these services; midweek Protestant services during Lent that featured a fresh and relevant approach; lay persons visiting all base housing units; religious retreats

twice a month for both men and women; and a weekly professional development program for chaplains.

The report from Kadena AB, Okinawa, indicated that the primary emphasis took two forms: chaplains attempted to identify, understand, and minister to the Now Man; and specific programs were developed "as a result of the better understanding that the chaplains have of the Now Man." The chaplains at Kadena, like many others in the Air Force, engaged in regular study of the materials provided by the Chaplain Board and participated in CDIs. Installation Chaplain King noted that the chaplains inaugurated a vigorous visitation program of duty stations, barracks, and family quarters, as well as a night ministry. They designed non-traditional programs in order to make contact: personal and telephone counseling; drug abuse education; Sunday evening Protestant services "that warmly welcome men who have drug problems and confront them with the knowledge that God will accept them no matter who they are or what the problem is"; a seminar in Black Studies to wrestle with prejudice; and rap groups at a variety of locations. Lay persons were invited to discuss sermon texts with Protestant chaplains before the sermons were preached. The new Young Couple's Club provided "an excellent listening post to the pressures that the Now Man feels."[14]

At Plattsburgh AFB, New York, some of the same kinds of programs were inaugurated under the leadership of Installation Chaplain John B. Schoning. But he noted that the greatest impact of the year's theme was on the chaplains themselves:

> The Now Man Program has helped to focus attention on the prime areas of need and opportunity within the chaplains' ministry. . . . Perhaps most important of all, it has started a trend of creativity among the chaplains themselves, who have been made increasingly aware of the need for innovation and ingenuity in their approach to the younger generation.[15]

His evaluation was echoed in the office of the Chief of Chaplains, which judged the Now Man emphasis a success. "It led to a fresh look at the situation of the single airman from his perspective," the office concluded, "produced increased awareness on the part of chaplains of the whole youth culture, and resulted in new styles of worship, e.g., guitar Masses, and fresh approaches to ministry."[16]

But not everything was rosy. In April 1971 the SAC Chaplain's staff reported that some of the bases in the command showed a "negative attitude" toward the theme, or were "not impressed." And in the fall of 1971 the Chief of the Professional Division at the Chief's office offered this "confession" to those who would be attending the USAF Chaplain Conference:

> One lesson learned from the NOW Man emphasis is the need to involve as many chaplains as possible in the concept development and early planning phase of the emphasis theme. Although the relevancy of the NOW quality of ministry—a ministry aware and open to the needs of all people—was recognized and embraced by the overwhelming majority of chaplains, it became evident that future emphases would be enhanced through an extensive preparatory "brainstorming" by as many chaplains as possible.

At mid-year Chaplain Terry assessed the impact of the year's theme in an editorial in the *Chaplain Newsletter.* He had "good news and bad news." He wrote that the theme was making an impact on many bases and with many commanders, citing a major commander's comment: "I'm not sure that I like what I hear, but I'm listening." But, according to Chaplain Terry, "yesterday's programs and activities do not become NOW events simply by adding the word NOW to their titles. The NOW emphasis is a serious attempt to re-structure our concept of ministry, and not just a program gimmick." He added that commanders had received information on the Now emphasis from a variety of sources, but "we have all lost some credibility" since "tragically a few chaplains have not taken this study and approach to ministry seriously."[17]

A succinct evaluation of one of the major difficulties with the theme was offered at mid-year in the office's historical report: "The Now Generation is one, and only one, highly vocal and visible manifestation of the NOW Man. Understanding and communicating this point remained one of the most difficult and perplexing aspects of this year of emphasis."[18] This difficulty owed its origin to a major tactical error: How could the chaplains in the field put back together that which was divided

and separated in most of the publicity, programmatic aids, and study aids, at least implicitly? Was it fair to ask for a theologically coherent view of "Now" after chaplains had been hearing that their ministry as bridge-builders lay primarily beyond "the cozy walls of the chapel?"

The divergence between the expectations of the Chief's office and what actually happened in the program was seen most clearly in a new program for the laity designed to enrich and give depth to the annual theme in 1971. Operation Come Alive, announced in August 1970 as a program for all overseas installations except Southeast Asia, was designed to "help men and women to a deepened awareness of their identity as children of God in an age of rapid change." The office of the Chief of Chaplains enrolled eighteen teams, consisting of a Protestant and a Catholic pastoral care specialist, who visited overseas bases in USAFE and the Pacific region in a one or two-week period of concentrated effort. Theoretically, the programs were to be structured by the local lay organizations and their chaplain advisors, but, as we shall see, that seldom occurred.[19] Most of the bases that were visited reported that an ecumenical approach (versus separate Protestant and Catholic activities) seemed to be most helpful. In their follow-up reports nearly every team indicated that the schedule was far too rushed, and the programming and scheduling was too top-heavy.[20]

The following year modifications in the Overseas Laity Program redressed some of the problems encountered in 1971. The scaled-down 1972 program once again trumpeted the annual theme, but there were efforts to change the way the programming was created for commands and bases. These changes, together with others related to the 1972 annual theme, pointed toward new directions being pursued by chapel teams and chapel communities.

The Now Family

Probably the most significant change in the 1972 annual theme, The Now Family, was that chaplains and lay persons were brought into the planning process long before the theme year began. In May 1971 chaplains at every base were asked to conduct seminars on Air Force family life. The Professional Division of the Chief's office offered a list of questions to be discussed to ensure a coordinated approach. All reports were to be submitted to the office for evaluation and summary.[21]

The information-gathering process was filled with advantages and disadvantages. One virtue in asking lay persons to discuss family life in the Air Force was that it involved many people in dialogue and created interest in the annual emphasis, but it was also asking "the patient to identify his own symptoms, diagnose his illness—if any—and determine the course of treatment." Many of the lay persons were not sociologically sophisticated, and as a result the reports from bases "tended to contain many over-simplifications and generalities." In addition, the reports were often slanted to represent the life styles and views of the people who most generally gathered for such types of discussions.

The summary of the mini-conferences drew a number of conclusions. There was a persistent strain of pessimism and uncertainty about the strength of family life and the family's role, while no less apparent was nostalgia for family patterns of the past. The almost general conclusion was that "if a model is needed for the NOW Family, that model is the past." The painful conclusion seemed to be that it was the function of the individual to maintain the family, and not the function of the family to encourage and support each member in achieving goals. The majority of conferees apparently favored a strong and obvious family head to reduce elements of uncertainty. Most felt that the seat of authority should be located with the father, but the father's absence, floating authority, and shared authority were also realities. The majority held that affluence and leisure time "creates more minuses than pluses for family life." Most indicated a deep concern for the power and influence of the media in shaping public opinion and morality. Almost unanimously the reports agreed that the enemy battering at the gate of family life was permissiveness in nearly every social institution, but some identified undue rigidity among military parents. Some aspects of military life, especially the need for separation, contributed to difficulties in family life; also mentioned were the effects of rejection (e.g. from lack of promotion), the authoritarian structure of

military life, superficial relationships, and the loss of common symbols of identity such as community or regional identity. Among the strengths of military life contributing to family health were financial and other income benefits, military solidarity, opportunity for travel, adaptability, and the chapel program. The two solutions to the problems of contemporary family life offered most frequently were family solidarity and increased communication and dialogue. The report added that the conference recordings, almost without exception, made no mention of sex, sex education, and problems of sexual adjustment.

The USAF Chaplain Conference at Randolph AFB, from October 12-14, 1971, was organized on the family model with small group work as the primary instrument of interaction. Chaplain Terry's address to the conference kicked off the 1972 annual theme, The Now Family. Quoting an anonymous individual as he described the vigor with which he expected Air Force chaplains to pursue the theme, he said, "There they go, and I must catch them since I am their leader." Since "to understand family it is essential that we understand God," and "to fully understand God we must experience intimate involvement in family," Chaplain Terry concluded that to speak of the Now Family is "to talk in deeply spiritual terms about the liberation of man from his lesser self and from the brokenness of his institutions."[22]

By the fall of 1971, Career Development Institutes were designed to assist chaplains in their ministry to families. The Now Family: New Methods of Ministry was the theme of the CDI at The School of Theology, Claremont, California, November 1-5, 1971, with Dr. Howard J. Clinebell, Jr., as director. All of the FY 1972 CDIs were designed to

> search out the unique strengths and weaknesses of military life, examine the multitude of family life-styles in the 70's, restudy the role of the chaplain in a contemporary family ministry, and develop new forms of ministry and new programs aimed at today's NOW Family.[23]

On November 16, 1971 the office of the Chief of Chaplains announced the 1972 theme in a letter to all chaplains.[24] In the spring of 1972 the Chief of Chaplains sent a brochure on the Now Family emphasis to all general officers and unit commanders, a custom that continued throughout the Seventies. Excerpts from Chaplain Terry's speech at the USAF Chaplain Conference provided commentary for pictures of various "families" in the Air Force.[25]

The implementation of the theme—or adaptation of the emphasis—at base level apparently followed much the same pattern as in 1971. At Homestead AFB, enrichment programs for families were inaugurated in February and March with the assistance of resource persons from the area. A new chapel organization, CEPTA (Christian Education Parent-Teacher Association), was an outgrowth of the theme at Minot AFB. The chaplains and lay leaders at Holloman AFB arranged to have family resource literature distributed. Sermons stressed the Now Family theme, and family life topics were incorporated into chaplain newspaper articles, Sunday school and CCD instruction, and youth meetings. In January 1972 a Now Family Seminar Program was created to assist individuals with family and marriage problems. Ch. Clinton E. Wendland coordinated the program, which used qualified staff from a nearby mental health center as resources. A Chapel Program Devotional Guide that included monthly themes and scriptural readings was distributed at Kirtland AFB, where Ch. Theodore M. Schoewe was installation chaplain. May was designated Now Family Month at Kadena AFB, and a number of activities focused on the theme. Chaplains chose sermonic topics such as "Games or Intimacy," "Be Prepared," "Mother," "What is Jesus to the Home?," "Tinkering with Time," and "Liberalized Abortion Laws" after the parish councils helped plan and promote the month's program. The Catholic Youth Organization stressed the Holy Family as an example of perfect domestic relationships. Rap sessions were held at the community center each Wednesday, and families with members in the PACAF award-winning Catholic Choir held a picnic.[26]

The Chief of Chaplains' Overseas Laity Program for FY 1972 was scaled down considerably from 1971, and there were important programmatic changes as well. In May of 1971 the Chief of Chaplains informed the command chaplains of Alaskan Air Command (AAC), PACAF, USAFE and United States Air Forces Southern Command (USAFSO) that the program designed for the laity

during 1972 should coordinate with the 1972 annual emphasis. He asked that the command chaplains advise his office of any need for laity-directed teams. In sum, the Chief offered the commands the option of planning locally for the Overseas Laity Program in 1972.[27] This was a "lesson learned" from 1971. It also signaled a new direction toward decentralization for chapel communities and chapel teams, a direction that set a course for the decade.

USAFE Command Chaplain Thomas M. Groome, Jr., asked bases to involve the laity in planning the programs, and requested chaplains to share the names of proposed non-chaplain resource leaders from within the command's geographical boundaries. The Chief of the Professional Division, Ch. Stanley B. Webster, forwarded to the Chief's office a request for $10,000 for honoraria and travel costs for local resource leaders to visit twenty-seven bases where ecumenical teams were scheduled.[28]

PACAF used four resource persons, a sizable reduction from the twelve who visited the previous year. They stopped at bases in Japan, Okinawa, Taiwan, the Philippines, and Hawaii, but not Southeast Asia.[29] One team also visited Ramey AFB, Puerto Rico, for a week in the spring of 1972, and Lajes Field in the Azores for a week in May, after MAC Chaplain John F. Richards requested its assistance. At the request of USAFSO Chaplain Eugene A. Blitch, the program was carried to bases in Panama during a ten day visit in the spring of 1972.[30]

In 1973 the Overseas Laity Program was reduced even more. MAC Chaplain John R. Durkin requested assistance for a Family Life Conference at Ramey AFB on January 20-24, and the Professional Division arranged for the Rev. James R. Becherer of the Roman Catholic Diocese of Cleveland, Ohio, to serve as the resource person.[31]

The way the 1972 theme was carried out demonstrated that some important shifts were underway in the office of the Chief of Chaplains. These changes were to have dramatic consequences for chapel teams and chapel communities. The mini-conferences on the family, for example, were part of an effort to bring chaplains and chapel communities into the thematic planning cycle long before the theme itself became operative in 1972. The clearest expression of a change in operating procedure was the difference in the way the 1971 and 1972 Overseas Laity programs were conducted. In 1972 the program, while still coordinated with the annual theme, was given over to the command chaplains and installations for their consideration, programming, and implementation, although the office of the Chief of Chaplains continued to offer valuable resources. By its nature, as well as by Chaplain Terry's explicit linkage, the 1972 theme had more of a theological focus, though there was no slacking in the hope that sociological, psychological, and humanistic skills would play an important role in the chaplain's ministry beyond "cozy chapel walls." All in all, the 1972 theme seemed—perhaps by design—to stir less excitement than the previous year, and fewer "heady" resources were offered for study by chaplains. The tendency to be more theological in the interpretation of the theme left one lasting result: the proposed theme for 1973, "The Now Church," was scrapped in favor of an explicit connection between "God" and "Now."

God Is Hope–God Is Now!

Originally the plan was to use the theme The Now Church in CY 1973, but the theme God Is Hope—God Is Now! was selected instead. This substitute theme had a more direct theological focus; while retaining the word "now," it also included the word "God." In addition, reference to the idea of hope gave the theme some affinity to the "hope theology" of Juergen Moltmann and others.

In preparation for the theme year, a number of sharing conferences were held in chapel communities throughout the Air Force in the summer of 1972. An average of thirty-five conferees attended the meetings at each base; most, though not all, were participants in the base religious program. Ch. Philip A. Hamilton, a Reserve chaplain and sociologist, examined and collated a twenty percent sample of the two thousand questionnaires that were returned by lay persons at these meetings. Several of the questions took up the proposed theme for 1973. Nearly eighty percent of the respondents split their reply to a question about hope evenly between two choices: "I visualize 'Hope' as (1) faith in a future good (41.1 percent);

(2) faith in a future related some way to God (39.2 percent)." The responses were more diverse as to why "people find it difficult to believe God is Hope—God is Now." Eighteen percent said that people "do not experience and/or believe in God," and another eighteen percent said it was due to "world conditions." Twenty-seven percent answered, "man's own feeling of self-sufficiency."

Two other items also revealed the religious opinions of the twenty percent sampling of the 2,000 respondents, according to Chaplain Hamilton. The two most frequent replies to one item were very enlightening. Asked how "my belief that God is Hope—God is Now! was recently reinforced (supported) by the following experiences within the chapel community," twenty-six percent answered "a sermon, a religious service, a religious education experience;" thirty-one percent gave no answer, and the rest were scattered in smaller categories. One in three respondents could not answer the question by citing a recent chapel community experience that offered support for this belief. The second item that revealed religious opinion was this one:

> My belief that God is Hope—God is Now! was recently reinforced by the following events *outside* the chapel community—

Observing goodness in a group	26.1 percent
Prayer answered	10.4 percent
No answer	38.9 percent
Four other responses totaled	24.0 percent.[32]

At the USAF Chaplain Conference at Wright-Patterson AFB, October 16-19, 1972, Chaplain Terry referred to the data from these mini-conferences in launching the 1973 theme, God Is Hope—God Is Now! He stated the need for a theological focus in forceful terms. In his speech he reviewed the emphases of the two previous years, which encouraged chaplains to use the resources of the social sciences in order to know persons more fully, to serve them in ministries of social concern, and to show the relevance of religion to the contemporary scene. But he noted that there was a danger in this process:

> Relevance can cease to be just a description of a style of ministry, and it can become a fetish that must be slavishly practiced. And we can become so enamored with the exciting techniques of the social sciences that we fail to do the task of theologizing. And so I think we become neither good religionists nor good psychologists. . . . Religious institutions are more than centers of social activism or self-realization. And it is this 'more than' that defines precisely what our role should be. . . . With our man-talk there must be God-talk.

He added that many institutions could do an even better job than religious institutions in many of the tasks "that we have accepted as a part of our ministry today, but there is no other institution that has the message of redemption, a message of hope. We must not forget that. Our hope is God."[33]

In his speech to the conference, Gen. George S. Brown, Air Force Chief of Staff, suggested that chaplains, like the rest of the Air Force,

> bore a tremendous responsibility—and I've said this to every group I've talked to—to be extremely watchful for those things that we are doing that can't stand public scrutiny—and I'm sure we have got some. But we have gotten so used to them that we just don't think about them.

He referred, for example, to extravagant activities and the practice of marking routine papers with the phrase "AF Eyes Only."[34] General Brown's summons to integrity came at an opportune time; for chaplains at the conference it seemed to coordinate well with the theologically focused theme proposed for CY 1973. Both emphases were compatible with several wider cultural currents, including the growing strength of "hope theology" and congressional furor over executive secrecy about some bombing missions.

The worship experiences at this USAF Chaplain Conference were designed to "Put it all Together," as one devotion was entitled. The "responsive commitments" of this devotion linked the two elements of the new theme—God and Now—in the following dialogue about hope:

Liturgist:	Today the Lord steps into the air once more to taste its color and feel its songs. He inhales the thoughts of children, the breath of yesterday, the fantasies of tomorrow, and He wonders whether His children are too old to celebrate their dreams.
Community:	Let us spin Him our dreams.
Liturgist:	Someday soon people will celebrate life every day.

Community. But we would like to do it now, wet and wild and risen with our Lord.
Liturgist. Glimpse the face of God in patient parents.
Community. Use the eyes of friends in place of mirrors.
Liturgist. Write our Christian names in the sunset.
Community. Become as free as that man called Jesus the Christ.
Liturgist. Love a man because He is a man.
Community. Know they are beautiful, black, red, or white.
Liturgist. Cover our cars with foam rubber.
Community. Turn our bombs into boomerangs.
Liturgist. All our bullets into blanks.
Community. All switchblades into tubes of fingerpaints.
Liturgist. Slow down and wait for God.
Community. Yes, someday soon people will live like that.
Liturgist. But, we plan to start right now.
Community. Yes, Lord, let's put it all together, now, Amen.[35]

The USAF Chaplain Board forwarded a number of resources to bases about the new emphasis. Each chaplain received a copy of the Sharing Conference Summary Report, and each installation received a set of tapes recorded at the USAF Chaplain Conference, as well as a publicity kit and a Key 73 Congregational Resource Book. As the emphasis year progressed, chaplains received a copy of Henri Nouwen's book *Creative Ministry*, an issue of *Christian Ministry* dealing with "The Minister as Organizer and Planner," a book edited by Harold K. Bales entitled *Bridges to the World*, and three special issues of *Chaplain Resources* dealing with chapel councils, stewardship, and growth groups. Each installation also received a special Now Studies cassette series for chaplain and chapel group study.[36]

The Career Development Institutes for chaplains again featured the theme. The same was true of the Spiritual Life Conferences, renamed Christian Encounter Conferences in 1972. And once again the pertinence of the theme for the Air Force community at large, beyond "cozy chapel walls," was explained to commanders in a variety of ways.

Chaplain Terry's speech to the annual spring gathering of commanders described how the transition occurred from the earlier themes to the more explicitly religious theme. He told the august assembly, which included the Secretary of the Air Force, the Honorable Robert C. Seamans Jr., and Gen. John Ryan, Chief of Staff, USAF:

> We know very well that the very hard rock of our values has been chipped at by the bullets of assassins, the transient youth counter-culture, campus riots, rhapsodic nonsense of the 'Greening of America,' on-base racial incidents, public anti-militarism, the Munich Olympics, draft evaders, dissenters, political apathy.

He related the attacks on values and the problem of dealing with change to the recent attempt of chaplains to minister to all the people of the Air Force. "We found," he added, "that we were going to have to come to grips with new ideas and goals and needs and attitudes and re-examine the values around which we had centered our ministries." Warming to the 1973 annual theme, he told the assembly that chaplains realized that one fact is apparent:

> Men seek hope which can be a redeeming element in a society which in the past few years seemed to be tottering on the brink of collapse. We reaffirm, and we will continue to reaffirm in our emphasis, within our ministry, that the beginning of all hope is knowledge of God.[37]

Once again the theme was prominently publicized at base chapels throughout the Air Force. Two examples show the diversity of ways that it received recognition. At the Center Chapel of the USAF Academy, a youth essay contest was conducted on the theme, Why I Should Be A Christian Optimist? The four winners chosen by adult members of the Protestant Parish Council read their winning essays at all Protestant services on Sunday; their prizes were a savings bond and a gift certificate from a religious bookstore.

Ch. Nathan M. Landman assumed responsibility for an Interfaith Seder Program designed around the theme at Wiesbaden AB, Germany. Over 300 persons attended the Seder, which used the basic format of the traditional Jewish Passover, but expanded the readings to encompass historical incidents in addition to the Israelites' exodus from Egypt. According to the Seder, the "Bread of Affliction" referred as well to Jesus, the apostles,

early Christian martyrs, the Pilgrim fathers, poor people of Appalachia, inhabitants of ghettos, and American Indians. The Passover Narrative included reference to sustaining expectancy for deliverance among Blacks and the return of POWs. The music included a cantor, a Black gospel choir, and a combined Catholic-Protestant teenage choral group. "Our rejoicing," Chaplain Landman noted in the introduction,

> not only takes into account history's struggles for freedom, or our own contemporary experience of it; it also points to the future in which we come to grips with the reality that GOD IS HOPE, GOD IS NOW!

The Interfaith Seder was held on Friday, April 13, 1973.[38]

The 1973 annual theme was a more explicitly religious theme than was originally proposed. One of the factors contributing to this decision was the general recognition among chapel teams and chapel communities that the "Now" emphasis had been worked sufficiently, and it was time to reemphasize the traditional side. That the planning offices heard this message was further evidence that chapel teams and chapel communities were moving in new directions, assuming responsibility locally and expressing their autonomy. Abundant resources would be theirs for the asking, but "resources" would not be a code word for required programming. The 1974 theme, which eventually ran for a period of nearly two years, picked up this motif. The fact that a great number of Protestant and Catholic chapel communities inaugurated parish or chapel councils during CY 1974 was another sign that the policy of stressing local responsibility and grassroots involvement was beginning to bear fruit (IX).

Transition: Walk Together

The most enduring theme during the decade of the Seventies was Walk Together—In Learning, In Concern, In Sharing, In Joy. It served as the major chapel emphasis from January 1974 until August 1975. The theme provided a sense of continuity as Chaplain Terry retired from office in 1974, and Ch. Henry J. Meade assumed the position of Chief of Chaplains. The emphasis on ecumenical cooperation and joint activity also signaled a growing interest in local programming and lay leadership.

Announcing the next year's theme in the fall of 1973, Chaplain Terry noted that "Walk Together is an Old Testament counsel, a New Testament ideal and, in fact, a human imperative." The theme pointed to the need to grow in religious learning, caring concern for others, sharing, and joy, the "infallible sign of the presence of God." The Chaplain Board distributed a number of resources to assist in the theme's implementation, including two hundred color slides arranged in thematic categories, a picture kit with discussion questions and leader's guide, a stewardship kit and ministry planning packet, five special bulletin folders illustrating the theme topics, and cassette tapes of the 1973 USAF Chaplain Conference. The 1974 USAF Chapel Planning Guide and Calendar included a number of questions designed to help chapel leaders "to examine ways their particular local program can best enable members of their faith community to walk together in joy, in concern, in learning and in sharing." It also contained a "Litany for the Way."[39]

This transitional theme laid even more emphasis on local choice and initiative. The announcement of the theme in *TIG Brief* noted that while the Chief of Chaplains would provide materials for study and support,

> designs for program implementation . . . are a local responsibility. Each chapel community is free to apply the theme to its program as it desires and to the degree that the theme enhances and supports local ministry concepts and activities.

The office of the Chief of Chaplains carefully coordinated its announcement of the theme in *TIG Brief* with the new edition of the basic chaplain regulation, AFR 265-1, that was being issued at the same time. The *TIG Brief* article encouraged each chapel community to determine how effectively local needs had been defined, whether ministry was organized to meet these needs, and whether lay persons were participating in planning, organizing, sharing, and evaluating ministry. These topics were integral to the philosophy that undergirded the new basic regulation for chapel communities; they pointed to an important shift in working philosophy, and a growing tendency to encourage local programming and needs analysis rather than a "canned" or preplanned program that was levied on local faith communities from above. As further evidence of

growing confidence in the ability of chapel communities to define their unique ministries, the Chief's office eliminated command objectives and end-of-the year evaluations for the 1974 emphasis.[40] Once again a well-designed brochure depicted the theme for all general officers.

Command chaplains encouraged chaplains in their commands to use the theme as a catalyst for thought and action. Ch. Richard Carr of the TAC Professional Division prepared a briefing paper for TAC Chaplain Frederick K. Finke's use at the command conference in October 1973. Chaplain Finke noted that the theme "cannot be contained in any formalized or directive programs, and really lends itself to a shared ministry of chaplains and lay persons alike." He said that while each base was free to develop the theme to fit the base's needs, three emphases seemed especially pertinent for those who "walk together in ministry." The first was to walk together in ministry "to and for ourselves as persons" (including "passed over" chaplains, ministry to the pastor's family, and chaplain group growth). In the ministry "to and for our people as a parish," he recommended an "authentic ministry of the laity" that involved parish councils in determining and meeting the unique needs of TAC bases. Third, ministry "to our community as part of a world family" involved "informing the community, even prophetically, about issues affecting people."[41]

Chaplain Terry had set the stage for the 1974 theme at the USAF Chaplain Conference at Lowry AFB in the fall of 1973. His keynote address stressed the need for chaplains to walk together "in a growing ministry, as builders of a community of faith that offers love and acceptance to all persons." Walking together implied vulnerability to God and to others, "to see people as ends and never as means to your ends."[42]

Base chapel programs used the theme in a variety of ways. A new "Walk Together" hymn was first sung in the Malmstrom chapel in January 1974 as part of the theme's kick-off. Written by the Protestant religious education coordinator and set to music by the Protestant choir director, the hymn was dedicated to Malmstrom Installation Chaplain Archie R. Parker. At Homestead AFB the month of January was designated Walk Together in Prayer month, with three prayer sessions (11:00 a.m., noon, and 1:00 p.m.) each Wednesday. The chapel community at Torrejon AB provided leadership for a base-wide activity that focused on the theme. The two-day celebration of "togetherness" in May included participation by four chapel choirs; the chapel administrative staff sponsored a greased pig race and operated two movie houses, one featuring contemporary religious films and the other old time movies. Over eight thousand base personnel were involved in the celebration. The chapel community at Kadena AB distributed pocket size calendars that featured the theme along with daily Bible readings. A host of activities and program projects at other bases also kept the theme in focus during 1974.[43]

When Henry J. Meade assumed the position of Chief of Chaplains in August 1974, he decided to extend the Walk Together theme into 1975. Another important decision was to modify the time period covered by the annual theme. Instead of spanning a calendar year, the theme year now extended over a "program" year, from September through August.

In October 1974, Ch. Richard D. Miller, Chief of the Professional Division, sent a letter and packet of resource materials to all chaplains that described how the theme would be continued into the next calendar year. The enclosed calendar was designed as a planning tool for ministry. A list of resource books on chapel programming and planning was included, and for the first time the calendar contained a telephone directory that linked every Air Force chaplain office in the world—an indication that "walk together" meant communication at a minimum.

Throughout the first eight months of 1975, chapel communities continued to use the theme in a variety of ways, adapting it to local needs and purposes. For example, the Protestant and Catholic chaplains at Andrews AFB jointly celebrated the Week of Prayer for Christian Unity in January, and the Youth of the Chapel and young adults joined them in a contemporary worship service emphasizing the theme. At San Vito, Italy, Chaplains Richard L. Depriter and Guy Morgan expressed the ecumenical spirit by exchanging pulpits three times in 1975, carrying to the respective Protestant and Catholic services a living witness of Christian chaplains who were "walking together."[44]

The use of the transitional theme for an additional twelve months in 1974-75 seemed to be a conscious effort by the new Chief of Chaplains and his team to show continuity with the departing Chief, Chaplain Terry. It also enabled the office to prepare a new theme with less haste than would have been required, just as it permitted the team to change the theme year to coincide more fully with the "natural" or program year (school and social activities). The continued use of the theme also clearly signaled that local needs assessment, local programming, and local planning for ministry was, in final analysis, more important than the sometimes more visible—and sometimes less effective—theme and resources provided by the Office of the Chief of Chaplains.

Fundamentals

The annual themes used during Chaplain Meade's tenure as Chief of Chaplains had a distinctive flavor. The themes all stressed pastoral fundamentals.

This judgment—and admittedly it is one—does not mean to imply that the annual themes which preceded and followed these emphases did not share in a deep and abiding concern for religious and human values of the most significant sort. But there is little doubt that the chapel themes of the Seventies were not uniform. Like weathervanes, they indicated shifts and changes in the wind.

The themes of the years 1975-78 highlighted what might be called cardinal or fundamental values: patriotism under God, the theological foundation of living, and the chapel community engaging in basic ministry, internally and externally. A number of social, cultural, and religious currents helped set the stage for this shift toward fundamentals in chapel theme planning. Among them were the Bicentennial of the United States, Watergate and the subsequent reaffirmation of traditional values, and increasing distress at the disintegration of traditional family life. We, the People, Unless the Lord Builds, and Ministering is a Way of Living were themes that showed that the Chief's office was emphasizing local programming, lay involvement, and decentralization. They embodied a shift away from social, psychological, and humanistic elements in the religious search, together with a growing emphasis on basic religious values, fundamental propositions, and pastoral theology.

We, the People

The theme of the 1975-76 program year, We, the People, coincided with the U.S. Bicentennial Year. While the term "people" referred in general to citizens of the United States, it also had specific reference to the people, personnel and dependents, who made up worshiping chapel communities throughout the Air Force. The populist element reinforced the idea that lay persons were responsible for chapel planning and programming.

In a letter announcing the theme, Chaplain Meade indicated in February 1975 that since the Bicentennial provided an excellent opportunity to "explore the unique status of the chaplaincy and the military worshiping community as entities with peculiar ties to both church and nation," it seemed very appropriate to align the chapel emphasis with the Bicentennial observance. He suggested seven areas that the theme raised for discussion and programming:

> The theme seeks to encourage an appreciation for the place of religion in American history and culture and the uniqueness and strengths of the American religious experience.
>
> The theme should lead to new understanding of freedom and an individual redefinition of citizenship and patriotism in the light of our history and in terms of experience in today's world.
>
> The theme seeks to create an understanding of our individual and national responsibilities within the human community and to encourage acceptance of accountability toward those responsibilities.
>
> The theme affirms that while the United States is a geographic location, an ideal, a political system, even a dream, it is first a people. Its future rests on the willingness of that people to draw strength and understanding from the past, re-define goals and priorities in the present, and accept both individual and corporate responsibility for tomorrow.
>
> The theme provides a reminder of the promise of America that is, as yet, unfulfilled or unrealized by many of our fellow citizens. It reminds of America's potential as a humanizing agent and a servant people within the world community.
>
> The theme seeks to involve the chapel

> community in reflection concerning its unique opportunities and responsibilities, assisting the worshiping and witnessing community to see and accept its role as a transcendent symbol.
>
> By focusing on persons, the theme seeks to avoid just a celebration of civil religion or just a celebration of our national history. The past is celebrated, but with that celebration must come the questions which our history raises for today and tomorrow. It is not our interest or desire just to look into a rear view mirror. We must listen to the voices that speak from behind us, but we must also accept individual and corporate responsibility to be positive and active shapers of tomorrow's history.

While chapel communities were not in every instance able to pursue all of these topics or avoid the pitfalls, the theme letter encouraged chapel communities and chapel planners to do more than merely celebrate the Bicentennial as an important civil anniversary. At the same time, it hinted at the danger of capitulating to a form of civil religion that failed to see in worshiping and witnessing communities a symbol of the transcendence that stood above nation or state.[45]

On April 18, 1975, the 200th anniversary of Paul Revere's famous ride, President Gerald R. Ford initiated the year-long American Revolution Bicentennial. Three days later Chaplain Meade addressed the annual convention of the Military Chaplains Association on "The Quality of Tomorrow's Men and Women." Discussing the need to face the future with faith, he observed that

> we are coming off our hedonistic trip and searching again for national aims and values. Watergate and Vietnam and the OPEC cartel have sobered our pretensions. Ecologists have taught us to see how very fragile the balances are that keep our biosphere intact. Our systems are being scrutinized in terms of their effect on people. Like our forebearers in the garden of Eden, we have lost our innocence. But our doom is by no means inevitable.
>
> The health of our nation is its people. The future of our nation is its people. The strengths of a people are its vision, values and ideals. So when we talk about faith in the future, we're really talking about faith in people. The future is people. We are the future.[46]

Ch. George M. Rushe of Shaw AFB, South Carolina, also spoke about the people of the nation and their trust—or lack of trust—in God in a sermon in June 1975, entitled "The Day Uncle Sam Died." "What day was that," he asked?

> It was the day when we as a nation turned our backs to God, when we said that we were no longer His. When we failed to humble ourselves and pray and seek God's face and to turn from our wicked ways. Will that day be tomorrow . . . is it today . . . or was it yesterday?

Halfway across the globe, at Yokota AB, Japan, the spiritual roots of freedom were commemorated at a newly constructed Air Force chapel. A "Freedom Lantern" a replica of the lanterns hung in the tower of the Old North Church in Boston on April 19, 1775 to signal the beginning of the Revolutionary War, was suspended in the new chapel as a reminder of its dedication in the 200th year after the start of the War of Independence.[47]

The USAF Chaplain Board sent out its first resource mailing for the new theme in July 1975. Two symbols were used to give visual identification. The first was the Bicentennial symbol adopted for use by the Bicentennial Commission of the United States. The second was a special design for use on chapel bulletins and other chapel material. It included representations of six adults with the theme superimposed beneath them.

Chaplain Meade sent a pamphlet to all general officers that interpreted the theme. On the last page he penned a note indicating that while celebration of the past was important, of even greater importance was "the re-dedication of our lives, our sacred honor, our possessions, our energy to the building, in the midst of change, of a free tomorrow for all the people of the world." In the fall of 1975 he spoke about the year's theme to the chaplains assembled at the USAF Chaplain Conference at Vandenberg AFB. He indicated that for him the deepest meaning of the theme was his accountability to all human life: "We, the people, must take out citizenship in the global village." The first act of chaplains leading chapel communities in celebrating We, the People must "be an understanding of our inter-dependence." The theme was also a call to "dredge our own harbors" in self-examination, repentance, reconciliation, and "commitment to act in ways that build up the family of man." He indicated that the driving

power behind planning and programming in the coming year "must be people and their needs." He urged chaplains to remember that "the work of God is the work of all of God's people," and that recruiting, training, organizing, and energizing all the people to meet human need with the resources of faith was the focus of action.[48]

While the theme was open to a number of distortions, and did in fact on occasion engender little more than pure hoopla, in general it seems to have been used responsibly by chapel communities. The chaplains at Fairchild AFB, Washington, for example, insisted in their planning brochure for the year that "the Bicentennial observance (must) remain definitely religiously oriented," and the chapel community must not be satisfied with an observance of the Bicentennial that was "triumphalist." Ch. Mack C. Branham, Jr., of the USAF Chaplain Board reaffirmed the board's intention to avoid a celebration of civil religion in a letter to the Bicentennial agency of the National Council of Churches. He wrote in March 1975,

> The theme, "We, the People," serves as a reminder that the American dream—the nation's potential—is yet to be fulfilled. It seeks to remind the chapel community that it is a transcendent symbol with opportunities and responsibilities as a humanizing agent and servant people within the World Community. Finally, by focusing on persons, the theme seeks to avoid a celebration of civil religion or just another celebration of our (national) history. While listening to voices from our past, we must accept the responsibility to be positive and active shapers of the present.[49]

A number of chapel programs around the world were planned with the theme at the center, including the one at Spangdahlem AB. There an ecumenical program included historical discussions, poster, essay, and art contests, and services. Ch. Charles R. Frissell was project officer for the reenactment of Dr. Martin Luther King's historic march on Washington, D.C., in January, during which participants converged on the chapel steps from two directions.[50]

Monthly Bicentennial potlucks were opportunities for fun, fellowship, and growth for the Protestant parish at Elmendorf AFB. In June the potluck dinner featured a Native American festival with sixty Alaska Bush Country Eskimo and Indian children as guests. The dining halls at Makah and Blain Air Force Stations, Washington, were also used for potluck dinners, and ADC Site Chaplain Clyde F. Pressley encouraged families to share slides and movies of places they had visited. At Langley AFB, Ch. Charles D. Cottrill started an eight-month Bicentennial study of religious aspects of the American Revolution in September 1976, while at Torrejon AB the Jewish Religious School featured highlights of American Jewish history each week as part of the observance. The Jewish community at Eglin AFB celebrated Tu B'Shvat in January 1976, with the children planting trees on base and contributing money to plant trees in Israel in the American Bicentennial Forest.[51]

One type of program that extended throughout the year was the Roman Catholic Bishops' Conference on Liberty and Justice for All. A final conference of about 1,350 delegates brought to an end a two-year process through which Roman Catholics in the United States were to make recommendations on major issues facing the church. The Military Ordinariate sent thirteen delegates to this conferences, including several Air Force chaplains, one of whom was Martin J. Caine, installation chaplain at Tyndall AFB.[52]

Flags and tags, states and bells were the focus of Bicentennial activities in several Air Force chapels in the year preceding July 4, 1976. The old base chapel at Plattsburgh AFB had a display of eight flags to commemorate the Bicentennial. The chapel staff at Patrick AFB offered special license plate tags to members of the chapel community; the attractive red, white, and blue plates contained the chaplain seal, the theme, and the base's name. For fifty Sundays in succession the worshipers at McChord AFB heard about the fifty states that entered the union. In the order of admission to the union, each state was recognized with a brief history and its colors, flower, tree, bird, and motto. Each Sunday a pew was reserved for residents of the featured state.[53]

A number of other programs and events prior to July 4, 1976 referred to the Bicentennial in worship settings. Monthly congregational meetings at Altus AFB emphasized the importance of people-oriented chapel programs; one result was a Thanksgiving Eve Patriotic Service that featured

two commanders as speakers. About three hundred fifty persons attended a Community Thanksgiving Service planned by the Patrick AFB chaplains and five local churches. A Mass on the Feast of the Immaculate Conception (December 8, 1975) at Lackland AFB celebrated the "melting pot" character of American society. Ch. Donald E. Bartone solicited native costumes from a number of countries for use in the Mass. A special Mass of Bicentennial Celebration was held at Keesler AFB in February 1976. All the Catholic religious education classes contributed squares to the Bicentennial Patchwork Banner, which reflected the diversity of America. The Penitential Rite in the Mass included this exchange between priest and people:

> *Priest:* We, the people, sometimes fail to insure true freedom and justice for all the people in our land . . . conveniently forget our commitment as a people to our brothers in our own country and our neighbors around the world . . . talk peace but allow war in our cities, our schools, our neighborhoods, and even in our homes.
>
> *People:* FATHER, FORGIVE US.

Ch. Lawrence E. Ward of Arlington Cemetery was the logistical coordinator for the Armed Forces Catholic Bicentennial Mass at the National Shrine of the Immaculate Conception on February 22, 1976; among the celebrants were Chief of ahaplains Meade and Terence Cardinal Cooke of New York. An ecumenical prayer service was held each Wednesday during Lent at RAF Alconbury, England, under the theme "We the People, Praying Together. . . ." An average of sixty-five persons met each week, and soup and crackers followed the service. At K. I. Sawyer AFB, two special Catholic liturgies observed Memorial Day and Flag Day. On the Sunday before Memorial Day, special tombstone replicas outlining the history and casualties of the nine major conflicts in American history were placed in the chapel yard and then carried into the sanctuary for the liturgical observance.[54]

An Interfaith Seder at Wright-Patterson AFB on April 4, 1976 combined the four traditional cups of wine with four themes from the Declaration of Independence. The first cup of wine stressed freedom; the second, the value of families; the third cup, the general welfare; and the fourth, "our commitment to fulfill our responsibilities in defense of our nation's freedom."[55]

Special Bicentennial programs and events for women were developed in a number of locations. Under the direction of Installation Chaplain Philip E. Grimmett, the ecumenical Women of the Chapel at Reese AFB, Texas invited women from three neighboring bases (Cannon, Webb, and Goodfellow) to a one-day conference on October 21, 1975, on the theme "We the Women . . . Spirit of '76?" The United Kingdom Military Council of Catholic Women held its annual conference at RAF Upper Heyford on February 19, 1976, with the theme, "Our American Catholic Heritage." Ch. Joseph Manning of RAF Alconbury traced the role of Catholic women in the history of the United States for the seventy-six registrants.[56]

Since July 4, 1976 fell on a Sunday, Bicentennial observances on most bases found a natural focus in the many worship services being conducted throughout the day. But chapel groups and chaplains were also involved in a number of other events that day as well. Fifty children and adults gathered on the chapel lawn at Hickam AFB, tolling a variety of bells for ten minutes exactly two hundred years after the Liberty Bell proclaimed independence in Philadelphia. On the mainland a special interfaith Bicentennial worship service was held in front of the wing and group headquarters building at Travis AFB. Installation Chaplain Philip T. Wild delivered the message after the service opened with the raising of the flag and the singing of the national anthem. R. Dale Copsey, Senior Protestant Chaplain, Fred Lewin, a Jewish chaplain, and Samuel Cosby, a Lutheran, also participated.

The Protestant Bicentennial Worship Service, originally scheduled for McDonald Stadium at Kadena AB at 10:30 a.m. in conjunction with the Bicentennial Carnival, had to be moved to Chapel 3 after the carnival was cancelled because of a threatening typhoon. Service participants included Brig. Gen. Walter H. Baxter, III, Commander, 18th TAC Fighter Wing; the Third Marine Division Band; Ch. Douglas O. Jones (whose sermon was entitled "Land of the Free"); Installation Chaplain Roy B. Johnston; and the project chaplain, Arthur E. Petrowsky. At Osan AB an ecumenical Bicentennial service was arranged for July 4 by Ch.

Thomas A. Heffernan; this flightline service attracted thousands of Koreans and Americans. The Sunday worship services at Lowry AFB featured the Bicentennial; brightly colored balloons were released outside the chapel, followed in the early afternoon by a picnic and community sing on the chapel lawn. An ecumenical service was offered outside the base chapel at Hanscom AFB, Massachusetts; its concelebrants were Catholic Chaplain Sal M. Costagliola, and Reserve Protestant Chaplain J. Edison Pike. The Lexington Minuteman Company presented the colors, and the homily by Maj. Gen. Laurence A. Skantze included a reading of the Declaration of Independence. Memorial wreaths were placed in front of the Freedom Tree to honor America's killed, missing in action, and prisoners of war.[57]

Far north, at Shemya AFB, Ch. Arnold G. Johnson preached at two Catholic Masses and the Protestant service on July 4, 1976, and the base commander led a responsive litany for America at all services. Catholic personnel at Howard AFB in the Canal Zone held an all-night adoration of the Eucharist in the chapel on July 4-5 in observance of the Bicentennial. On July 5, Ch. Joel R. Schwartzman organized an impromptu service at Keesler AFB to commemorate the nation's Bicentennial and the Israeli liberation of hijacked captives at Entebbe, Uganda.[58]

The coincidence that the Bicentennial anniversary fell on a Sunday raised the possibility that a large number of Christian worship services that day would be unduly distorted or disturbed by the celebration. The issue of civil religion in Air Force chapels is discussed more fully below (XXVII). Our interest here is the more immediate question of how civil religious elements were interwoven in some Bicentennial observances planned by chapel communities and chaplains. Civil religion should be understood here to be a salutary and necessary social construct so long as—and insofar as—it points beyond the nation to the God who exercises judgment over the nation.

Two Bicentennial services had special qualities that deserve mention. At one Texas base a chaplain preached a sermon at the Protestant service on July 4, 1976 entitled, "The Ghost of Karl Marx and the Spirit of America," and the bulletin included an insert of Great American Prose through the years. The historical report indicated that "Communion was postponed in honor of Independence Day." Some observers would be inclined to think the postponement of a regularly scheduled Christian sacrament in favor of the celebration of Independence Day was inopportune, to say the least. The other service to be noted occurred several days earlier, at 11:30 a.m., on July 1 (Thursday) at Peterson AFB. This interfaith Bicentennial Independence Day celebration featured patriotic music by the North American Air Defense Command (NORAD) Band, flags, prayers, and remarks by representatives of all major faith groups. Apparently the event was planned as a civil religious service that stressed the nation's subjection to God, but the service held little attraction for most. The historical report indicated that "there were approximately 100 in attendance, mostly designated participants."[59]

A number of Air Force chaplains issued warnings about pitfalls to avoid in observing the Bicentennial. Among the cautions was one offered by Ch. Robert B. Lantz of Fairchild AFB in a local civilian religious paper. Chaplain Lantz indicated that, while he did not oppose the Bicentennial celebration, he was concerned that too often

> we get so wrapped up in celebrations that we fail to examine what it is we celebrate. We miss the opportunities to reflect upon the principles of government which have made us great. We fail to recommit ourselves to the ethics of liberty and justice while we follow our selfish enjoyment of their fruits.
>
> Especially for the community of faith, I think it is dangerous to be carried along with a fad of limited duration, when the opportunity is being presented for us to examine our spiritual heritage, not in terms of 200 years, but in terms of the Christian principles which undergird and form the basis of our national life.

The spirit of Chaplain Lantz' remarks permeated a Bicentennial Prayer written by Sgt. J. Alan Sparks of the 86th Security Police Squadron, Ramstein AB, and published in the base paper:

> *O Dear God,* I'm writing this prayer for myself and other Airmen, soldiers and their dependents in Europe, and other parts of the world, for this Bicentennial Year.
>
> For the past 200 years we have witnessed many changes for the good and for the bad. We try not to remember the bad ones, even

though some are hard to forget. But for the good ones, we hope our children and grandchildren will know and understand what we are trying to do to make this a better place to live.

We're here in Europe and many other overseas sites trying to keep our world at peace. So, Lord, please understand what I am trying to say in this prayer and please keep us from war.

Oh, Dear Lord, we love you and care for your brothers and sisters and love them no matter what their color or creed because underneath we're all the same.

Oh God, this has been a great 200 years and we hope for many more to come.

So please Lord, lead us to the right path and we will give you many more years to be proud of. Amen[60]

One prayer in particular seems to have "made the rounds" among Air Force chaplains for use in various events and ceremonies during the Bicentennial year. It was written by Ch. Mansfield E. Hunt, installation chaplain at Barksdale AFB, and was used on a number of occasions, including the National Prayer Breakfast at Offutt AFB, SAC Headquarters, in January 1976. It read as follows:

Eternal God, during the Bicentennial we pray for ourselves and for our nation. We pause now to reflect on our past, evaluate our present, and plan for our future. We have been blessed with a heritage of heroes who planted and preserved the seeds of the greatest experiment in democracy known to man. We have welcomed to our shores the tired, poor, dispossessed and freedom-seeking men and women from every nation on earth. We have known revolution and reunion, protest and progress, conflict and consensus, poverty and prosperity; and through it all we have proudly proclaimed, "In God We Trust." But our faith has sometimes faltered. We pray now for a greater understanding and appreciation of our inheritance so that the pathways of our past may not dead-end in defeat and destruction, but may be broadened into the highways of hope for freedom, peace and prosperity for the whole world. God of all mankind, as we stand at the threshold of a new century of challenge, teach us to use but not abuse our natural resources; to strive for equal opportunity but not forget equal responsibility; to be willing to choose the harder right and not the easier wrong. Rekindle within us a new "Spirit of '76" so that our Declaration of Independence may become a declaration of dependence on you, O God, our help in ages past, our hope for years to come. Amen.

Gen. Russell E. Dougherty, Commander-in-Chief of Strategic Air Command, used the prayer to conclude his address to the congregation of the First United Methodist Church in his hometown, Glasgow, Kentucky, on July 4, 1976.[61]

The prayer delivered by Ch. Richard D. Miller on the occasion of the burial of the Bicentennial Time Capsule at the Air Force Museum, Wright-Patterson AFB, was consciously constructed to focus on human needs and transcendent values. "Lord, this place and this occasion awake warm memories and evoke a thankful nostalgia," he prayed, continuing:

We are grateful for the heroes of powered flight and proud to be a continuing part of that history. This time capsule causes us to be especially aware of how quickly today's events become tomorrow's history, and we are reminded that just as people can make events, so also can events make people. Give us the wisdom, backed by courage to be proactive decision-making people—people who are never overtaken by events but are rather molders of our destinies. Then, O Lord, give us integrity and character so that our decisions reflect your priorities, that we might truly do justice, love mercy and walk humbly with you, our God. Amen.[62]

Early in calendar year 1976 a Bicentennial logo was painted on the east end of the chapel at Norton AFB, illustrating the motto, "Keep God in America." Some controversy arose on the base over the possible meaning of this display. Was America to hoard God rather than share Him, if indeed He was in America? Did the logo and theme give proper recognition to the different religious faiths that make up the American heritage? Answering hot line inquiries in his column in the base paper, the *Globetrotter*, the wing commander supported the use of the logo by drawing a parallel with the motto found on coins ("In God we trust"), and the phrase "one nation, under God" in the Pledge of Allegiance to the flag.[63]

The largest single civil religious battle that arose in the Air Force during the Bicentennial year was the controversy over the inclusion of Hymn 286, "It Was on a Friday Morning," in the *Book of Worship for United States Forces*. The Chief of

Chaplains was directly involved in this heated controversy (XXVIII).

Historians of religion and interpreters of civil religion know the importance attributed to trees and stones in religious practice. For example, the famed "Liberty Tree" of the American revolutionary period (or Liberty Pole, when a tree was not available) had a religious character.[64] The chapel community at Plattsburgh AFB cooperated with the base's Bicentennial committee to plant and dedicate "the Bicentennial Memorial Oak" at the Old Base Chapel with the prayer "that this nation under God will endure." At Spangdahlem AB, a Bicentennial Memorial Day Observance on May 28, 1976 featured the dedication of a special Memorial Stone and Tree in memory of all American military persons who served in defense of the United States from 1776 to 1976. The chaplains conducted the service, and an ex-POW, Col. Raymond J. Merritt, gave the address.[65]

Music, artistic productions and contests, drama, and displays were also widely used to celebrate the Bicentennial under the theme We, the People. The chapel at U-Tapao RTAFB was decorated to turn the building into a Bicentennial display; two painted canvas banners were suspended inside, and the outside billboard proclaimed the Bicentennial. At Spangdahlem AB a Bicentennial Art Contest on the subject, We the People . . . The Air Force Chaplaincy in War and Peace, had a $200 first prize. The Protestant Sunday school classes and Catholic Christian Doctrine classes at Scott AFB were invited to express the importance of religion in the nation's development through banners, essays, posters, puppets, carvings, and other means; the display was exhibited in the annex of Chapel 1. Ch. Richard S. McPhee created a Bicentennial Essay Contest for various levels at the Lockport Site Cell (New York). The winner of the children's category, Dora Parker, wrote, "I think the reason why we are such a strong country is our belief in God. Like it says on our coins: In God We Trust. With God's help we will unite and be stronger than ever." The chapel section at Tinker AFB featured a giant framed poster display on "Religion in America" at six prominent locations on the base; Ch. Frank M. Caughey, Jr., was responsible for this and other Bicentennial activities.[66]

The chapel choir director at Bitburg AB led approximately two thousand persons in a patriotic community sing sponsored by the chapel in the football stadium. In a late-night Bicentennial celebration on July 3, 1976, Protestants and Catholics from Bergstrom AFB carried banners and sang in the choir with church members from the Austin, Texas, area. The USAFE Command Chaplain arranged for the Colorful Caravan from Bethel College, Minnesota, to present a Christian witness program entitled "Hats Off to America" at seven bases in June 1976. Chaplains at Wright-Patterson AFB produced a Folk Hymnal with more than a hundred songs, securing the necessary copyrights for the 750 copies that were dedicated to "the youth of our nation . . . who are the hope of the future to help fulfil the promise of America."[67]

Probably the most professional pageant produced under chaplain auspices was one at the USAF Academy in the spring of 1976. Ch. James E. Townsend, Director of Cadet Chaplain Activities, noted that about 175 people were involved in the production, which was viewed by an audience of a thousand. Period costumes, two slide projectors, two 16mm motion picture projectors, the Academy Band and Chorale, and hard work made the show a success. According to Chaplain Townsend the purpose was not "to whitewash American history, or to canonize the place of religion in American history. Rather, we were concerned with showing the place of religion and religionists in American history, for good and for bad." The concluding paragraphs of the script for "One Nation Under God" give insight into what the audience experienced. "Religion is inextricably intertwined in the life and history of America," the narrator commented.

> Because religion is acted out in the lives of men, and because our human understanding is always limited at best, the contributions of religion to American life have not always been positive. But positive and powerful contributions have been made. America, with its commitment to human freedom, has been a magnificent environment for religious expression and growth. . . .
>
> Our religious expression is imperfect. Our nation is imperfect. But flowing from the ideal of both is a picture of America as it can be. . . .
>
> America, America, God shed His grace on

> thee . . . This is our prayer for America. This is our dream. A more perfect America must be the picture we hold in our minds. We've come a long way. We've got a long way to go. Hold fast to your faith. Hold fast to your dream. Hold fast to America, the beautiful, the picture in my mind.[68]

This pageant seemed to catch the spirit of the 1975-76 chapel theme, We, the People. It stressed the virtues of America while not ignoring the nation's problems, and demonstrated that people, especially religious people, had the opportunity and responsibility to contribute to the nation's welfare precisely because they recognized that the nation stood under God.

Unless the Lord Builds . . .

The 1976-77 chapel theme was taken from verse one of the 127th Psalm. It was the first time in the decade that words of the Bible were used as the theme. In this verse the Psalmist reminded people that all human activities eventually count for nothing unless they are in harmony with God's will and purpose. The special concern of the Chief of Chaplains in selecting this theme was to encourage chapel communities to develop programs and activities to enrich and strengthen families as well as individuals.

In the fall of 1976 an editorial in the *Chaplain Newsletter* did not mention the theme until the final paragraph. The editorial concentrated on the substantive problem proposed for chapel action: the difficulties confronting families in American society.[69]

The 1977 desk calendar provided by the USAF Chaplain Resource Board included a number of marriage and family enrichment resources. The board also furnished other resources for use by chaplains and chapel communities. The most important was a study entitled "An Assessment of Family Life in an Air Force Environment," compiled by two board members, Chaplains Mack C. Branham, Jr., and Charles B. Prewitt. This resource was mailed to all chaplains in October 1976; the accompanying letter included an abstract of the study that was to be distributed to commanders. This major study used data solicited from command chaplains and installation chaplains by the Chief of Chaplains in April 1976 (XXXV).[70]

The Chaplain Resource Board issued a mailing on marriage and family workshops scheduled throughout the United States in 1977, and pertinent cassettes and periodicals. Several CDIs in 1977 featured military and civilian authorities as training resources for marriage and family enrichment. As a model for chaplains, Deputy Chief of Chaplains Richard Carr and his wife conducted marriage and family seminars while visiting bases in Colorado, New York, South Carolina, and Idaho, during the last months of 1976. One seminar included commanders, supervisors, and first sergeants.[71]

The office of the Chief of Chaplains provided all general officers with a booklet on the year's theme, together with an introductory letter. Command chaplains followed the same procedure for commanders within each command. In the note that accompanied his distribution, SAC Chaplain Edmund A. Puseman included these comments:

> We again, through our programs, in the chapels and communities, will strive to enrich the lives of those we serve. With special concern with ministries to families, our activities and programs will be developed to meet the emotional, social and spiritual needs of married, single, widowed or divorced Air Force people.[72]

In an effort to reach as wide a public within the Air Force as possible, Chief of Chaplains Meade, together with the Chief of the Professional Division, Ch. Stuart E. Barstad, met with the Chief of Staff on March 18, 1977 to propose the development of an Air Force program to encourage a systematic emphasis on enriching family life. They urged the publication of a booklet on Air Force family needs through the publishers of "Family Time" (Family Communication Committee of the Million Dollar Round Table, Des Plaines, Illinois). In line with Chaplain Meade's desire to enlist as many Air Force agencies as possible in the task of strengthening family life, a consultation was held between the Chief of Chaplains and Brig. Gen H. J. Dalton, Jr., Director of Information for the Air Force, to secure the cooperation of his office and its many publication avenues in highlighting the positive contributions of marriage and family life to personal growth and society.[73]

To ensure that Reserve chaplains were upgraded in the area of marriage and family enrichment, ARPC Command Chaplain Mervin R. Johnson and

his staff arranged for regional training conferences that used resource personnel in the field.

The annual theme and its emphasis on personal, family and marriage enrichment were the center of many activities at base level. At the USAF Academy, Protestant Cadet Chaplain J. Marion Boggs arranged a weekend retreat for cadets in October 1976 with the theme, "Unless the Lord Builds—Christ, the Sure Foundation." A singing group from Nashville, Tennessee assisted at the retreat, which was attended by 110 cadets. At Duluth International Airport, Minnesota, Ch. William J. Vaughn designed a special religious education program for all Protestant and Catholic families to use in their homes during two Sundays in October. The program included an opening prayer, scripture, family discussion ("What we like about our family," "What we would like to do as a family," and "What about our family manners"), suggestions for family projects, and a closing prayer. At Altus AFB, Mr. and Mrs. Del Ames presented a banner to the chaplain depicting the year's theme. Ch. Marvin L. Labinger arranged for the Jewish Religious School at Torrejon AB to highlight the foundations of Jewish scriptures upon which personal and family life are built. At Wright-Patterson AFB an Interfaith Seder in March 1977 allowed the chapel community to celebrate life and affirm the year's theme. The "Haggadah" was written and compiled by Ch. Nathan M. Landman, a Jewish chaplain, Ch. Owen J. Hendry, a Catholic, and Ch. John F. Richter, a Protestant. Each of the four traditional cups of wine was identified with one of the "homes" that the Seder suggested "we must build with God's help: the Family, the Air Force Community, Our Nation, and the World Community."[74]

The 1976-77 chapel theme continued the previous year's focus on a fundamental aspect of life and society with its emphasis on marriage and family enrichment. It was followed in 1977-78 by another theme of the same nature.[75]

Ministering is a Way of Living

The 1977-78 theme, Ministering is a Way of Living, reaffirmed the continuing emphasis on the ministry of lay persons. In addition, it pointed to the care and concern that persons beyond the chapel community expressed for one another.

The theme provided a unifying emphasis for chapel programs across the Air Force while specifically focusing on one broad aspect of religious life, ministering. The idea was sufficiently broad to permit local chapel programs to adapt the theme on the basis of local needs assessment. Chief of Chaplains Meade informed command chaplains about the new theme in a letter in April 1977. He stressed that the theme "points to a lifestyle—a lifestyle lived out daily in the home, on the job and in the community." It was also an "invitation to community . . . an invitation to create and maintain a society where ministering truly becomes a way of living." In specific reference to the people of God, "Ministering is a Way of Living . . . that moves beyond the walls of the chapel and the gates of the base . . . into the world where life and faith commitments are lived out." It was, he wrote, the way people live as they "worship, share and celebrate life." Chaplain Meade indicated that each installation chapel team "should determine the method and degree of its participation in the Chapel Program Emphasis Theme through a realistic assessment of local needs and resources."[76]

Kochel Design of Minneapolis, Minnesota, was given a contract to develop a logo for all theme materials. In a program coordinated by Chaplain Barstad of the Professional Division, the firm was also involved in producing a multimedia slide-sound packet that interpreted the theme. The packet was first viewed by participants at the 1977 USAF Chaplain Conference; a number of groups gave high marks to the presentation, indicating that it portrayed a broad and accurate picture of how Air Force persons minister to one another through their jobs, caring, listening, and chapel activities. The Professional Division then had the presentation photographed on videotape and 16mm film for wider use at installation level. USAFE Command Chaplain Hans E. Sandrock shared the videotape with the Commander in Chief, USAFE, who provided an introduction for the televised showing of the tape over the Armed Forces Network in USAFE.[77]

Another tool used to publicize the theme was a multicolor brochure which Chaplain Meade circulated to all general officers. Photographs illus-

trated the various dimensions of the theme, and the accompanying text indicated that ministry is

> the Air Force physician caring for the sick, a security policeman giving directions, a finance clerk processing an allotment, a Family Service or Red Cross Volunteer giving aid to a needy family, an emergency airlift to earthquake victims in Turkey, Guatemala, or Italy; "blue suiters" helping each other toward a better way of living.

Large posters distributed throughout the Air Force also promoted the theme. While in previous years these posters carried the seal of the Chaplain Service as a sort of "signature," this poster stated forthrightly that "The USAF Chapel Community" was the appropriate "office of origin." This implied that ministering included more than the work of chaplains or the programmatic concerns of the chapel. This shift in emphasis paralleled the application of the theme to all aspects of Air Force life.[78]

Two things make it difficult to catalog the use of the theme at installation level. The first was the sheer breadth of the theme. Secondly, the Office of the Chief of Chaplains made a conscious effort not to enforce its use, but to offer it as a unifying thread throughout Air Force chapel communities. Innumerable chapel communities used the logo and the theme in a variety of ways—on calendars, bulletins, as the focus for retreats and other activities, and as an annual planning guide for local programming. One example was the welcoming letter developed by three Protestant chaplains at Cannon AFB. Chaplains Samuel D. Nelson, Jr., Harold W. Simmons, and Joseph E. Hanna compiled a letter of introduction and welcome for newcomers in which they described the church as Christ's Body, through which "He lives and through which He works His plan of 'ministering.'" The letter closed with a talent-search form that newcomers could use to indicate their "interest in ministering" as lay readers, Sunday school teacher/helpers, choir members, pianist/organists, ushers, youth workers, and in other ways.[79] At Kirtland AFB, Pearl M. Caudill composed this free-verse description of the theme's meaning:

Ministering is a way of living;
A way of sharing;
Of giving;
Caring.

A way to dare to share the laughter;
Or the tear, the pain,
Friendship's glow,
Death's gain.

A way to care for those around us,
A daring to give,
Of ourselves;
To live!

Ministering is a way of living;
A way of showing;
Of guiding,
Sowing.

Seeds of faith!

Here and in numerous other chapels, ministering was more than talk in 1977-78. It was a way of living that joined chaplains and lay persons in service within and beyond the chapel walls.[80]

Accountability and High Standards

The themes that were used during the last two years of the decade showed the imprint of the new Chief of Chaplains and his staff. Ch. Richard Carr was named to the position in mid-1978, after serving as Deputy Chief of Chaplains for two years. Accountability, high standards, and intentionality in ministry were important facets of the themes in 1978-80.

The 1978-79 theme, What Does the Lord Require . . .?, was announced as the chapel program emphasis theme for September 1978—August 1979. Chief of Chaplains Meade described the theme in a letter to all major command chaplains in February 1978, but it is safe to assume that Deputy Chief of Chaplains Carr provided important input in the selection of this theme. It was the first theme of the decade to be phrased as a question, which in itself was indicative of some of Chaplain Carr's purpose. Taken from Micah 6:8, the theme lent itself to a wide and imaginative application. In his letter of introduction Chaplain Meade noted that the emphasis "invites investigation;" "adds a new dimension to the commonly held concept of responsibility;" implies correlation between responsibility to God and toward others; and "gives opportunity for a deeper appreciation of worship." He added that the Chief's office would provide a variety of support materials, and that "each Installation Chapel Team should determine the method and degree of its participation in

the Chapel Program Emphasis Theme through a realistic assessment of local needs and resources." The theme plans reiterated a number of programming policies that were operative in the Chief's office, including emphasis on local needs assessment, the cooperative ministry of the whole chapel team (chaplains, chapel management personnel, and lay leaders), and an emphasis theme that was offered as a resource rather than as a "command" program from above. The Professional Division provided a media presentation to portray the theme.[81]

An example of a specific set of program objectives developed around the theme was the 1978-79 program at Bergstrom AFB. The six goals were designed to fulfill "what the Lord requires." They centered on spiritual renewal, religious education, teacher training, adult education, marriage enrichment, home visitation, and social concerns.[82]

Chief of Chaplains Carr corresponded with all general officers, sending a private letter announcing the theme and enclosing a brochure. Among the many responses he received was one from General Bryce Poe, II, Commander, Air Force Logistics Command (AFLC), who wrote:

> Thanks for your thoughtful letter of 10 October and the brochure outlining the Chapel theme for the new fiscal year. I think it behooves all of us who are trying to meet heavy responsibilities of command to step back now and again and take a look at the basics. Your letter arrived at just the right time to help me do that. . . . I think we "do justice and love mercy," and I can guarantee that I, for one, when looking at the budget versus the responsibilities and the magnificently dedicated and talented people who unselfishly help me, do intend to "walk humbly."[83]

During 1979-80, and again the following program year, the theme was Faithful to Our Calling. In his letter of announcement Chaplain Carr noted that the theme stressed God's calling as basic to identity. It "invited us to reflect on the deepest source of identity, meaning, and being which we can find in this call to mutual relationship by the Creator." In sum, "to respond faithfully to that calling is to become aware of our true being and to carry out the tasks and relationships flowing from it in appropriate and responsible ways." The idea of calling extends to all the people of God in all vocations of life, the Chief added, observing that "the awareness that military service itself can be a calling and not merely a job is much needed these days." Installation teams were alerted that a variety of support materials would be provided, but "each installation chapel team should determine the method and degree of its participation in the chapel program emphasis theme through a realistic assessment of local needs and resources."

The Professional Division contracted with an artist to provide graphics for the new theme in what was described as a "move away from the use of purely religious products and to reduce costs by dealing with local resources." The logo appeared on theme publicity materials, including posters, desk calendars, and brochures.

In a letter to all general officers, Chaplain Carr described the theme in these words:

> We will be exploring what it means to be a nation under God, a community called to service and sacrifice, and individuals called to quality human relationships. We will be affirming that the opportunities and responsibilities we have require lives marked by devotion, self-discipline, and self-sacrifice.

The decision to use the theme for two years was based on its richness and depth. Frequent reminders were distributed as the months passed, stressing the theme's nuances.[84]

At the Chaplain Resource Board, Ch. David Grosse developed a resource to assist chaplains in evaluating their effectiveness in ministry. Entitled "Faithfulness in Ministry," it highlighted seven major roles and approximately one hundred functional areas for priests, rabbis, and ministers.

During the 1970s, chapel emphasis themes were weathervanes indicating the directions of change. The early emphasis on "Now" themes demonstrated both the meaningfulness of religious faith in the current environment and the applicability of social science skills for pastoral ministry. During the middle years the themes focused on pastoral fundamentals. And toward the end of the decade the Air Force chaplaincy stressed accountability and high standards. Faithfulness to calling was a banner for chaplains, chapel people, and service people in general.

Above all else, the themes of the Seventies

reflected a trend toward decentralization. While some of the early themes were tightly integrated parts of a general programming thrust from the Office of the Chief of Chaplains, later themes relied on individual chapel staffs for interpretation and implementation. Local decision-making was expanding rapidly on several fronts.

Chapter VI

Chapel Programming Policies of the Chiefs of Chaplains

Like the annual themes, the chapel programming policies of the Chiefs of Chaplains pointed toward decentralization and the increased importance of local needs assessment and local programming. This chapter examines the explicit policies and procedures of headquarters as they pertained to chapel programming.

Generally, the Chiefs' programming policies were designed to accommodate the two-party system that was operative among chaplains and chapel communities. The most fundamental policy changes were a new basic regulation for the Air Force Chaplain Service and a new inspection model. The way the Chief of Chaplains' staff operated was a guide for command and installation chaplains and for chapel communities. The Chief of Chaplains, together with his Deputy and staff, made purposeful visits to commands, installations, and sites, giving on-the-spot guidance about chapel programming policies. The chapter concludes with a case study of pertinent *TIG Brief* articles on policy issues between 1972 and 1977.

Accommodating the Two-Party System

For many years it had been said that the mission of the Air Force chaplaincy and of chapel communities was "To bring God to man and man to God." This rather vertical view of the religious mission served well when the Air Force was more self-contained and isolated than it was during the Seventies. In addition, this motto neatly accommodated the religious enthusiasm of the post-World War II period. This was especially true during the Fifties, when American institutional religion saw phenomenal growth. During the turbulent Sixties many denominations experienced an increased sense of social responsibility, and this development seemed to tarnish the motto, or at least isolate some of its inadequacies. As we shall see in a later chapter that discusses the concepts of ministry held by chaplains in the Seventies (XXIX), the motto was less attractive during this decade because chaplains felt that it did not fully describe their work or the activities of chapel communities.

It appears to this observer that in the late Sixties and Seventies, Air Force chaplains and chapel communities began to acknowledge the existence and activity of what might be called "two parties." These two religious elements may have functioned at an earlier date, but during this decade each was acknowledged to be of equal validity. At a minimum, the two parties agreed to function interdependently, without the need to excoriate or outlaw each other. Religious pluralism was acknowledged as a welcomed advance. A brief historical sketch will place this development in context.

Students of religion in America recognize that two informal parties have existed in American Protestantism at least since the beginning of the Twentieth Century. In 1970 Prof. Martin E. Marty of the University of Chicago described the phenomenon in some detail in his study of American Protestantism:

> One party, which may be called "Private" Protestantism, seized that name "evangelical" which had characterized all Protestants early in the nineteenth century. It accented individual salvation out of the world, personal moral life congruent with the ideals of the saved, and fulfillment or its absence in the rewards or punishments in another world to come. The second informal group, which can be called "Public" Protestantism, was public insofar as it was more exposed to the social order and the social destinies of men.

> Whereas the word "evangelical" somehow came to be a part of the description of the former group, the word "social" almost always worked its way into designations of the latter.

While the "soul-savers" continued to stress the value and importance of revivalism, the "society-savers" stressed processes and techniques aimed at transforming the world.[1]

Chaplains and chapel communities began to enunciate this two-party system in a conscious way during the Seventies. In addition to the "cooling" of the post-World War II religious revival, the social turbulence of the Sixties and the growing concern and interest in social problems (especially racism and war) in American society and various denominations led to this development. There were other factors as well. As the Seventies approached, the Air Force as an institution became less resistant to social currents. The emergence of the Social Actions branch within the Air Force prompted chaplains to grapple more directly with such social problems as racism, prejudice, drug and alcohol addiction, and the breakdown of communications between and among generations. How could the traditional chaplain motto—"To bring God to man and man to God"—account for such responsibilities and activities among chaplains and chapel communities?

It is not possible in this context to describe in full how the two-party system became a reality in the chaplaincy and in chapel communities during the late Sixties and Seventies (XXIX). But it can be demonstrated that chaplains and chapel groups acknowledged this dichotomy as a fact and, more importantly, the Chiefs of Chaplains designed their policies for chapel programming to fit this changing perspective.

It should be noted that the two-party system cuts across denominational lines. While it is true that one or another Protestant denomination sometimes lays greater emphasis on saving "souls" or on "serving society," in many instances clergy, lay persons, and officials within a denomination have individual preferences, tending to favor one emphasis or a particular blend of the two. While the schema has been applied primarily to Protestant denominations, it appears to be no less applicable to American Catholicism and various Jewish groups as well. In the case of Catholicism, Vatican II and numerous changes that occurred as a result of this important council have made the schema applicable. In a sense, Vatican II became a "touchstone" for many Catholics, forming "pro" and "con" parties that in some ways were similar to the two parties operative in Protestantism.

The emerging two-party system in Air Force chapels, then, provided the backdrop against which the office of the Chief of Chaplains outlined its chapel programming policies. Since during the Seventies these policies encouraged local programming and needs assessment, moving away from a centralized "chaplain program," the Chiefs' programming policies coordinated smoothly with the emerging realization that two religious philosophies were at work. The policies opened the way for the second of the parties (society-oriented) to develop if local chaplains or chapel communities wanted to move in this direction. Viewed in perspective, there can be little doubt that the chaplain program that had operated in the Air Force for nearly twenty-five years was chiefly a program for the first (soul-saving) party; it was largely a required, centralized program focused on private religion. But a new day—the day of two interests within the Air Force chaplaincy and chapel communities—required new programming policies and directives from the office of the Chief of Chaplains. Both parties could be operating at the same time on a base, within a congregation, or in a chapel organization.

Several examples of the two-party system will help us understand how it was a factor for chapel programming policies. Early in the decade at Little Rock AFB, the Men of the Chapel pursued two specific goals under the chaplains' direction: "the development of methods of Christian evangelism within the membership," and "education and outreach in effective Christian race relations." Evaluating progress, a report indicated that "both of these programs proved immensely popular with monthly meetings averaging one hundred men, Catholic and Protestant." The two goals coincided almost exactly with the major thrust of the two parties described above.

A second example relates to an enduring question faced by chaplains, namely, "How are you a chaplain for the *whole* base, not just for chapel-seekers?" At Davis-Monthan AFB a regular

feature of the *Desert Airman* was the chaplain editorial. In February 1974 a reader asked the chaplain the following question:

> Why does the chaplain's editorial always discuss social issues rather than talk about Jesus and the Bible? The things that the chaplains talk about do not directly relate to Jesus or His word and that should be the important issue rather than social issues.

The chaplain's reply discussed how it was necessary to walk a narrow line to accommodate both parties.

> If the chaplains wrote about Jesus as you suggest, they would be challenged by everyone who disagreed with their scriptural interpretations. Projecting religious interpretations on others, or proselytizing as it is called, is a big NO, NO for chaplains.

The chaplain added that when mandatory character guidance lectures were required of chaplains some years earlier, he and other chaplains were challenged when they merely made reference to God—let alone Jesus. He added,

> Does this mean that the chaplain has no religious convictions? Not at all. When he performs the liturgy and rites of the denomination he represents he can definitely present his theological interpretations . . . .
>
> It boils down to this. The clergyman outside the gate serves his people. The chaplain stands ready to serve all the people on the base whether they be Christian, Jew, Moslem, Buddhist, or atheist. He does not put barriers between them. He serves the people of his particular religious belief in his liturgy and rites. But he never does this from the public military forum of the base newspaper.[2]

This final example is from the promotional material that was distributed for the 1973 chapel theme. The material appealed to both parties in this series of questions:

> Some hands reach out to touch and help, others are clenched in pain and despair. We all ask "Why?" to the cruel contrasts of our life. *Why* poverty in a land of plenty? *Why* loneliness in a world that would join hands? *Why* war when the impulse of the heart is to love? The aching chasm between the real and the ideal everywhere provokes the question . . .
>
> WHY? In a world looking for answers maybe God is the place to start. God is hope. God is now.[3]

Given the double emphasis within the chaplaincy and in chapel communities, a move toward decentralization and local programming seemed appropriate in the office of the Chief of Chaplains. Though other factors were involved, without question the two-party system and its implicit pluralism opened the way for this development.

A New Regulation

The decade's first revision of AFR 265-1, Air Force Chaplain Program, was issued in June 1971. The two administrative changes in the revision concerned the release of information on AF Form 869, Religious Interview Guide, and religious retreats, conferences, and convocations.

But Chief of Chaplains Roy M. Terry signaled important new directions in the fall of 1973 when he delivered the keynote address at the USAF Chaplain Conference at Lowry AFB. "We've not come together because there is a Chief of Chaplain's program that desires implementation," he said,

> and we have the shotgun here and gathered you here for that purpose. We're here because we believe that we have in the Air Force an unlimited opportunity for a significant ministry, and a talented and dedicated and creative group of men who wear the cross and the tablet, and we have come together this week to establish direction and to discover our own goals for our ministry.

Warming to his theme, and referring to plans for revising AFR 265-1, he continued:

> Freedom generates its own excitement. I believe that, and I hope you see that belief expressed in a new regulation that comes out, our 265-1. . . . The design and content of this conference experience reflects that type of freedom that I think is so important for a pastor of Almighty God. We want chaplains to be free for ministry. We want chaplains to be competent for ministry. We want chaplains to recognize their accountability in ministry.[4]

Less than six months later the new regulation was issued. Its publication on February 20, 1974 culminated a year-long process of writing and rewriting, comparing and evaluating words and phrases against the backdrop of actual practice in the chaplaincy. The major draft of the regulation was composed in the office of the Chief of Chaplains by the Professional Division, in cooperation with other members of the staff, but com-

mand chaplains and a number of others were requested to offer criticisms and contributions as well.'

The title of the new regulation pointed to a decided shift in the Chief of Chaplains' programming policies. The 1968 regulation bore the title, "Air Force Chaplain Program." A revision in 1969 repeated that title, but subsequent revisions changed it slightly to "Air Force Chaplains Program." This change may have been designed to suggest that more than one chaplain was involved in creating and implementing the program, but there was little doubt that there was a single program. The 1974 regulation carried the simple title, "The Chaplain Service." The new edition made no reference to "program," either in the title or in the summary. The summary of the 1968 regulation stated that "this regulation governs the status, functions and programs of the Air Force Chaplain Service, and assigns responsibilities." The 1974 regulation stated,

> This regulation defines the mission, functions, composition, and organization of the Air Force Chaplain Service and assigns responsibilities. Other Air Force directives in the 265 series further describe functions in the Chaplain Service.

The 1974 regulation stressed that "responsibility for chaplain program is *shared*, created primarily at installation level, with the office of the Chief of Chaplains, and command chaplains, *assisting* and *providing* guidance" for the process. A number of working assumptions lay behind the revision. (1) It was assumed that the spirit of ecumenism had lowered tensions and removed some points of conflict among chaplains, chapel management personnel, and members of congregations, and that more ecumenical projects could be undertaken than previously. (2) No longer was the chapel program to be generated entirely at the level of the Chief of Chaplains and then sent in a pre-packaged form to command and installation chaplains for implementation; the office of the Chief of Chaplains expected individuality and creativity at every level. (3) The chaplaincy needed the best possible communication at all levels so that new ideas and programs could be shared, and so that coordination and liaison would occur. (4) Chaplains would be involved as instigators and implementers in many diverse areas of human need. (5) A more permissive and informative note should be struck, and as a result the word "will" was replaced by descriptive language wherever possible. (6) Chaplains and chapel management personnel continued to need frequent opportunities for training and updating. (7) Chapel communities were not a state or military church; as a result, at no level would Air Force people be required or directed to participate in any religious or chapel program. (8) Chapel management personnel could and would handle administrative details completely under a single manager so that chaplains were free for pastoral duties and responsibilities.

When laid side by side, the outlines of the two regulations (1968 and 1974) showed the following extensive changes in programming policy:

OUTLINE
AIR FORCE CHAPLAIN PROGRAM
(1968)

A. General Provisions
B. Commanders' Responsibilities and the Air Force Chaplain Program
C. Chaplains' Responsibilities
D. Worship, Liturgy, Rites and Religious Education
E. Comprehensive Pastoral Ministry, Organizations for the Laity, and Spiritual Renewal Activities
F. Humanitarian Projects and Public Relations

OUTLINE
THE CHAPLAIN SERVICE
(1974)

A. General Provisions
B. Command Responsibilities
C. Chaplain Status and Professional Requirements
D. Structure and Functions of The Chaplain Service
E. The Chapel Program
F. Air Force-Sponsored Activities

Paragraph 11 of the 1968 regulation, entitled "Scope of the Chaplain Program," stated that

> the Air Force chaplain program must provide a comprehensive pastoral ministry that is broad enough to meet the needs of men and women of the Air Force and their dependents. . . . The program will include (a) worship, liturgies, rites; (b) religious education; (c) comprehensive pastoral ministry; (d)

> organizations for the laity; (e) spiritual renewal activities; (f) humanitarian projects; (g) public relations.

Instead of referring to "the chaplain program," the 1974 regulation spoke of "chapel programs" and described their nature and scope in this way:

> Air Force chapel programs are designed to meet the needs of Air Force personnel and families through a comprehensive ministry that matches personnel and resources to the particular environment of each Air Force community. The program is accomplished by all members of the chapel community—chaplains, chapel management personnel, and lay persons. Together they organize for mission and engage in ministry.[6]

It added that such a chapel program "generally includes but is not limited to" religious services; religious education; pastoral care; visitation to hospitals, confinement facilities, work and recreational areas, and homes; spiritual renewal activities; and stewardship and humanitarian projects. The new regulation stressed that the chapel program was to be accomplished "by all members of the chapel community—chaplains, chapel management personnel, and lay persons."

The summary of "revised, deleted or added material" appended to the new 1974 regulation indicated that "this revision places the emphasis of the approach to ministry by Air Force Chaplains on the local needs of the chapel community," adding that

> it allows for the widest possible use of the creativity and talents of all members of the chapel community . . . at each installation. Utilization of chapel management personnel designates the senior airman assigned as the single manager of airmen supervision, workload distribution and office management. . . .

In sum, the programming policy of this regulation reinforced the decentralizing tendency that had become the mode of operation in the office of the Chief of Chaplains. The policy of decentralization had been operative in the Air Force since the Sixties, and some emphasis on decentralized authority reached the chaplain service already during that decade.

One other important program policy change was made when the new regulation was issued. After November 1957 the chaplain regulation contained an attachment entitled "Suggested Guidelines for Screening Objectionable Literature." Some chaplains expressed great difficulty in interpreting the suggested guidelines should a commander seek their opinions, and in general the guidelines seem to have been little used. A Supreme Court decision prior to the issuance of the new regulation in 1974 complicated matters even more by making local communities responsible for setting standards regarding pornographic literature and material. This was probably one cogent reason why the 1974 regulation appeared without the customary memorandum of the Assistant Secretary of Defense, Protection of Moral Standards (1962), with attached guidelines (XL).

The new regulation was welcomed by chaplains and chapel communities at all levels. SAC Numbered Air Force Staff Chaplain John F. Nelson wrote to chaplains that "the whole tenor of this regulation lessens the involvement of major command/numbered air force chaplains and installation commanders and levies much more responsibility on each installation chaplain." He urged each installation chaplain to provide chapel operating instructions to implement the regulation "as his program might have need." In 1976, SAC Chaplain Edmund A. Puseman summarized the regulation's new policy directions in these words: "We are living in a very exciting time for SAC. We have come through the time when the name of the entire game was compliance: 'Get the job done and do it this way.' " He continued:

> Things are different now. Yes, we are to get the job done. But we expect that you are going to decide *how* it will be done. We expect that you have the experience, the people, the buildings, the resources, the sense of mission and above all you know the needs of your community and you know the talent you have available to apply to getting the job done. Let decisions be made at the lowest possible level or where the job is done.[7]

The job would continue to get done, but doing it would involve decision-making and programming at the lowest possible level.

The significant programming policy shift in the 1974 regulation implied that the regular process of inspection would have to take on a new form. Reminiscing in 1978 about the Inspector General's (IG) Chaplain Branch function in relation to the chapel program, Chief of Chaplains Henry J. Meade noted,

> The IG charter is to inspect the design of the local chaplains. Then, in effect, they say, "Okay, tell us what kind of strategy you designed for your people." And they sit and listen and find out what the plan was, and they inspect, then, on that plan. Now, if in the plan there was no room for taking care of youth, obviously nobody is telling them they have to have a set designed youth course or program for youth. But to ignore it would a be serious item of inspection. But in effect no one should be frightened by the new model. The model simply inspects what (again, using the word design) they design for their people.[8]

The following chapter describes in greater detail the ramifications of the new programming policy for inspections.

The basic chaplain regulation, AFR 265-1, was again revised as the decade drew to a close. After suggestions were solicited from command chaplains, the office of the Chief of Chaplains convened an *ad hoc* committee to rewrite the basic regulation. The committee met in February 1980 at Maxwell AFB under the chairmanship of a retired chaplain with wide experience, Richard D. Miller. Also included on the committee was another retired chaplain with a broad background, Robert F. Overman. The membership also included the members of the Air Force Chaplain Resource Board and Chaplains Robert C. Rothman, Robert J. Balint, Donald J. Harlin, and Albert A. Hockaday. The use of retired chaplains was a major departure from past policy. The committee considered all suggestions; among the major proposed changes were inclusive language to cover female chaplains and chapel managers, and the recognition of religious pluralism in the chaplaincy and chapel ministry. In addition, the committee's draft made specific reference to the relationship between the chaplain service and the nation's faith communities. The draft was presented to the command chaplains at a conference in March 1980, and commands were asked to comment on the revisions. Ch. James E. Townsend of the Professional Division was the project's action officer.

Air Staff Operations as a Model of Programming Procedure

Earlier in the decade there were indications, but by the mid-Seventies there was no question that the staff of the Chief of Chaplains was making a concerted, conscientious effort to model the programming policies of the new AFR 265-1 and related documents. This effort was characterized by openness, shared leadership, and decentralization of responsibility, together with a new and vibrant desire to address real rather than imagined needs.

Chief of Chaplains Meade indicated in 1978 that the Air Staff gave him a training ground for learning the skills of consensus leadership, which he in turn incorporated in his office. "From the technique of leadership point of view," he said,

> I have watched the Air Staff since I became the Chief and how they worked through a problem, and the various personalities in the Air Staff—at the highest level, senior generals. I watched them carefully not only at staff meetings, working through common situations, common problems, but I especially watched them twice a year when we gathered at what are called "coronas" (name for a commander's workshop or conference). . . . And I would watch these different kinds of personalities bring their remarkable skills to bear on common problems, and each would express himself differently, and each would carry the great weight of wisdom that brought him to his great position. . . . So I learned a great deal just by observing.

Chaplain Meade noted that the notion of process decision-making and shared, consensus leadership was a more humane way of leading, in part because it facilitated the building of community:

> One thing that I'm positively assured that I would not (change) is the style of leadership that I've employed. And in a sense, the very simple word is consensus. When we gather together, I say, "Here's the problem, guys. Let's hear it." I don't precisely take a vote and then say, "It's five to four; fives win and fours lose." It might very well be that if it is a close situation, we carry it further to dialogue, or we look for information to embellish or enlarge our viewpoint that will make the 5-4 come out to a much stronger consensus.[9]

He pointed to open leadership and trust within his staff, as well as a growth in trust within Air Force chapel communities, as one of the signal accomplishments of his term of office.

> Open leadership. Trust. I sense it is present more than ever before, and I would hope that those who follow me would build on this.

> You can do everything in an environment of trust and love. The message of Christ that we spoke about earlier—the single, focal point of all Christian messages is love—is our mandate, and somehow we've got to translate it and engineer it even in terms of day-to-day business of running the chaplaincy. And trust is certainly a mandate of love. You can do *anything* if you can trust. You can do anything if you can be candid and share . . . if you're open enough to share. I sense that that has been . . . that we've achieved, made marked strides. I am sure that's a process that never stops. I think we've made great strides. I'm proud of being at the helm at this time, for that and that alone. That is the most significant thing I can think of in the four years that I've been here.[10]

Chaplain Meade and his staff did not avoid making the hard decisions that were required in such difficult areas as reduction in force, Officer Effectiveness Report controls, and the question of Hymn 286. But while working toward a consensus, the staff constantly solicited advice and information from those who were involved in the decisions and from others as well.

Two advisory groups of chaplains, the Senior Chaplain Advisory Group and the former Chiefs of Chaplains, were involved in this shared leadership at various stages during the decade. Between 1971 and 1974 Chaplain Terry's Senior Chaplain Advisory Groups included Chaplains Richard Carr, Frank J. Gilchrist, John F. Graf, Kalman L. Levitan, Harold D. Shoemaker, John P. Thomas, Raymond Pritz, Norman G. Metsy, Lee W. Backman, John A. Doonan, David L. Valen, Donald E. Hunter, Theodore H. Stainman, and Robert L. Jemerson, among others. The retired Chiefs of Chaplains met in April 1976 (and on other occasions) to be briefed on developments and to offer valuable advice from their wealth of experience. Attending were former Chiefs Charles I. Carpenter, Edwin R. Chess, Robert R. Taylor, and Roy M. Terry, while Terence P. Finnegan was unable to attend that meeting. Chaplain Meade relied on the command chaplains as an advisory group and did not create a separate Chaplain Advisory Group except on an *ad hoc* basis.[11] (See also XII)

As part of the shared leadership model, Chaplain Meade conducted a USAF Staff Planning Conference each fall at a location close to Washington, D.C. The Commandant of the Air Force Chaplain School, the Chief of the Chaplain Branch, Inspector General, as well as the Chief of the USAF Chaplain Resource Board usually attended, along with the Chief of Chaplains' staff. Annual planning retreats were also held by the other Chiefs during the decade.[12] Command chaplain conferences also provided regular opportunity to model the new programming policies. No less important was the new curricular design at the Air Force Chaplain School, located at Air University, Maxwell AFB (XVIII, XIX).

Specifically charged with responsibility for plans and programs, the Professional Division of the office of the Chief of Chaplains offered several concrete examples of the new programming policies that had been enunciated in the 1974 Chaplain Service regulation. Early in 1974 the members of this division broadened the base for decision-making in several ways. Staff members maintained close communication with the USAF Chaplain Board, and both the board and the division opened new lines of communication with professional offices at the command chaplain level. As part of the process command chaplains were invited to nominate chaplains for military school tours. An important change in policy allowed chaplains to indicate which Career Development Institute they wanted to attend; 60 percent received their first choice in 1974, and 90 percent received one of their first three choices.[13] In subsequent years chaplains continued to indicate which CDIs they wanted to attend; in addition, the division solicited their opinions about the professional areas they wanted to strengthen even before scheduling began, so that the learning experience would address needs as perceived on the local rather than the staff level. In the second half of the decade members of the Chief's staff attended CDIs in order to observe their effectiveness firsthand and to strengthen relationships between the staff and chaplains in the field (XXX).

While the Professional Division is discussed much more extensively below (XVI), the regular professional division conferences conducted by members of the Chief's staff should be mentioned here. In January 1976, for example, the division queried the major commands about the feasibility and need for a professional conference, and then decided to conduct a conference at Randolph

AFB on March 11-12. This conference, which included command, staff, USAF Chaplain Board, and Chaplain School representation, was part of the so-called "X" network, which was in its fifth year of existence in 1976. After the meeting concluded Chaplain Meade issued a communication summarizing the conference. Among other things it was decided that three goals should guide the professional divisions at the command chaplain level: (1) "to insure that a management/evaluation process that supports the chapel program mission as stated in AFR 265-1, Section E, paragraph 18 (Nature and Scope of the Chapel Program) be established and facilitated at every Air Force installation;" (2) "to recognize the priority need of every chapel team for genuine affirmation, both personal and professional;" (3) "to validate the management/evaluation process at each installation by providing appropriate command resources and support that are identified by chapel teams, through their evaluation process, as essential yet beyond local capabilities." In addition, each professional command office was requested to submit a semi-annual narrative report on its professional activities, and a summary report would be issued by the Professional Division in Washington, headed at the time by Ch. Richard D. Miller.[14]

As part of the effort to model the new programming policies, the office of the Chief of Chaplains also changed the name of one of its staff agencies. In the early fall of 1976 the USAF Chaplain Board was officially designated the USAF Chaplain Resource Board. The inclusion of the term "Resource" in the board's title in 1976 highlighted its responsibilities within the framework of the new programming policies: to share resources (films, articles, educational materials, books, pamphlets, and other items) that met local needs and suggested new programmatic possibilities.[15] The board continued to function as a research and resource branch for the Professional Division (XVIII).

Pivotal People for New Programming Policies

The office of the Chief of Chaplains recognized that two leaders would need to play key roles if the new programming policies were to succeed. They were the command chaplain and the installation chaplain. All of the facilitating and modeling of the Chief's office and its divisions would be of little value if these two pivotal figures dropped the reins. For this reason, among others, specific action was taken at mid-decade to provide special academic and experiential training for installation chaplains. In addition, command chaplains were given new responsibility when controls were levied on Officer Effectiveness Reports (OERs).

In September 1975, Deputy Chief of Chaplains Thomas M. Groome, Jr., and Ch. Richard D. Miller of the Professional Division attended a Career Development Institute at Princeton Theological Seminary in Princeton, New Jersey. Conversing with Prof. Arthur Adams, a member of the seminary's continuing education faculty, they discovered his special skills in teaching management and human relations to senior staff members of churches and church boards. After initial plans were laid, Dr. Adams met with the faculty of the Air Force Chaplain School on January 27-28, 1976 to plan the first Senior Installation Chaplain Course, scheduled to convene on March 23-26. Completed by thirty-five chaplains, this course was judged a complete success, in part because role-playing and simulation were heavily used. Student evaluations noted that "this course is the best I have experienced in wedding theory and practice. It dealt with the real world where I am as an installation chaplain." Another suggested that the course was "a must for all *base chaplains.*"[16] The facilitating skills and information shared with chaplains attending this course were designed to assist them in implementing the new programming policies.

The second pivotal person was the command chaplain, who in turn relied on his staff for assistance in making the new programming policies work. A number of developments appeared to diminish the command chaplain's relative stature and importance, as well as his actual managerial power. But a surprising development at mid-decade reversed this trend, precisely at the time that the new programming policies were taking effect.

In an earlier chapter we discussed in detail the revision of the OER policy that occurred in the mid-Seventies, as well as the emerging need to impose controls on chaplain OERs (IV), and a

later chapter discusses the command chaplain function in detail (XIX). Ultimately it was decided that the command chaplain should serve as the final rater for chaplains in the command; this gave responsibility and authority to the person most intimately acquainted with chaplains in a command.

Chief of Chaplains Meade was deeply conscious of the need to fill the position of command chaplain with persons for whom leadership and authority meant service. In this way he sought to coordinate the service philosophy of the new programming policies with the necessarily authority-laden role of the command chaplain as OER rater. He indicated that while seniority and denominational spread were important considerations in choosing the command chaplains, he worked with a simple guiding philosophy:

> Search for true, good, healthy, responsible leadership and you will get—even though there may be at times an imbalance and not a diversified spread—in the long term you are going to have better results if you pick the *man* versus other considerations.

He established the policy that people assigned to staff work should not assume that for the remainder of their career they would serve in supervisory positions, although there might be exceptions. It was important for these people to "feel the pulse of the community" so that their staff leadership was informed by recent experience at base level.[17]

Visitation by the Chief and Deputy Chief of Chaplains

The Chief of Chaplains and Deputy visit a number of commands, bases, and sites each year. During the Seventies these visits were used to stress the importance of the new programming policies and their emphasis on local needs and local ministry (XV).

In April 1974, for example, Chief of Chaplains Terry and five members of his staff made a fifteen-day professional visit to bases in Japan, Korea, Okinawa (Japan), Thailand, the Philippines, Guam, and Hawaii. In his briefing letter to these bases PACAF Command Chaplain Ransom B. Woods, Jr., indicated that maximum exposure should be provided for Chaplain Terry "to key lay leaders and other members of chapel congregations" at the parish dinners scheduled at each base. Chaplain Woods gave these instructions about briefings for Chaplain Terry:

> Two hours have been allocated at each major stop for briefings. Such briefings should highlight the total chaplain professional program. Please avoid the use of statistics in these briefings, insofar as possible. However, such data may be included in printed handouts. Expect the visitors to ask questions during the course of the briefings, and to promote dialogue.

He indicated that questions about local programming needs and dialogue about local ministry would take precedence over any "canned" program.[18]

Late in 1974 Deputy Chief of Chaplains Thomas M. Groome, Jr., made a visit to Alaska and the Pacific bases, accompanied by Ch. Joseph T. Sullivan of the Professional Division. Chaplain Groome asked to eat breakfast in a dining hall at each location if possible, and to visit an airman's dormitory room and the Recreation Center or Service Club. He also asked for briefings at the command, wing, and base levels, and informality in chapel briefings. The informational letter distributed by his office indicated that "the concept of the three-point briefing (enthused about; concerned about; doing about it) need not be used. (Chaplain Groome) would like for you to tell him and his staff how you and your people are ministering to the needs of the Air Force Community where you are." Instead of separate dinners and breakfasts for chaplains and chapel management personnel, Chaplain Groome preferred to have chaplains, chapel management personnel, and their wives at the same dinner.[19]

Chief of Chaplains Meade and Deputy Chief of Chaplains Richard Carr followed a standard procedure in their many visits around the Air Force, and Chaplain Carr continued the practice after he became Chief of Chaplains. Ordinarily the visit included a morning briefing with commanders, a luncheon with commanders to reinforce relationships with chaplains on the base, and visits to shops and other locations in the afternoon. In the evening there was usually a dinner and social period for members of the chapel team (chaplains and chapel management personnel) and their families. This was an opportunity for one-on-one discussion. The next morning included a breakfast

for all volunteers in the chapel program during which the visitors thanked the volunteers for their work in the chapel program and affirmed their ministry. Chaplain Meade indicated that

> perhaps the most rewarding portion of installation visits is soliciting dialogue from the chapel laymen and women who are deeply involved in the planning and execution of the chapel program. Generally the initial hesitancy passes and before long everyone comes alive and speaks their piece. Where possible this is the most productive portion of our staff visits. The social programs certainly help remove the formality and provide an easy climate of conversation.[20]

These visits were designed to reaffirm the emphases of the programming policies by stressing teamwork, the importance of lay involvement, personal concern for individuals, and ministering to locally assessed needs.

Case Study: TIG Brief, 1972-77

TIG Brief is the regular publication of The Inspector General of the Air Force. It provides articles and guidance on a variety of subjects that the IG sees as timely and important as the result of inspections performed at a number of bases. A study of the chaplain-related articles that appeared between April 1972 and September 1974, and between April 1975 and April 1977, indicates that there were two major thrusts in this five-year period. The first was a heavy emphasis on a team ministry that involved the Chief of Chaplains, command chaplains, installation chaplains, chaplains on the installation team, chapel management personnel, and lay persons involved in the chapel program. Among articles discussing facets of this emphasis were the following: "The AF Chaplain Program Emphasis for 1972," "Announcement of Chapel Emphasis Theme," "The Chaplain Service," "Senior Installation Chaplain," "Chapel Management Transmission File," "Chaplain Program Planning," "Team Ministry," "Full Force Ministry," "Lay Involvement in Chapel Programs," "Lay Leadership," "Chaplain Inspection Guide," "AF Chaplain Service Inspection Model," "NCOIC of the Chaplains' Activities," "Together (MAST)," and "Religious Education (Ecumenical Teacher Training)."[21]

The second major thrust was ministry to the Air Force as an institution, a form of local needs assessment. Pertinent articles were "Duty Chaplain Recall System," "The Duty Chaplain," "Disaster Preparedness and the Chaplain," "Outside the Chapel," "Married Airmen Sharing Together (MAST)," "Ministry to Young Airmen," "Pastoral Ministry," and "Religious Literature in the Base Library."[22] In addition, there was a continuing emphasis on accuracy in chaplain funds, while the relationship between chaplain and commander seemed to receive noticeably less emphasis as the period progressed.

Several other factors should be noted. The first is that after April 1975 articles in *TIG Brief* concerning the chapel program bore the signature "AFISC," which referred to the Chaplain Branch of the Inspector General's headquarters at Norton AFB. In all probability the articles that appeared prior to that time came directly from the office of the Chief of Chaplains. This change shows that the office was following its own programming policies and encouraging the Chaplain Branch of the Inspector General to determine which—if any—subjects needed coverage in the publication. A second factor is the sharp drop in the number of articles that occurred concurrent with this signatory change. While twenty-one articles were published between April 1972 and September 1974, only thirteen articles appeared in the next two years (April 1975 through April 1977). This indicates that the earlier practice of using *TIG Brief* as an informational and directional outlet for the Chief's office was being tempered appreciably.

In sum, between 1972 and 1977 *TIG Brief* articles on chapel programs stressed team ministry and ministry to the institution. In addition, direct responsibility for the articles was placed with the Chaplain Branch of the Inspector General after 1975, a move that reversed the earlier practice of the Chief's office (or Chaplain Board) writing the articles. These changes coincided with the newly emerging programming policies.

It is clear that in the Seventies chaplains and chapel communities struck out in new directions under the guidance and impulse of new programming policies issued by the office of the Chief of Chaplains. These programming policies stressed decentralization of authority, local needs assess-

ment to determine the shape of local ministry, and decision at the lowest possible level in order to forge a working community of chaplains, chapel management personnel and lay persons. In particular, these programming policies took note of the growing "two-party" consciousness among chaplains and chapel communities. The Chief's office provided an operational model of the programming policies in the way it functioned, in the conferences it convened for planning and professional management, and in its many professional visits to installations. The clearest statement of the new programming policies was the basic regulation issued on February 20, 1974, AFR 265-1, The Chaplain Service, whose title referred to the "chapel" program rather than the "chaplain" program. The command chaplain's OER rating function and the new Senior Installation Chaplain Course were designed to ensure that these two pivotal leaders had the skill and authority to implement the new programming policies. *TIG Brief* articles on the chapel program between 1972 and 1977 confirmed that important changes were underway.

Chapter VII

Inspections and Audits

The new Chaplain Service Inspection Model of 1976 was integral to the new programming policies of the Chief of Chaplains, policies that were designed to emphasize decentralization, local needs assessment, and development of local programs. In contrast with its predecessor, the Inspection Model compelled chaplain and chapel management personnel inspectors to evaluate the ministry of chaplains and chapel communities on the basis of a locally formed ministry design. Auditing of funds continued to be performed by non-chaplain personnel in most instances, and fund expenditures were controlled by basic programming policies.

Our review of the new Chaplain Service Inspection Model is framed by a broader review of the re-establishment of the Air Force Chaplain Inspectors General Branch in 1971, the disposal of an outmoded inspection model, and changes in the way that command chaplains carried out inspectional responsibilities and made staff assistance visits.

Air Force Chaplain Inspector General Branch

The first chaplain IG (Inspector General) team apparently was organized in 1952 under the Director of Readiness/Materiels Inspection. This team, composed of one chaplain, two non-commissioned officers and a secretary, was disbanded in July 1960, and from that time until 1971 there were no chaplains designated as inspectors in the Air Force inspection system. In the interim the task was assumed by command chaplains, but in SAC the Inspector General's team included chaplain personnel after January 3, 1969.[1]

In 1970 the Deputy Air Force Inspector General, Maj. Gen. C. Box, raised the possibility of including chaplains and chaplain service personnel in the IG program in a letter to Chief of Chaplains Roy M. Terry and in a subsequent telephone conversation. In his reply Chaplain Terry proposed that two chaplain colonels and two chief master sergeants/senior master sergeants be assigned for duty with the IG Function at Norton AFB. The personnel and positions would be provided from Chief of Chaplains' resources. The chaplain team would occupy itself with professional factors peculiar to the chaplaincy, using a check list from *TIG Brief* to cover the chaplains' areas of competence and responsibility. Chaplain Terry noted that these factors included "sensitive/delicate areas of privileged communications, personnel, and public relations," adding that "a chaplain additive to the team composition would be a contribution to the Inspector General function."[2]

General Box welcomed the proposal to add chaplain personnel to his inspection function, but recommended that four chaplains be assigned as inspectors and a chief or senior master sergeant be assigned to handle inspection reports and other administrative matters. On May 4, 1971 Chaplain Terry requested the transfer of one chaplain slot each from Mather, Minot, and Nellis Air Force Bases, and an E-9 from Tan Son Nhut, Republic of Vietnam, to Norton, in order to reactivate the chaplain function on the inspection team. On July 1, 1971, after an absence of eleven years, chaplain inspectors general were once again part of the IG team, an expansion that extended the capabilities of inspectional teams to examine the fields of religion, morals, and social actions. The first team was composed of Chaplains Cornelius A. Sharbaugh, Adlai C. Holler, and Luther T. Gabrielson (all colonels), and CMSgt. Ronald A. Dauphinas.

The *Chaplain Newsletter* indicated that "a compelling factor in the decision to create this team was the loss of chaplain positions at numbered Air Force level, the level at which much of the task of staff assistance had been centered. In its approach to its new responsibilities the team will be evaluative, interpretative and supportive." In December 1971 a fourth chaplain slot was transferred to the team from HQ ADC, and the position was filled the next month.[3]

From the time the team was organized in 1971 until the end of 1976, thirteen different chaplains and two non-commissioned officers (NCOs) functioned in the chaplain inspection branch. In 1974 the NCO gained traveling inspector duties. During the same period the team inspected more than 225 bases and sites, some more than once. This number included more than half the overseas bases and all of the CONUS bases. In 1976 the chaplain inspection team set a goal of inspecting each command every two years, with the hope of covering each base once every four years. Up to 1976 the inspection team conducted Unit Effectiveness Inspections and Resource Management Inspections; it also augmented MAJCOM (Major Command) teams on Management Effective Inspection and on Notice and No-Notice Management Inspections. It was also available to augment other Air Force inspection teams on special interest items.[4]

In FY 1973 the Chaplain Inspection Division expended 374 TDY mandays while performing twenty-five inspections. The next fiscal year the number of inspections dropped to seventeen, a decrease that was in line with the general reduction in the number of inspections at the Air Force Inspection and Safety Center. But in FY 1974 the division also participated as team members in twelve Unit Effectiveness Inspections, and eleven Reserve Management Inspections. In February 1974 the Chief of the Chaplain Division and his staff met with the Chief of Chaplains to discuss the relationship of the inspection team to the Chief of Chaplains. It was agreed that the division would provide the Chief's office with a summary of trends and analyses of inspection findings, especially as they pertained to the state of chapel programs, neglected areas of ministry, and other chaplain activities.[5]

In the last six months of 1975 the chaplain activities of nine TAC bases were visited. The inspectors found that chapel programs were effectively serving their communities, and they also reported that the command chaplain had provided excellent professional guidance for creative use of chaplain resources. They added that greater emphasis was needed on spiritual renewal programs for the laity, work visitation programs, upgrading the religious education programs, and using chapel facilities more efficiently. The Chaplain Inspection Division also visited the two bases of USAFSO, Howard and Albrook, and AFRES and MAC associate units at Maxwell, Dobbins, Ellington, McGuire, Dover, and Norton Air Force Bases. It was found that the training of chaplains and enlisted chapel management personnel in AFRES Category A units was generally ineffective, particularly since they had little opportunity to interface with active duty personnel and chapel programs. The division also began an inspection of chaplain activities at SAC bases in September 1975, but the round was not completed by the end of the calendar year.[6]

During these inspections the Chaplain Inspection Division of the Inspector General continued to use the most recent "Chaplain Inspection Guide," published in *TIG Brief* in 1972. This cumbersome document included 177 inspection item questions, some of them rather sophomoric in tone (e.g., "Are schedules adequate?" "Are classes held in preparation for church membership?" "Are records maintained?").[7] The Inspection Guide apparently was designed to cover every detail of chaplain activities; its narrow orientation ignored such major items as the goal-setting process, local needs assessment, ministry to local needs, and full lay involvement. It had been designed for another decade. The most serious problem was that the Inspection Guide did not mesh with the new regulation (AFR 265-1) issued in 1974.

Ch. Charles T. Reese of the Chaplain Inspection Division gave some insight into the problems and trends which concerned the division in a speech to the Advanced Class at the Air Force Chaplain School early in 1976. He noted that among the major problems were the following: chaplain infighting, selfishness on the part of some senior

chaplains, falling attendance in worship services and religious education programs, lack of quality in some chapel management personnel, the need to improve teacher training, the negative effects of promotion slowdown, commanders' lack of awareness of the chaplain's responsibilities and tasks, and the failure of some installation chaplains to use the talents of team members.[8]

The catalyst that led to the revision of the outmoded Inspection Guide seems to have been the Chaplain Inspection Division's visit to chapel sections at nearly half of the SAC bases between September 1975 and January 1976. During this period the team inspected thirteen of SAC's twenty-seven bases and compiled a series of specific write-ups. Later that year the SAC Chaplain, Edmund A. Fuseman, advised chaplains and senior chapel managers of the command not to allow their vision to be clouded by specific write-ups, adding that "as a result of the AF/IG (Air Force Inspector General) visits there was a meeting of the minds over a precise charter for the IG. The outcome was the new IG model which has been distributed to all bases."[9]

The office of the Chief of Chaplains had been "working" this problem for some months. In late November 1975 Deputy Chief of Chaplains Thomas M. Groome, Jr., and the Chief of the Professional Division, Richard D. Miller, traveled to Norton AFB to meet with the Chaplain Inspection Division and senior officers of the inspection command. One option the Chief's office seriously considered was to eliminate the Chaplain Inspection Division. But the final question was to determine whether a model could be constructed to evaluate whether locally established goals were being met. It was agreed that the Chaplain Inspection Division would complete the current round of SAC inspections and then cease inspections and begin working on a "Model for Evaluation of Chapel Ministry." Inspections would resume only after the model was finished and disseminated to all installations through major commands. It was also agreed that the division would visit the office of the Chief of Chaplains in February 1976 for a debriefing on the SAC visits and a consultation on the proposed evaluation model.[10]

The Chaplain Inspection Branch finished work on the proposed Air Force Chaplain Service Inspection Model on January 30, 1976, and met with the staff of the office of the Chief of Chaplains on February 5. During part of the meeting, Ch. Dean C. Hofstad, Chief, Chaplain Inspection Branch, and Ch. Robert E. Hendricks of his staff shared the out-briefing that had been presented to the SAC Chaplain. It showed that the following areas required special attention: visitation, preaching, parish councils, religious education, and assistance in the field of medical ethics. But the major part of the meeting was dedicated to discussing the policy and philosophy of the Chaplain Inspection Branch and the new inspection model. It was decided to share the new model with the command chaplains at their next meeting (February 26-27) prior to submitting it to the field. The model was also discussed at the Professional Division Chaplain Conference, Randolph AFB, in March 1976, at which the Professional Division Chief, Ch. Stuart E. Barstad, tasked the conferees with one major goal:

> To design and employ strategies that will equip chapel teams at every installation to effectively implement an evaluation process in consonance with the Air Force Chaplain Service Inspection Model.

Other staff agencies also provided input into the proposed inspection model in a process that showed how a "team spirit" of cooperative effort could solve a nagging problem. Among them were the members of the USAF Chaplain Resource Board and senior staff of the IG office.[11]

As a result of this long train of events, the new Chaplain Service Inspection Model was published in *TIG Brief* in December 1976. It was implemented in January 1977, although the model was used in official inspections as early as May 1976. Thirty-six carefully designed questions constituted the new guide, which covered the full range of responsibilities assigned to chapel functions and served as an outline for forthcoming inspections. The instrument was also designed as a management tool for installation chapel teams to measure the essential dimensions of the mission and ministry of a model chapel program.[12]

The first seven questions of the new guide showed that the inspection of chapel activities now meshed more fully with the working philoso-

Ch. Eaward S. McGinty (left) of the Air Force Chaplain Inspector General Branch visits with Ch. Roman F. Kaiser.

Ch. Lloyd W. Lyngdal (left) and Ch. Jerome D. Halloran of the Branch.

phy of the new chaplain service regulation (AFR 265-1) of February 1974:

> In evaluating the implementation of the basic model, USAF inspectors will examine the impact of the following on the local chapel program:
>
> 1. What is the size, location, and mission of the installation?
> 2. What method of management is being used by the installation chaplain and the senior chapel manager?

Ch. Lyngdal and TSgt. James A. Czarnecki (left) review chapel materials.

3. How effective is the process of management in assessing needs, setting goals, planning programs, and evaluating results?
4. How were the program goals and objectives decided upon?
5. Were these understood and concurred in by the entire staff?
6. Is the chapel staff continually and effectively evaluating its ministry and work?
7. How well has the model been followed?

The guide then listed twenty-nine questions which "indicate priority elements which are characteristic of a model installation chapel program." Since these questions crystallized some of the new directions pursued by chaplains and chapel communities in the Seventies, and elucidated the

programming policies of the Chief of Chaplains in summary fashion, they are reproduced here in full:

1. Is there evidence a genuine team spirit exists within the chapel staff?
2. In terms of the development of the chapel program, who shares in the decision-making process?
3. Are the skills and resources of the various members of the chapel staff being utilized?
4. What priorities are established for the various facets of the chapel program?
5. Are the chaplains providing a variety of liturgical expressions to meet the needs of the various faith groups?
6. What spiritual renewal activities are provided for the chaplains and laity?
7. How well are the resources being managed by the chaplains and chapel management personnel?
8. Do the appropriated/nonappropriated budgets provide adequate support for chapel activities/programs schedules for the fiscal year?
9. Is the support adequate from the commander, civil engineers, information office, procurement, and contract maintenance?
10. Is there a well-rounded religious education program with goals and objectives established for the total base population?
11. Is the teacher training program effective?
12. In what ways are the chaplains interfacing with the base social actions office and other staff agencies to help solve people problems?
13. Are all the chaplains involved in a systematic pastoral visitation program to homes, duty stations, recreational, and other high traffic areas? Does this ministry of presence include after-duty-hour visitation?
14. Does the hospital ministry include pastoral work with the staff as well as the patients? throughout the total chapel program?
15. Is the stewardship of time, ability, and money emphasized throughout the total chapel program?
16. Has a study of attendance at the various chapel programs and activities been made to determine trends and causes?
17. In what ways are the lay people involved in the leadership of the chapel program?
18. What lay organizztions are available to the parishioners for religious, social, and cultural expression, and how well are these organizations meeting their set goals?
19. Is the senior chapel management supervisor effective as the single manager for airman supervision and are the chaplain management personnel provided opportunities for career progression and for broadening job knowledge?
20. Is the general appearance of facilities and grounds clean and neat?
21. Are work orders for facility maintenance submitted properly and follow-up made?
22. Is janitorial support being provided? If so, from what source?
23. Are the chaplains involved in an active incoming personnel contact program?
24. In what ways do the chaplains participate in the civilian community activities and off-base pastoral groups?
25. Is there a ministry to single enlisted and young married personnel?
26. Is there evidence that the total force policy is being implemented, which includes training and use of Air Reserve Force chaplains, chaplain candidates, and chapel management personnel where applicable?
27. Are management support materials current and comprehensive enough to provide adequate guidance?
28. Are the chaplain funds being administered in accordance with AFRs 176-18 and 265-9?
29. Are the chaplain responsibilities included in the disaster preparedness plans, mobility plans, and other contingency plans?[13]

The new inspection model focused on the local chapel staff, including chapel managers and lay leaders, and their responsibility to assess the religious and moral needs of the people, to set goals, and to plan programs and ministries to meet these needs. It was intended that the chapel staff collectively design its model of ministry in response to the particular needs of the installation and evaluate its ministry in an on-going manner. Team ministry and the utilization of the skills and resources of various members of the chapel staff were key elements in the new inspection model. No less significant as an inspection item was the establishment of priorities for different facets of the chapel program. Religious services, religious education, pastoral care, visitation, spiritual renewal, stewardship and humanitarian projects, special concerns, and public relations—the basic chapel program elements listed in AFR 265-1—were considered to be foundational items in any locally planned model of ministry.[14]

Beginning late in 1974, the Chaplain Inspection Branch conducted inspections within a single command rather than visiting random bases across commands. In 1976 it was the branch's policy to visit the command chaplain's office for a briefing at the outset of a command inspection and to review all pertinent data, including past inspection reports, on a chapel section prior to the inspection.

A variety of field methods were used to observe and evaluate chapel programs. Included were interviews with chaplains, chapel managers and civilian secretaries; interviews with key persons in various program elements of the major faith groups; visits to flightlines, work centers, recreation areas, and other facilities to talk with commanders, officers, NCOs, and airmen; courtesy calls on wing and base commanders; a review of management materials; inspection of chapel facilities; and inspection of chaplain funds. After the inspection of a command was completed, the branch validated the findings with the command chaplain's staff and identified areas that required attention, while also briefing the Chief of Chaplains on the command results. The branch used *TIG Brief* to provide guidance based on its findings.[15]

The first command-wide use of the new inspection guide was in May 1976 when the inspectors visited USAFE bases in the United Kingdom. Chaplains Hendricks, Reese, and Joseph J. McGahren, and Chapel Manager Joseph E. Toliver, Jr., were the team members. The team first visited the command chaplain for an orientation briefing, then inspected five bases in an eighteen-day period. Most areas were rated satisfactory, and some were rated excellent.[16]

TIG Brief noted in 1979 that the importance of the inspection model was not always acknowledged. The Chaplain Inspection Branch at Norton observed that "unfamiliarity with contents of the inspection model has been readily apparent by some chaplain functions during the conduct of inspections."

In a significant development in 1978-79, the Inspector General began placing heavier emphasis on Functional Management Inspections than had earlier been the case. This mode permitted inspectors to look at specific elements or problems within the chaplain function while using cross-command inspectional capabilities. The office of the Chief of Chaplains and the Chaplain Inspection Branch discussed in some detail the continuing need to have what later came to be called Chaplain Service Management Inspections (CSMI), as well as inspections of specific areas of chaplain service activity, namely, Functional Management Inspections (FMI). Chief of Chaplains Richard Carr proposed that the first functional inspection be an examination of "the interface and support given by my office and the MAJCOM Chaplains' offices to the base chapel functions." This shift in emphasis permitted the chaplain service to interface with the new inspectional emphasis of the Inspector General, while continuing to monitor chaplain functions at base level through the CSMI, which presupposed the use of the USAF Chaplain Inspection Model.

For some time, however, the issue continued to evade a full and satisfactory solution. During the last half of 1979 the Inspection Branch at Norton decided that a forthcoming inspection of chaplain sections in ATC would be cancelled in favor of a quality-of-life FMI for the command. In a letter to the Inspector General in September, Chaplain Carr indicated that two major areas were involved in the question of inspection design for the chaplaincy; namely, the role of chaplains and their appropriate function within the Air Force, and the basic philosophy of inspection. In regard to the first, he wrote that chaplains were clergypersons whose task was ministry: "The care of souls is no less specific than the care of bodies or of airplanes. Ministry is mainstream. It is, however, less measurable—less subject to standard evaluative measures and techniques." In regard to the philosophy of inspection, Chaplain Carr contended that "as the Air Staff agency responsible for the chaplain function, I have the greatest interest in the IG findings," and findings under the current inspection design met those basic needs. He added that his office should determine the subjects chosen for FMIs as well.

In October 1979 Chaplain Carr directed the chaplain inspectors at Norton to determine the future of CSMI as a model for chaplains, and to develop an FMI proposal involving mobility activities. In January 1980 his office informed the Inspector General that the two subjects with the greatest priority for FMIs were the role and function of the chaplain, and "quality of life for USAF personnel, particularly in relation to the variety of family life patterns in the Air Force community." Chaplain Carr noted that it would be extremely helpful to have an FMI that "evaluates what is currently being done by chaplains, both alone and in relation to other staff agencies, in

understanding and support of USAF personnel in relation to the variety of family life patterns."

Command Inspections and Staff Assistance Visits

At mid-decade some command chaplains secured permission to make an important shift. Some command chaplain's offices had been required to augment the command's inspection team and to inspect base chapel operations. They secured command approval to make staff assistance visits instead.

Developments in the SAC chaplain's office tell the story well. Before September 1974 chaplains in this office served on the regular SAC IG team that visited SAC bases and inspected, among other areas, the chapel program. There was very little time for purely professional visits to bases and, a report indicated, "even less credibility when such visits were desired" since base chaplains expected to welcome a potential inspector. A major shift occurred in mid-1974 when the command chaplain's office created this important objective: "To establish a truly professional, collegial and supportive relationship with all SAC chaplains." The Chief of SAC's Professional Division scheduled non-threatening visits to all SAC bases between January 1975 and June 1976, and initiated a series of professional letters to replace the quarterly *SAC Chaplain Newsletter.* Ch. Gerard M. Brennan also established a widely used cassette tape library on professional items.[17] Other efforts of this office to stimulate professional growth at the base level are discussed below (VIII, X).

Commanders of the major air commands continued to have authority to place a chaplain from the command chaplain's office on visiting inspectional teams, but apparently that occurred much less frequently after mid-decade than before. In the interest of good stewardship of time, the Chief of Chaplains limited the number of inspections of local chapel teams. This led to the helpful new inspection guide and the activities of the Chaplain Inspection Branch, on the one hand. On the other hand, for command chaplains it brought greater interest in professional growth and staff assistance, and diminished inspectional functions. For example, late in 1975 Ch. Howard J. Lesch, Command Chaplain of USAF Security Service (USAFSS), asked for permission from the Security Service IG to eliminate inspections and to conduct only staff assistance visits. The request was approved. The pertinent report added that

> adopting Staff Assistance Visits is in keeping with the policy of the Chief of Chaplains, USAF, to reduce the number of agencies involved in inspecting chaplain functions. The responsibility for inspection is with the Chaplain Branch at the USAF IG Center.[18]

The *Chaplain Newsletter* published by the ADCOM Chaplain offered this interesting interpretation of the new inspection model and, by implication, the office's role in providing professional assistance:

> In these days of pollution control devices on the new (car) models, we face a like set of metaphors when looking at a new chaplaincy model, an inspection model.
>
> The Air Force Chaplain Service Inspection Model, recently distributed to chaplain functions, appears to be a corrective of the "pollution" of compliance type inspections. With greater emphasis on chaplain program development, management, and analysis to meet the needs of USAF personnel and families at specific locations, the new inspection model lists areas of concern to guide chaplain function personnel at all levels of command. Have YOU studied the newest model?[19]

Prior to the shift from inspections to staff assistance visits, some commands provided "self-inspection guides" for bases to use in preparation for inspections. For example, the AFLC Chaplain provided all installations with an evaluation tool entitled "Chaplain Program Self-Inspection" in 1974 and 1975. It consisted of 177 items, and was patterned after the old guide used by the Inspection Branch.[20]

About the same time, Ch Kenneth W. Hamstra, HQ Command (HQ COMD) Chaplain, took three NCOs on staff assistance visits and management evaluation inspections to two HQ COMD bases during August and September of 1975. The review focused on materiel and supplies, administrative functions, chaplain funds and chapel management personnel, facilities and support, and the chapel program. The command chaplain shared his findings in a memorandum to each installation chaplain, and provided copies to the command IG. The field memoranda reflected a number of sanguine

recommendations for possible adoption at each base.[21]

The USAFE Command Chaplain integrated the inspectional visits required by the USAFE Commander, the command chaplain's staff assistance visits, and the results of the 1976 Chaplain Inspection Branch Team's visits to bases in the United Kingdom, to forge a policy of assistance and inspectional visits. In the first six months of 1976 the USAFE Chaplain/NCO Function Inspection Team, headed by Ch. John J. Castellani, visited seven USAFE bases, inspecting the chaplain function and offering staff assistance.[22]

Installation chaplains and chapel teams throughout the Air Force exhibited a variety of responses to the different inspections that were levied upon them. Ch. Charles A. Baker was installation chaplain at Lajes Field, Azores, in June 1977, when the Chaplain Inspection Branch conducted an inspection of the chapel program. He was probably as surprised as others to hear of the imminent arrival of inspectors since, according to records, this was the first IG inspection that had ever been made of the chapel program. Halfway around the globe at Fairchild AFB, Ch. Luther T. Gabrielson was in a position to tell about frequent inspections during the last quarter of 1976. While neither the Chaplain Inspection Branch nor the command chaplain conducted an inspection during this period, the chapel section received five minor inspections: Resources Protection Inspection, Publications Management Inspection, Quarterly Fire Inspection, Quarterly Safety Inspection, and OJT Records Inspection.[23] But then, no one ever promised chaplains they would escape the scourge of Job!

Fund Audits

While no distinctively new directions were staked out in the way chaplain funds were audited in the Seventies, a number of changes occurred. The public disclosure of abuses of certain non-chaplain funds resulted in a tightening of procedures for accounting and auditing various non-appropriated funds on military bases, including chaplain funds.

Most official audits of chaplain funds were made by non-chaplain and non-chapel management personnel, although these persons often also checked accounting procedures in the course of their regular inspections. Thus, in most instances auditing practices were not directly controlled by policies of the Chief of Chaplains. The policies of the Chief more directly influenced the suggested uses to which chaplain funds might be put, as well as the stewardship practices required to raise the level of giving. These factors are discussed in greater detail in another chapter (XIII). Here the focus is on fund audits and the new directions that were externally imposed in this sphere—or in some cases, *not* imposed because of credible counter-proposals from the office of the Chief of Chaplains.

At the 1971 USAF Chaplain Conference, A. Eugene Steward, Chief, Budget and Logistics Division, Office of the Chief of Chaplains, reported that 109 chaplain funds had been audited in the period between April and June 1971. He indicated that the following discrepancies occurred with the greatest frequency: on thirty-one bases AF Form 1319 was not properly controlled; at eighteen bases cash disbursements were not properly approved or documented; at fourteen bases, fund-owned property was not properly identified; at thirteen bases there were difficulties or problems with bank reconciliation; at nine bases checking account funds exceeded current need. Additional discrepancies and problems included: safe combinations were not changed or were too widely known; petty cash was not adequately controlled; cash receipts were not deposited; bills were not marked paid; inventory procedures were inadequate; property was transferred without receipt; AF Form 1425 (Statement of Operations and Net Worth) was not prepared; net worth was mistaken; services were procured without contract; and bids were not solicited. Mr. Steward announced that the Chief of Chaplains planned to issue policies for corrective action in the near future.[24] While these discrepancies were real rather than imagined, they were relatively minor considering the thousands of transactions that occurred in the more than one hundred chaplain funds audited.

At the same conference Mr. Steward also reported that, in view of recent accounting difficulties in certain clubs in Southeast Asia, efforts had been made to transfer accounting for chaplain funds to the Fiscal Control Office of each base.

But after it became evident that such a step would cost each chaplain fund approximately $150 a month for this service (versus an average of about $70 a month for other appropriated accounts), it was determined that chaplain section personnel would retain the accounting function, although the Fiscal Control Office would review these activities semi-annually. But he indicated that new procurement policies, requiring bids, etc., were now mandatory.[25]

Early in the Seventies several articles in *TIG Brief* offered guidance on control of non-appropriated chaplain funds. In 1972 an article warned against the "most frequently observed deviations" from good money management: after-the-fact approval to expend funds, failure to obtain non-availability certificates, and making purchases prior to commander approval of fund council minutes. In 1973 *TIG Brief* indicated that recent inspections found that "disposition procedures for excess or unserviceable chaplain fund property are not always properly accomplished."[26]

In August 1974, a new basic regulation on chaplain funds was issued. AFR 176-18 superseded AFM 176-16, Chaplain Funds, of October 13, 1970. It subjected chaplain funds to periodic review by the inspector general, command and staff chaplains, the fiscal control officer, and security police.

Occasionally the Air Force Audit Agency found minor problems in auditing of chaplain funds. At Ramstein AB, for example, three minor discrepancies were cited in an audit performed in 1975: fund councils failed to act on setting $25 as the maximum limit for petty cash funds; a temporary issue receipt was not secured on one loaned item; and deposits of offerings sometimes occurred on the third working day after receipt instead of the second day. All were immediately corrected.[27]

Another occasion when minor discrepancies were cited by the Air Force Audit Agency, and then corrected, was the audit of chaplain funds at Hickam AFB in 1975. The scope of the audit included a limited review and evaluation of operating procedures and internal controls relating to the receipt, disbursement, and safeguarding of funds. Unannounced cash counts of both Protestant and Catholic chaplain funds were performed, and records, supporting documents, and related accounting transactions were tested for propriety and accuracy. Bank reconciliations verified the accuracy of recorded cash balances, and fund council minutes were consulted to determine whether expenditures were approved by the council. Two minor weaknesses were discovered. The combinations for the three safes, kept in three sealed envelopes, were not suitably marked to prevent unauthorized detection; and one envelope was not sufficiently opaque. In addition, for one of the funds the bookkeeper reconciled bank statements and then turned them over to the fund custodian for review and certification; proper procedure was for the fund custodian to retain independent control of this operation. These minor problems were soon corrected.[28]

Command chaplains continued to monitor chaplain funds, and frequently provided guidance that addressed recurring problems. For example, the AFSC Chaplain issued a thirteen-point list of "Areas in Chaplain Funds that Need Additional Emphasis" in 1976.[29]

At mid-decade several significant changes were made in the regular audit and review of chaplain funds. The audit cycle for chaplain funds was altered from an annual basis to once every other year. In addition, fiscal control officers were no longer required to review chaplain funds.[30] Base welfare funds were eliminated as a source of funding for all but a small number of chapel-sponsored activities. In addition, a growing number of chapel communities experienced reductions in the amounts of appropriated funds available for their use, and this development had a ripple effect on the non-appropriated chaplain funds.

Command chaplains were not authorized to have their own chaplain funds (non-appropriated) except under direct authorization from the office of the Chief of Chaplains. In 1972 the PACAF Command Chaplain received specific authorization to create a chaplain fund in order to develop, promote, and execute creative types of ministries throughout the command. Annual approval was required to extend the fund beyond June 30 of each fiscal year. In FY 1976 a request to continue the fund was initiated by the PACAF Command Chaplain's office, but it was not acted on by the Chief's Division of Budget and Logistics. As a result the fund was operating without written authority from July 1, 1975 until the Air Force

Audit Agency performed an audit late in 1975, expending approximately $1,300 in the interim. In subsequent correspondence, the division authorized the existence of the fund until June 30, 1976, confirmed that the fund was operating during the July-December 1975 period on verbal authority provided in June 1975, and confirmed its verbal instructions that the fund be discontinued after transactions authorized by the fund council in December 1975 were completed. Residual cash was to be transferred to the Air Force Chaplain Fund.[31]

During the Seventies the basic trend in auditing chaplain funds was to tighten control in order to ensure the integrity of funds. In addition, several other trends pointed to the new directions signalled by the Chief of Chaplains' programming policies. The first was the acknowledgement that auditing and inspecting these funds was properly the work of agencies other than command chaplain offices; this relieved the offices of a responsibility that might interfere with the supportive and facilitating function they performed for local chapel communities. At the same time, local ministry for local needs required that control of funds, as well as fund accounting, should remain with chapel personnel—and it did. Second, programming policies implied that command chaplains would be given authorization to operate a chaplain fund infrequently and only under carefully defined circumstances. The emphasis on local needs assessment and local ministry at base level implied that command chaplains would not ordinarily need non-appropriated chaplain funds, since planning and financing would come from the bottom up rather than the top down. Certain circumstances, of course, could modify this working philosophy.

The mundane, day-to-day activities connoted by the terms "inspections" and "audits" were affected by the new programming policies of the Chief of Chaplains during the Seventies. With the close cooperation of the office of the Chief of Chaplains and others, the Chaplain Inspection Branch developed a new Chaplain Service Inspection Model in 1976 which mirrored the philosophy of the new chaplain service regulation of 1974. While some command chaplains continued to provide personnel for command inspection teams at the request of the major commander, most of these offices intensified their staff assistance visits. Even offices that performed inspections made these visits. The primary inspectional responsibility rested with the Chaplain Inspection Branch, quartered at Norton AFB. In the area of audits, chapel programming policies provided the basic framework for guidance and counsel offered by the office of the Chief of Chaplains.

The "Team" at Athenai Airport, Greece, in 1974, including (left to right) Mrs. Zeny Manibusan, Sgt. Tom Hoocker, Ch. Robert M. Monti, Installation Chaplain Carl S. Mundinger, Jr., Ch. Robert N. Arinder, TSgt. Frank Dawson, and Mrs. Gwen Burkhart.

Ch. Paul F. McDonald of the SAC Chaplain's Office (center) leading a team-building workshop at Beale AFB, California, in 1978.

Chapter VIII

Taking Ownership: Teamwork From Below

The new programming policies of the early Seventies, as well as the new inspection guide, rested on two basic assumptions: plans, programs, and activities would have to percolate up from the bottom, and persons at base level who were responsible for this percolation process would have to work as teams.

Chief of Chaplains Roy M. Terry, who had a continuing interest in coaching and watching team sports, signed an editorial in the *Chaplain Newsletter* in 1972 describing how team ministry implied community. "Any team ministry to be successful must be composed of friends—of men who have trust, affection and respect for one another," he wrote, adding, "There must be community. This is not an option. It is not something that is desirable because it is pleasant or virtuous. It is a functional necessity."

This editorial, which stressed that "team members accept a responsibility for one another apart from getting the job done," was followed by another in November 1972 in which Chaplain Terry indicated,

> I believe in team ministry and in participatory leadership. We are all a part of a ministry team. Our team may include several chaplain members, but each team should also include our chapel managers and our wonderful lay people. . . . People remember very little of what we tell them. They seldom forget experiences over which they have exercised control and in which they have been voluntary participants.

The Chief of Chaplains noted that team ministry "is not a fad," but "is fast becoming the significant leadership design for the Air Force chaplaincy." The USAF Chaplain Conference was designed to reflect this model in 1972, and Chaplain Terry was convinced that "command chaplain offices reflect this model."[1]

Several items in *TIG Brief* indicated a growing interest in this approach. The Management Transmission File required of every base chaplain was described as the staff's "navigation map"; it described "where the program is now, where they hope it will go, how they plan to get there, and with what personnel and material resources." The key word, "management," implied that base chaplains and their teams would use resources to the optimum. Another article in the fall of 1972 described the senior installation chaplain as the head of a multi-faceted program; to accomplish this "service mission," he must "effectively mesh into a functioning team chaplains of varying denominational backgrounds, enlisted chapel management personnel, and a host of laymen volunteers." *TIG Brief* again featured an article on team ministry in the spring of 1973 which said that a successful team ministry could be built through "personal contact, regular staff meetings, and professional program discussion periods." Communication was the *sine qua non.* "The development of communication and the understanding of each other's roles in the total chaplain-chapel function immeasurably strengthen our team ministry."[2]

At mid-decade the *Chaplain Newsletter* affirmed the basic thesis of Kenneth R. Mitchell's book, *Psychological and Theological Relationships in the Multiple Staff Ministry,* namely that the relationships maintained by a clergy staff within itself served as models for relationships within the congregation. In sum, chapel congregations tended to "mirror" the kind of relationships they saw within the chapel team. In 1977 *TIG Brief*

noted that "chaplains are becoming more and more aware of the need for strong lay leadership in Air Force chapel ministries," and stressed the need for training lay persons to function in a variety of areas.[3]

Chaplain Teams

While various editorials stressed the all-inclusive nature of team ministry, in most cases making this approach a reality began with what might well have been the most difficult layer: the chaplains. This emphasis in the early Seventies owed much to the growing interest in team ministries in various endorsing churches; among the models were Vatican II's description of collegiality among priests and bishops, and various experiments with Protestant ministers working as teams in inner city churches and college chapels. Since in many cases ministers, rabbis, and priests—chaplains—had been trained to function as soloists, the emphasis on team ministry was not always appreciated.

Among Air Force chaplains other factors also helped put the damper on team ministry. Clergypersons from the same denomination were usually involved in similar civilian experiments, but at Air Force bases it was conceivable that the installation chaplain might be a Roman Catholic while his "team" might include another Catholic priest, a Southern Baptist, a Lutheran, a Mormon, and a Methodist. In addition, the "team leader" had real power: he wrote or endorsed the Officer Effectiveness Reports on the chaplains under his supervision. But when seen from another point of view, these factors indicated even more clearly why team ministry was essential if chapel programs were going to function "from the ground up." Equally problematic but curable were these factors, which interfered with collegiality on a chapel team: differing degrees of acceptance by the laity, dissatisfaction with designated areas of responsibility, and the "up or out" promotion system.[4] But on some large bases, like Lackland AFB, a type of team ministry was functioning early in the decade. In FY 1971, for example, Center Chaplain Wesley J. Buck divided Lackland's twenty-eight chaplains into four functional branches: Basic Training Branch, Officer Training Branch, Technical Training Branch, and Base Support Branch.[5]

Three specific developments gave impetus to teams and team ministry during the decade. A number of other factors were involved, of course, but these three had special significance.

The first was the creation of a special course for installation chaplains at the Air Force Chaplain School. The installation chaplain was the linch pin who would make or break team ministry. Apparently many installation chaplains seized this opportunity, and interacted with other chaplains on the base even more effectively than before. In 1976, Ch. Francis D. Shroyer gave an unequivocal answer to the question, "What in your view has been the single most important development in the Air Force chaplaincy since 1970?" He answered that installation chaplains were interacting with other chaplains as colleagues rather than treating them as subordinates, and installation chaplains increasingly assumed the role of facilitators.[6]

The second development was the growing professionalism of the chapel management field. The persons who were once called "chaplain assistants" and "chaplain staff specialists" became "chapel management personnel," and they functioned under a single manager, the senior chapel manager. These important changes are discussed in detail below (XII). The implied message was that if CMP could function as a team, why not the chaplains? And why not, eventually, CMP and the chaplains, as well as lay leaders?

The third development was the nurturing of team ministry among chaplains through base-level professional growth programs. The "Now Man" emphasis early in the decade, together with the professional growth tools provided by the Chaplain Board, offered chaplains the chance to build communicative and interpersonal skills among themselves. At Kadena AB, for example, the chaplains met voluntarily each Wednesday morning for a study session using books, tapes, cassettes, outside speakers, films, simulations, and games to "help each other learn to know ourselves better. . . . We know each other a little better and can appreciate the other man's view in a way not possible before." The chaplains at Travis AFB, more than a dozen, together with Installation Chaplain William F. Montgomery and their wives, met in homes for fourteen weeks in the fall of 1970 in a Growth/Encounter program, discussing sub-

jects such as "The Generation Gap," "Student Unrest," "Ecology," and books on the Now Man.[7]

At DaNang AB the chapel team hosted a monthly day of recollection for all military chaplains of Military Region One during FY 1972; thirty-five Army and Air Force chaplains met to share ideas and convictions. The result was a form of team ministry that extended beyond service lines: chaplains substituted for one another during periods of leave, when duties at remote stations made it impossible for them to conduct scheduled services, or when specific faith group needs appeared. At Homestead AFB, chaplain Rap Sessions were held bi-weekly with a Reserve chaplain as facilitator. Discussion topics such as "Hope in our Ministry," "War and the Gospel Ministry," and "Styles of Ministry" helped generate a spirit of goodwill. In 1974 the chaplain section at Sheppard AFB sponsored a two-day professional growth seminar for all civilian clergy, the chaplains at Ft. Sill and Altus AFB in Oklahoma, and other interested individuals. Nearly 300 attended the lectures, discussions, and informal coffee hours of this "Renewal in Celebration." Base-level professional growth at Langley AFB featured a full-day retreat in 1975 in nearby Phoebus, Virginia, during which the assigned chaplains worked at forming a team concept.[8]

A challenging continuing education program was organized at Elmendorf AFB in 1976, when Installation Chaplain George H. Bause, Jr., used the program to undergird team ministry. Ch. Oscar L. Sylwester, Director, Department of Pastoral Care, Wilford Hall USAF Medical Center, Lackland AFB, arranged a two-hour in-house chaplains' educational program each Wednesday between April and August 1977. Every other week members of the medical center staff served as resource persons, and on alternate weeks the chaplains discussed counseling verbatims and other professional subjects.[9]

During 1974 the base-level professional growth opportunities at Keesler AFB nurtured the environment and skills necessary for effective team ministry. During the first half of the year chaplains participated in training programs qualifying them as instructors in Parent Effectiveness Training and Values Clarification, and attended workshops in Transactional Analysis. Six chaplains attended a week-long program at the University of Southern Mississippi in group counseling and family therapy. Eight chaplains enrolled in a clinical training program offered on base by the American Association of Marriage and Family Counselors; the program extended from January to December and included two hundred hours of supervised counseling, as well as four workshops totaling thirteen days. Seven chaplains completed the program. In June, San Francisco Theological Seminary instituted a program at Keesler leading to the Doctor of Ministry degree; the first ten-week session was completed during the last half of the calendar year. Ch. Peter C. Schroder, Jr., was installation chaplain; nineteen chaplains were assigned to the base.[10]

Chaplains and Chapel Managers

While there were other team-building conferences of a more limited nature prior to 1974, the Management for Ministry Seminar conducted by the SAC Chaplain's office at Offutt AFB during four days in November 1974 was a signal event. It was preceded by a special conference at Offutt from April 29 to May 2, 1974 during which fifty-five Protestant and Catholic chaplains gathered under the auspices of the Institute of Pastoral Studies of Loyola University for a seminar entitled "Updating the Chapel Program." Examining the processes of data collecting, group building, and goal setting, the chaplains gained new insights into the needs of their chapel congregations and new approaches to lay involvement.

The SAC Professional Division then took the next step, namely, a conference for chaplains and senior CMP in November 1974.

> Recognizing that both groups have had both training and experience in management concepts within the military, the basic idea behind the new seminar was to promote the management team relationship between officer and enlisted leadership in the day-to-day chapel organization,

the division noted. Fifty installation chaplains and senior CMP examined work characteristics, behavioral dynamics in management, and managerial design under professional leadership provided by university and graduate school of business resource personnel. The seminar received a very positive response. The Chief of Chaplains demonstrated his interest in developments by sending the

Chief of the Professional Division, Ch. Richard D. Miller, as a representative.[11]

Several years later, no doubt in part as a result of the transfer of Ch. John J. McGowan and others from the SAC Professional Division to its counterpart in PACAF, the first senior chaplain/senior CMP conference was held in PACAF. It met at John Hay AB, Philippines, October 17-21, 1976, under the theme "Uphold Each Other." Deputy Chief of Chaplains Richard Carr joined Command Chaplain Thomas M. Campbell, Jr., twenty-three chaplains, and thirteen CMP in pursuing two major objectives: to experience a methodology of planning so that chapel activities would meet the needs of base personnel, and to make a wide-ranging assessment of chapel programs. A Reserve chaplain, Dr. Henry W. Gaylord, Jr., was the resource leader. After the conference Chaplain Campbell wrote that "our direction will be team development with self-evaluation interwoven." Prior to the conference each base was asked to prepare a base information book that was shared during the workshops.[12]

The Executive of the USAFE Command Chaplain, CMSgt. Charles E. McKee, presented a series of pertinent questions on chaplain/CMP interrelations at the Career Development Institute at Ramstein AB in 1977. His questions provided a broad framework within which to evaluate the chaplain/CMP team concept. He proposed four major divisions:

> *Pastoral:* Are you both a supervisor and a pastor to your chapel managers? Does your pastoral care extend only into the community, or does it include all the personnel of the chapel—chaplains, chapel managers and laity?
>
> *Communications:* Do you honestly and openly discuss the section management process with your chapel managers? Are management improvement suggestions adopted?
>
> *Working Relations:* When was the last time you did something extra to improve relationships between chaplain and chapel manager?
>
> *Inclusion in Operations:* Are chapel managers included in section meetings?

Chief McKee also encouraged chaplains in attendance to sponsor informal gatherings of all section personnel when interruptions would not intercept the flow of concrete suggestions for the betterment of the entire program. "In such brainstorming sessions, judgment and rank are suspended."[13]

In 1977 chapel managers were alerted that Leadership Management Development Teams from Air University, Maxwell AFB, were seeking data on the relationship between chaplains and chapel managers during their visits to selected bases. While the office of the Chief of Chaplains had not requested this ongoing form of evaluation, there was little doubt that most of these relationships were healthy.[14]

The Development Team would have found a highly integrated chaplain/CMP team ministry at Elmendorf AFB, had it visited in 1977. Installation Chaplain George H. Bause, Jr., headed the group. While each member of the chapel staff was assigned a "key role" and "base" or "other" responsibilities, chaplains and CMP interfaced their work in an integrated team ministry. Chaplain Bause and his team created a year's set of "stewardship strategies," and through a management-by-objectives process previously approved by the chapel staff, members were assigned as monitors or project persons for specific objectives.[15]

Chaplains, Chapel Managers, and Lay Leaders

Historically speaking, the next step in the emergence of teamwork from below was the addition of pivotal lay leaders to the teams composed of chaplains and CMP. Leaders of such chapel organizations as the Protestant Women of the Chapel, Catholic Men of the Chapel, and other organizations such as choirs and youth groups provided a ready pool of leaders. But parish councils, which in many cases incorporated these and other lay leaders into a unified council, provided a more accessible group of lay leaders for inclusion in the full team of the base chapel program. In any case, lay leaders were not included in team ministries in any practical way or on any widespread scale until parish councils began to function more uniformly in Air Force chapels (IX).

The first concerted effort to integrate lay leaders in team building was made by the SAC Chaplain's office. At first this was a slow and often disheartening process. The SAC Professional Division summarized its perceptions of the problem early in 1976 in this paragraph:

The Professional Team Visits (between Janu-

> ary 1975 and June 1976 to 26 SAC bases) discovered that a real team sharing ministry is not a reality on many bases. Many installation chaplains profess the presence of teamwork, while their chaplains speak of its absence. In such instances it was evident that there was no process of growth or self-evaluation taking place.[16]

In response, the Professional Division arranged a pilot team-building workshop for the chapel personnel of Offutt AFB, on September 14-16, 1976, using civilian program facilitators. Ch. George M. Rushe, CMSgt. Robert L. Hinshaw, and MSgt. John W. DuBay of the division attended the workshop so that they could serve as facilitators at subsequent workshops throughout the command. This workshop inaugurated the division's new program of team building and communication workshops for all SAC chapel teams, an ambitious plan to cover all bases in the command between September 1976 and June 1978. The next workshop ran from November 28 to December 1, 1976 at Malmstrom AFB, where Ch. Waldemar H. Nelson was installation chaplain. The plan was to have five sessions with chaplains and CMP, one session each with Protestant and Catholic lay leaders, and a consultation with Jewish lay leaders. The introductory letter to the installation chaplain indicated that these questions would be the focus: Is our communication effective? How does our team deal with problems that surface? What is our mission to the people at this base? How can we evaluate what we are doing currently? In what ways can we affirm each other, professionally and personally?[17]

Some six months later, in June 1977, the chief of SAC's Professional Division, Ch. Gerard M. Brennan, reviewed the findings of nine workshops that had been completed at Vandenberg, Fairchild, Plattsburgh, Pease, Barksdale, Whiteman, Grand Forks, Offutt and Malmstrom AFBs. The facilitators included Brennan, Chaplains Robert E. Bergeron and George M. Rushe, CMSgt. Hinshaw, SMSgt. James D. Anderson, and MSgt. DuBay. They found it advantageous to include the chapel secretary in the workshops because of her "key position as receptionist, information giver, appointment maker, etc." They also expanded the workshop from twelve to sixteen hours. Chaplain Brennan reported that while some teams showed great growth, others displayed more moderate change. He indicated that task-oriented teams sometimes accomplished many of their mission goals at the expense of the personhood of their members. On the other hand, "relationship-oriented teams that lack positive leadership can sometimes live in a 'country club' atmosphere that loses its urgency of mission." The workshops showed that where programs were weak and leadership ineffective, lay people usually defended their chaplains despite their frustrations. In addition, lay persons and chaplains seemed to perceive priorities in ministry in nearly identical terms; lay people gave low priority to chaplains' making home visitation, feeling that the laity should participate in such visits; lay persons gave high priority to chaplains' visiting work areas and to the chaplains' continuing education. While welcoming the Parent Effectiveness Training and Transactional Analysis programs provided by their chaplains, the laity "put a much higher priority on the role of the chaplain as a spiritual enabler and in his teaching role in the areas of scripture and theology." In its effort to assist local team development, the SAC Professional Division maintained a large resource library that included files on parish council structure and design, on team-building exercises and instruments, and on management effectiveness.[18] The personnel from the command chaplain's office who served as facilitators had eight goals for the workshops:

1. Develop better understanding of each person's role
2. Improve understanding of the chapel team's character
3. Improve communications between all members of the staff
4. Develop effective methods of working through problems
5. Improve ability to use conflict in a positive sense
6. Reduce competition between individuals and groups
7. Increase the chapel staff's ability to work with chapel organizations
8. Promote a sense of interdependence between the chapel staff and lay leaders[19]

The report on team-building workshops during the last half of CY 1977 was written by Ch. Paul F. McDonald, who assumed the position of Chief of SAC's Professional Division in July of that year. Command Chaplain Edmund A. Puseman requested a team-building workshop for his staff in August, and it was followed by nine other workshops throughout the command. The facilitators observed that lay leaders and chapel managers seemed to want increased inter-communication in areas of mutual concern such as financial management, securing facilities, maintenance of chapel equipment and supplies, and clarification of roles and responsibilities. CMP also showed a willingness to be more deeply involved in professional program support and in the decision-making process that occurred between chaplains and lay leaders.

Changes were made in the workshop format. Whenever possible, the session with lay leaders became Session I rather than III. Lay leaders were briefed on the single manager concept in the chapel management field in order to clarify the responsibilities of the CMP. In addition, lay leaders were invited to the wrap-up or feedback session on the final day to provide further input and participation. Chaplain McDonald noted that a second workshop had been scheduled for Offutt AFB, since most of the personnel had arrived subsequent to the first workshop.[20]

The Professional Division completed its eighteen-month series of twenty-four team-building and communication workshops by March 1978, visiting all units except Andersen AB and Loring AFB. Participants included 120 chaplains, 113 CMP, 12 secretaries, 234 Protestant lay leaders, and 247 Catholic lay leaders. Surveys taken at the bases indicated that approximately 50 percent of the respondents found that the workshop team-building experience had "minimal lasting results," while slightly fewer said that it had "significant positive lasting results." The percentages were roughly similar regarding the workshop communications experience, but the overwhelming number of respondents favored repeating the workshops. The SAC team visited Dyess AFB early in 1978, and Installation Chaplain Edward E. Shoupe indicated important results. The historical report noted:

> Effort is being made to greater lay leadership involvement in the decision-making process relative to timing, content, and direction of religious program. . . . Special planning sessions and parish council meetings have been totally devoted toward this end. It is the feeling of this agency a new adventure in achieving religious goals is in process . . . which will ultimately provide a continuing constructive base upon which the successors of the present chaplains/chapel managers/lay leaders can continue to build. Significant progress has been noted relative to team-building and communication among the chapel staff, which has resulted in a more efficient and productive working environment. Regular monthly meetings of the chapel staff are conducted for the continuation of this objective.

At Beale AFB monthly team-building workshops were initiated by Installation Chaplain Charles J. Barnes, Jr., subsequent to the SAC team's visit, and it was reported that "a great deal is being accomplished . . . communication is improving daily."[21]

The PACAF Command Chaplain's office held the command's first joint installation chaplain/senior CMP conference in 1976. The Senior Chaplain Conference in 1977 (October 30 to November 3) was a rather novel event since all installation chaplains at major PACAF bases had recently transferred in, and there had also been a large turnover of other chaplains and CMP. The PACAF Professional Division engaged Dr. Ronald S. Larson of Minneapolis, Minnesota, as primary resource person to work with thirty senior chaplains in team-building workshops at the conference, preparatory to the inclusion of lay leaders. This was the beginning of a process designed to parallel the efforts in SAC.[22]

In 1976 the ATC Chaplain's office conducted workshops for chaplains and key lay leaders during the regular Professional Evaluation Visits. The workshops provided opportunity for personal and professional development, and offered assistance in setting up objectives for programs and in evaluating programs. One benefit of the sessions was that members of the Protestant, Catholic, and Jewish communities sat down together to assess their programs, delineate needs, and develop strategies to enrich their educational programs. Separate workshops were conducted by CMP from the command chaplain's office for their counter-

parts at each base; these workshops focused on technical proficiency and the personal development of CMP.[23]

In 1978 another command initiated an eighteen-month program to conduct chapel team-building seminars at each base. The TAC Professional Division concentrated on the same eight goals that SAC had delineated for its sessions. The ultimate goal was to enable the chapel staff and lay leaders to assess their strengths and to identify areas needing improvement. In the first several months of 1978, workshops were completed at George, Seymour Johnson, and Myrtle Beach AFBs. A report on the workshops indicated that

> chapel team morale is higher, there is greater mutual support, acceptance, and respect for all members. Open communications have been heightened, which has led to group/team decision making. The Lay Parish Councils have encouraged chapel management personnel to be more involved in professional program support. Each base has initiated self-help follow on sessions.

Chaplain Bobby C. Black, Ch. John Kenney, and SSgt. Larry Vinson led the seminars.[24]

The Professional Division of the ADCOM Chaplain's office conducted team-enrichment and communication workshops at nearly each ADCOM base between July 1978 and June 1979. Some other bases in other commands developed their own programs. At Wright-Patterson AFB, Reserve Chaplain Wesley E. Blaha conducted a workshop for all members of the division, including secretaries and religious education coordinators, during two days in September 1978. Communication channels were improved, and a number of problems regarding cooperation and communication were solved. Subsequently, weekly meetings were arranged between members of the chapel manager team and the senior Protestant and Catholic chaplains.

In their efforts to train chapel teams and to provide lay leadership training, Air Force commands were meeting a challenge enunciated by the new regulation on chapel ministry, the new inspection guide, and the Professional Division of the Chief of Chaplain's office. Early in 1977 *TIG Brief* summarized that challenge in these words:

> Training lay persons to function as coordinators of worship services and religious education activities is the responsibility of installation chaplains, but command chaplains can help. By sponsoring events for training chaplains in the techniques of parish leadership development, commands will enable installation chaplains to design and develop more meaningful lay leadership programs.[25]

Chaplain and Chapel Team Awards

When the decade opened three awards were being presented to three chaplains each year at the USAF Chaplain Conference in honor of the retired Chiefs of Chaplains. These awards were soon converted to team awards, and a fourth was added. But late in 1974 the chapel team awards program was cancelled.

The Charles I. Carpenter Award, which recognized the outstanding young chaplain of the year, was presented in 1970 to Ch. John E. Rasberry of Lowry AFB, and in 1971 to Ch. Philip E. Halstead of Laughlin AFB, Texas. The Terence P. Finnegan Award, recognizing outstanding ministry to single airmen, went to Ch. David Kirk of Cannon AFB in 1970, and to Ch. Vernon R. Black of McChord AFB in 1971. The Robert P. Taylor award, which identified superior performance as senior installation chaplain, went to Ch. Martin J. Caine of RAF Lakenheath, England, in 1970 and to Ch. Oscar L. Sylwester in 1971.[26] The Senior Chaplain Advisory Group selected the awardees from command nominees.

In 1971 the first chaplain team award was presented. This new award was announced at the USAF Chaplain Conference in the fall of 1970 as a way to recognize specific achievement in ministry during crises caused by separation, social unrest, and related problems. Chaplain sections with two or more assigned chaplains were eligible for consideration. The Edwin R. Chess Award was presented to the chaplain section of Seymour Johnson AFB, North Carolina, at the 1971 USAF Chaplain Conference.[27]

In March of 1972 the Air Force Chaplain Awards were changed from individual to chapel team awards—except for the Chess Award, which had been a team award from its inception in 1971. The awards for FY 1972 were made at the USAF Chaplain Conference at Wright-Patterson AFB in October. Teams from Keesler AFB (Carpenter Award, for outstanding ministry to young adults), Eglin AFB (Finnegan Award, for outstanding

The chapel teams from Arlington National Cemetery and Travis AFB, California, receive the Chess and Carpenter Awards at the USAF Chaplain Conference in 1974.

ministry in religious education), Sondrestrom AB, Greenland (Taylor Award, for fostering lay development), and Luke AFB, Arizona (Chess Award, for the highest pastoral concern for human needs), received recognition. The focus of each award was broadened somewhat to include team efforts.[28]

In a letter to all commands in the spring of 1973, Chief of Chaplains Roy M. Terry intensified his efforts to recognize the accomplishments of chapel teams. He indicated that "the Air Force Chapel Team Award program is an expanded program. Team submissions must include laypersons, chapel managers, and chaplain participants." This eliminated the possibility that an award would be presented to a chaplain team or chaplain/CMP team. Attachments to the letter describing the four awards in detail later became AFR 900-40, Chapel Team Awards, May 18, 1973 and February 15, 1974. The regulation provided that the Chief of Chaplains would designate a board of chaplains to review nominations and, with his concurrence, select chapel teams to receive the awards.[29]

In 1973 the chaplain team awards were made at the USAF Chaplain Conference. Recipients were as follows: Charles I. Carpenter Award to Sheppard AFB; Terence P. Finnegan Award to Loring AFB; Robert P. Taylor Award to Calumet AS, Michigan; and Edwin R. Chess Award to Ramstein AB. Honorable mentions, respectively, went to Ramstein AB, Eglin AFB, Andrews AFB, and Thule AB.[30]

In 1974 recipients and honorable mentions were the following: Carpenter Award, Travis AFB and Lackland AFB; Finnegan Award, Sheppard AFB, TX and Nellis AFB; Taylor Award, Air Force Academy Chapel Center and Kunsan AB; Chess Award, Arlington National Cemetery, Arlington, Virginia, and Thule AB, Greenland.[31]

Less than a month after these awards were presented the new Chief of Chaplains, Henry J. Meade, announced the cancellation of chaplain awards. The decision was made after consulting scores of chaplains attending the USAF Chaplain School, command chaplains, and others. Chaplain Meade wrote that

> the very considerable amount of time and energy required in the preparation and selection of award nominees seemed inappropriate in this day of dwindling chapel team personnel and increasing mission responsibilities. The sharp decrease in award nominations last year was undoubtedly a reflection of this crunch in personnel resources.

He urged command chaplains to seek "alternate, but informal and unprogrammed methods of commending outstanding chapel team programs and ministries," and indicated that other means would be found to honor the retired Chiefs of Chaplains, after whom the awards had been named. Undoubtedly the rather haphazard selection process was a factor involved in Chaplain Meade's decision to terminate the awards. The Command Chaplain of Air Reserve Personnel Center also announced that the Reserve Chaplain of the Year Award, presented to Ch. Dean H. Wolk in honor of retired Chief of Chaplains Roy M. Terry in 1974, had also been discontinued.[32]

Other Awards to Chaplains

While it is not possible to catalog the hundreds and perhaps thousands of awards received by individual chaplains during the Seventies, a sampling shows that a variety of agencies and organizations—military, governmental, religious, philanthropic, and private—recognized the contributions of individual chaplains to the team ministry of which they were a part.

A substantial number of chaplains received honors and decorations from the service whose uniform they wore. At the end of his twenty-nine year career, Chief of Chaplains Roy M. Terry was decorated by the Vice Chief of Staff, Gen. Richard H. Ellis, with the Distinguished Service Medal, the highest decoration awarded by the Air Force for non-combat duty. Ch. Richard D. Miller was awarded the Legion of Merit (First Oak Leaf Cluster) by Chief of Chaplains Henry J. Meade in 1977. The citation stated that Chaplain Miller "distinguished himself by exceptionally meritorious conduct in the performance of outstanding services to the United States as Chief, Professional Division, Office of the Chief of Chaplains, USAF, from 10 July 1973 to 10 August 1976." Legion of Merit decorations also went to Victor H. Schroeder, ADCOM Chaplain, upon his retirement in 1976; to Ch. Simon H. Scott, Jr., in 1976 for his exceptionally meritorious service as Chief, Professional and Plans Division, and Command Chaplain, USAFE, 1972-76; to Ch. Hans E. Sandrock in

1976 for his outstanding service as Command Chaplain, ARPC, 1974-76; to Ch. Oscar L. Sylwester at Wilford Hall USAF Medical Center, Lackland AFB, in 1977; and to Ch. Henry C. Wolk when he retired in 1977 at Beale AFB, after thirty-four years of service. This is merely a sampling of the Legion of Merit decorations received by chaplains.[33]

Ch. Michael Margitich, Wing Chaplain at Hickam AFB, received the Joint Services Meritorious Service Medal in 1976 in recognition of his involvement in Operations Babylift and Newlife. Ch. William A. Boardman of the ADCOM Chaplain's office received the Joint Services Commendation Medal upon his retirement in 1975. In 1976 Ch. Robert E. Bergeron was awarded the Meritorious Service Medal in recognition of his outstanding services as Chief of Personnel for the PACAF Command Chaplain's office. When he retired from his position as installation chaplain at RAF Upper Heyford, England, Ch. Calvin C. Cooper received the First Oak Leaf Cluster for the Meritorious Service Medal already awarded him. Among the many other awards and decorations in Chaplain Cooper's possession were the Legion of Merit, the Bronze Star, the Air Force Commendation Medal (with Oak Leaf Cluster), the American Campaign Medal, the American Defense Forces Reserve Medal, the Longevity Service Ribbon, the National Defense Service Medal, the Vietnam Service Medal, the World War II Victory Medal, the Republic of Vietnam Gallantry Cross, and the Republic of Vietnam Campaign Medal. In 1976, Ch. Lorraine K. Potter received a Meritorious Service Certificate from the base commander at Osan AB for her work with the Social Actions office and her contributions to human relations classes. Reserve Chaplain Lawrence H. Roller received the Air Force Commendation Medal in 1975 for his outstanding support of the refugee program at Wake Island. These chaplains figuratively represent the many chaplains who received innumerable military awards and decorations during the Seventies.[34]

Other civilian and military groups also recognized chaplains and their work. For cooperative work with Vietnamese people, humanitarian and civil actions projects, and aid to refugees and orphans and local missions, the Vietnamese Honor Medal First Class was awarded in FY 1972 to Chaplains Joseph J. Smith, Harry E. Houseman, Jerome A. Frister, John V. Bieberbach, and Thomas F. Keane. The Reserve Officers Association named Ch. Edward R. Lawler, Chief Chaplain Inspector, as the Armed Forces Chaplain of the Year in 1974. In 1977 this organization presented its Chaplain of the Year Award to all USAF Chapel Teams since they had

> provided noteworthy service to God and Country in responding to human needs by providing caring spiritual ministries, compassionate counseling and guidance, comprehensive programs for enriching marriage and family life, competent leadership and instruction.

Together with the Chiefs of the Army and Navy, Chief of Chaplains Terry received the Upper Room Cication in 1973 "in recognition of his own devotion and leadership, and of the worldwide ministries of all chaplains." B'nai B'rith's rotating "Four Chaplains Award" was presented to Ch. Nathan M. Landman in 1974; in 1977 it went to Ch. Raphael E. Drone of the Air Force Chaplain School "for distinguished service in the field of interfaith relations."[35] In 1980 Ch. Simon H. Scott, Jr., was presented the Distinguished Alumnus Award by his *alma mater*, McCormick Theological Seminary, Chicago, Illinois.

In 1974 Ch. John P. Thomas, installation chaplain at Lowry AFB, received the 1974 Mercury Award as the most effective religious communicator of the year from the Denver Inter-Faith Communications Center of Regis College. Chaplain Thomas often moderated a Sunday morning TV panel show, and also conducted telephone talk shows on a popular radio station. Down in Texas, Ch. Wesley Buck, Center Chaplain at Lackland AFB, was awarded the Distinguished Churchman Award by the San Antonio City Council and the San Antonio Council of Churches in 1973; this was the first time that a military chaplain received the award, which marked Chaplain Buck's outstanding service and contribution to the ecumenical movement. Ch. Henry A. Nordstrand received the same honor in San Antonio early in 1976. In California the Victor Valley National Association for the Advancement of Colored People (NAACP) presented its Good Samaritan Award in 1975 to Ch. Wayne L. Taylor of George AFB in recogni-

tion of his assistance to Black communities on and off the base. He was instrumental in starting a Gospel Service on base and organizing a Gospel Choir. Ch. John D. Ward received the honor in 1977. In 1978 Ch. Danny R. Thompson of Ellsworth AFB was one of four officers nominated by SAC to compete at Air Force level in the Jaycee's search for America's ten outstanding young men.[36]

For his part in creating a "bent pen" that reminded students at Lowry AFB of the Protestant Contemporary Worship Service schedule, Ch. James DeMott received the coveted Golden Pyramid Award from the Speciality Advertising Association in 1977. A number of chaplains received awards from the Freedom Foundation at Valley Forge, Pennsylvania, including Chaplains Donald J. Harlin and Joel R. Smith. In 1974 the National Headquarters Chaplain's Office of the Civil Air Patrol received a Foundation Honor Certificate Award for its Moral Leadership Manual entitled "Values for Living."[37]

The chaplains at Naha AB received a rather unique award in 1976 when their congregations set aside a special Pastor Appreciation Day. TSgt. Henry A. Emginger and a committee of ten prepared the surprise service for Chaplains Harland R. Getts, Phillip E. Halstead, and Walter H. Quandt. The chaplains' favorite hymns ("Amazing Grace," "Alive in Christ," and "What a Friend") were sung, and the congregations read a "Tribute to Our Pastors."[38]

Awards to Chapel Managers

Countless chapel managers received awards that recognized their contributions to chapel team ministry at bases all around the world. It is not possible to list the many recipients of squadron/base awards, Airmen/NCO of the Year, Air Force Commendation Medals, Air Force Meritorious Service Medals, and other honors. But a sampling of these awards and honors points to the chapel managers' many contributions to team ministry.

Early in the Seventies the National Association of Church Business Administrators, a professional association formed in 1957, offered membership eligibility to chaplain service supervisors and superintendents. This action gave long-deserved recognition to the skills, knowledge, and outstanding professionalism of chaplain services personnel, as they were then called. At about the same time, Chapel Manager Team Awards were being devised by the Senior Chapel Manager Advisory Group. By 1970 the SAC Chaplain's office had established the first annual award for chapel management teams. It was named the Bennett-Roberts Trophy in honor of Ch. John S. Bennett and Chief Warrant Officer (CWO) Lyle W. Roberts, who established the first formal Chapel Management School. PACAF instituted an award and recognition system for chapel managers by June of 1972. In that same year the CMP team at Pease AFB received SAC's Bennett-Roberts Trophy. In 1975 MSgt. John J. Gorman was the NCOIC of the winning SAC team at Kicheloe AFB. In 1976 the award went to the team at F. E. Warren AFB, consisting of TSgt. Allen C. Johnson, SrA. Philip S. Pendergrass, A1C Carl J. Weatherburn, and A1C Linda J. Walther.[39]

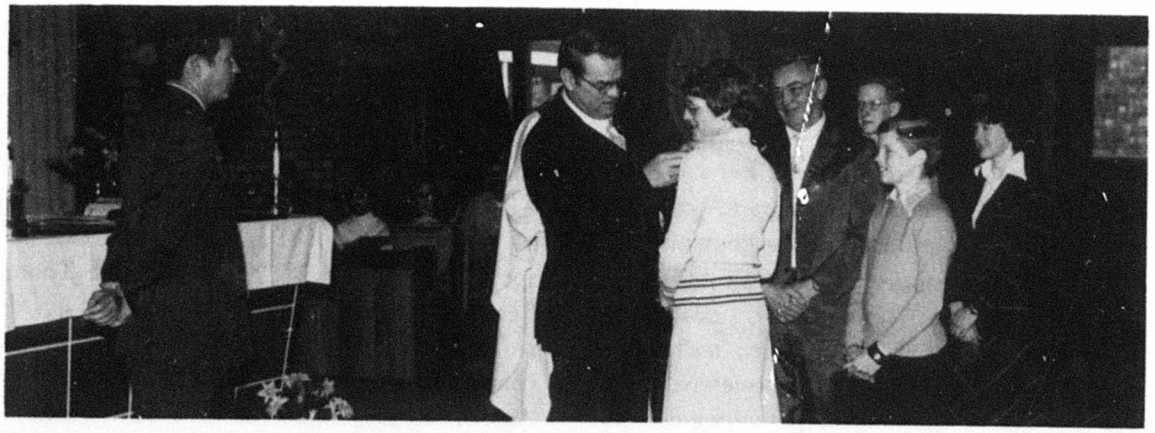
In 1977 the Chief of Chaplain's office announced that it would give special recognition to retiring CMP in the form of USAF Chaplain Service Momentos. This honor was not available for CMSgt. Lehman F. Cheshire, who retired in 1973 and died in 1976. But Chief Cheshire was honored posthumously on November 18, 1976 at Bolling AFB, D.C., when Cheshire Hall (Building 3623), a dormitory, was formally dedicated to his memory. The dedication program noted that "his entire life, career, and purpose was to bring happiness to others." When he retired as Executive, Command Chaplain, Headquarters Command, Chief Cheshire received the Meritorious Service Medal. He also held two Air Force Commendation Medals.[40]

Other chapel managers also were recognized for outstanding service. In 1976 SMSgt. Robert R. Monroe of Wright-Patterson AFB received the Meritorious Service Medal from Chief of Chaplains Henry J. Meade. In 1977 Gary Laver of Minot AFB was selected for below-the-zone promotion to Senior Airman; he represented the base at a special breakfast with The Honorable Thomas Reed, Secretary of the Air Force, and was awarded an ROTC scholarship. Symbolizing a number of chapel managers who received the award of Airman of the Year was A1C Larry Stout of Chanute AFB in 1977. MSgt. Willie F. Hamilton was selected as base NCO of the Year in 1977 at

MSgt. William F. Dippery receives the Meritorious Service Medal from Chief of Chaplains Roy M. Terry at Headquarters USAFE, 1971.

Ch. Newton V. Cole is awarded the Airman's Medal at Yokota AB, Japan, for resolving a dangerous incident at Homestead AFB, Florida, in 1979.

The Cooke Award goes to Mrs. Louis Pribulick and Mrs. Derrel Yates at Gunter AFS, Alabama, with Ch. Timothy K. Ryan (right) and Lt. Gen. Raymond Furlong in attendance.



The Terence Cardinal Cooke Award is presented to Lt. Col. and Mrs. Richard LaCasse at RAF Alconbury, England.

Ch. Calvin C. Cooper (center) receives the Certificate of Retirement at RAF Upper Heyford, England, in 1977.

Ch. Theodore M. Tang (left) receives the Meritorious Service Medal upon retirement in 1976 at Holloman AFB, New Mexico.

McConnell AFB, and then won the honor of Top NCO of Eighth Air Force. TSgt. James Johnson was named 380th Bomb Wing NCO of the Month in July 1977 at Plattsburgh AFB. SSgt. Joseph F. Gasper of San Vito AS was nominated as the Cost Center Manager of the Year for FY 1976 and the following quarter. TSgt. Marcello Rodriguez of Berlin's Templehof Chapel was honored in 1975 by Brig. Gen. R. Dean Tice, U.S. Army, Berlin Community Commander, for his distinguished contributions to the Berlin American community. In 1977 Chief of Chaplains Meade presented a special Chaplain Service Award to SSgt. John C. McClay for his outstanding service as Chief, Support Activities, Arlington National Cemetery, from 1973 to 1977. And in 1978 Norman Reeve of Rickenbacker AFB was recognized as the Outstanding Serviceperson of the Year for Columbus, Ohio.[41]

Awards to Lay Persons

Books often begin with a dedication page that refers to an individual, but few periodicals foliow this practice. One exception was the first issue of *The Protestant Chapel Key,* published in December 1977 at Randolph AFB. The editors dedicated the first issue of the new publication to a woman "whose heart and dedication have been an integral part of the chapel program since 1948." She was Mary E. Neal, who graced the Randolph scene with service and compassion for thirty years as teacher, youth leader, Sunday school superintendent, and religious education director. She was also active in Protestant Women of the Chapel, parish council activities, and a number of other areas. The dedication page closed with these simple words: "To Mary E. Neal—the candle of Randolph—our deepest appreciation and gratitude for her past, present, and continued service towards the furtherance of the Chapel Program at Randolph AFB."[42]

Testimonial of Service Certificates were awarded to a number of lay persons during the decade. For example, Chief of Chaplains Meade and AAC Chaplain Frances H. Gallen signed these awards in Alaska in 1977: to Catholic Lay Representative MSgt. Eldred Caillouet III of Tin City AFS; to Protestant Lay Representative SSgt. Joseph Bono of Kotzebue AFS; and to Protestant Lay Representative Sgt. Galen A. Presley of Camp Lisburne AFS.[43]

Ch. John J. Castellani presented the Terence Cardinal Cooke Medal and the St. Pius X Medal to Mrs. John D. Scott and Mrs. Vincent Byrne, respectively, at Scott AFB in 1974. These ecclesiastical awards recognized outstanding contributions to the Catholic military community in the areas of religious education, women's groups, liturgy, and humanitarian activities. Cardinal Cooke's staff selected the persons honored by the medal. Another recipient of this medal was CMSgt. Thomas Byrne of Soesterberg AB, Netherlands; his citation in 1975 indicated that he "served on four parish councils as a member and president, eucharistic minister at four air bases, and Catholic fund council member and chairman at six installations during the past twenty years in the Air Force." In 1975, Lt. Gen. Edmond F. O'Connor received the Cardinal Cooke Award at Wright-Patterson AFB after serving actively in parish activities for over thirty years, including his work as a eucharistic minister.[44]

Several women selected as "Military Wife of the Year" were chosen in part because of involvement in chapel programs. Sharon Strawn, selected in 1976 at Peterson AFB, was the volunteer Sunday school coordinator. Ruth Mahl, who represented chaplain and church-related organizations in the contest at Lackland AFB in 1973, was picked in part because she was president of the Lackland Chapel Welfare Committee and was involved in a number of charitable projects.[45]

Parish appreciation dinners were held each year at most bases to extend appreciation to religious education workers, lectors, ushers, eucharistic ministers, and other parish lay leaders. The Catholic parish at Pope AFB, for example, invited fifty-two parishioners to its appreciation dinner in 1977. During the Protestant service at Bolling AFB on July 4, 1976, special recognition was given to five ushers—Herman J. Stone, John Beamon, Juan Cruz, pelbert Hass, and John Flores—who together had served more than ninety years during Protestant worship on the base.[46]

Ownership of chapel programs implies teams, and teams imply teamwork. That simple formula undergirded the move to train and equip chapel

teams in the Seventies so that they could implement the new decentralized philosophy of program planning and management enunciated in AFR 265-1 (1974). At various places and with varying intensity, enablers worked at making teamwork a reality on three levels: among chaplains, among chaplains and CMP, and among chaplains, CMP, and lay leaders. While the effort was not an unqualified success, it did achieve the basic goal of making persons more team-conscious, and facilitated team planning and team ministry. By the end of the decade, team ministry was more than a slogan or paper motto. In many places it was a reality, with persons from all three tiers involved.

Team awards, which replaced awards to individual chaplains, served their initial purpose of raising consciousness about chapel teams. Like the many other awards presented to chaplains, CMP, and lay persons, these team awards indicated the breadth and resourcefulness of chapel teams throughout the world.

Chapter IX

Parish Councils

One of the new directions toward which chapel communities moved in the Seventies was the widespread formation of parish or chapel councils. These councils were training grounds for lay leaders and, at the same time, planning boards to assess local needs and design a ministry to meet them. Parish or chapel councils linked the Chief of Chaplains' new programming policy, delineated clearly in the new governing regulation, to ministry as it was locally defined and implemented.

Parish councils in Air Force chapels had a number of antecedents in Jewish and Christian history. One was the long standing Jewish tradition of elders ruling the synagogue. Protestants could point to any number of precedents including presbyteries, Baptist congregational polity, local boards, ane others. In Roman Catholicism the strongest impulse toward lay involvement came from Vatican II. The Decree on the Laity urged the formation of parish councils, and in civilian churches some started to form in 1966. However, parish councils are not to be confused with the "little parish programs" that flourished here and there in the Air Force.[1]

The move toward chapel councils was not always an easy one on Air Force bases. A number of factors worked against their formation. In some cases chaplains had developed a clergy-centered approach to congregational programs: they determined programs and priorities, established schedules, performed recruiting and training functions. established budgets, and personally supervised most facets of the base program. One inevitable result was that the extent of the program was limited by the time, ability, interests, and enthusiasm of the assigned chaplains. Another impeding factor was the hostility between chaplains or lay persons of different traditions which sometimes kept cooperation at a low level. Then too, frequent transfers and assignments, the mentality that the "chaplain's program" had priority over any so-called "chapel program," and general inertia among chapel members kept parish councils from blossoming before the Seventies.

When the decade is viewed in total, one of the most important developments in the history of Air Force chaplains and the chapel communities was the widespread formation of parish councils. This most certainly was not a popular phenomenon in 1970. In a letter to the USAF Chaplain Board at Maxwell AFB in November of that year, Ch. Vernon J. Meerdink of Kincheloe AFB wrote that "we are investigating various types of Protestant Parish Councils—Organization, Goals, Purpose, etc.—for their possible use in our programming. Does your office have a listing of possible resources?" In an interoffice memorandum the Chief of the Chaplain Board, Ch. Richard D. Miller, asked a member of the board, Ch. James E. Townsend, to "please answer," adding that "we have had information on Parish Councils—Catholic only, maybe."[2]

The evidence suggests that 1974 was an important turning point for chapel councils. In that year the movement seemed to gain momentum. Another significant facet was that the movement apparently first established a foothold in Roman Catholic parishes and then became more popular in Protestant chapel communities. The data suggest that Catholic priests began implementing the Decree on the Laity, and this in turn suggested to Protestant and other chaplains that chapel councils could be an important addition to the community's life and ministry.[3]

Formation of Parish Councils

In his reply to the request for information on parish councils described above, Chaplain Townsend discussed the Protestant parish council that was functioning in 1970 at Wright-Patterson AFB. This was one of the earliest documented Protestant councils. Chaplain Townsend wrote that the council at Chapel 3 established the budget for its own program and was integrally linked with the Protestant fund council; the lay member of the fund council was a council member by virtue of his position on the fund council, and he presented and defended the financial needs of "his" congregation before the fund council. Summarizing the basic philosophy underlying the parish or chapel council, Chaplain Townsend wrote,

> The goal of a chapel council is to deepen the spiritual lives, commitment, and stewardship of a congregation through increased lay awareness and involvement. The complaint of civilian church leaders is often all too valid—our people get a free ride, with little required of them except their presence and limited program support. Establishment of a council says to our people, "If there is to be a program, you'll have to develop, organize, control and finance it. Our program is your program."

He indicated that the chapel council at Wright-Patterson had five committees: worship, education, outreach, fellowship, and administration. Each meeting opened with reports, recommendations, and brainstorming on programs and problems; and then the separate committees met to hammer out recommendations related to their areas. At another general meeting the reports were read, discussed, and voted upon. "In all of this the chaplain was an *adviser,* but *had no more voice than any other member.*" The council's membership was composed of elected and *ex officio* members. The elected head of every organization was an *ex officio* member, as were the choir leaders, organist, fund council member, Sunday school and weekday religious education superintendents, and senior usher. In addition, each chapel organization elected a member, and three members were elected at large from the congregation. The senior Protestant chaplain and the NCOIC were also *ex officio* members. The council was a working group of about twenty-five persons with a good mix of men, women, youth, enlisted, officers, and dependents, and an excellent cross-section of denominational backgrounds.[4]

There was command interest in the formation of parish councils in FY 1971. During a staff assistance visit to Lackland AFB, the ATC Chaplain's office recommended that "consideration should be given to establishing both Protestant and Catholic Parish Councils" for the military community on the base. In March 1971 it was reported in *Interchange* that Ch. Stuart E. Barstad had a Protestant council at Ramstein AB that was "structured to make it a real working tool," with committees functioning "not as a rubber stamp for chaplain decisions, but in the actual formation of programs, policies, emphases." A Catholic parish council was formed in the spring of that year at Little Rock AFB; it met for its first plenary session in September and created its own constitution and by-laws. In October 1971 Ch. William J. King noted that both Protestant and Catholic groups had parish councils functioning at Kadena AB, where he had been installation chaplain. In one instance a headquarters chaplain office sent mixed signals about councils to its bases. A pastoral letter from the Second Air Force Chaplain's office in 1971 stated, "We hope your NCOIC is invited to attend your councils. After all, he is usually the one who will end up putting the program together."[5]

Councils were formed for both Catholic and Protestant groups at Reese AFB in FY 1972. The Catholic council included an elected president; representatives from Catholic Christian Doctrine, lectors, ushers, Catholic Women of the Chapel, and Catholic Fund Council; as well as a student pilot representative, single airman representative, and a social chairman. The Protestant council included representatives from the Sunday school, Protestant Fund Council, the music director, the lay reader monitors, the chapel greeter monitors, Protestant Women of the Chapel, and the Protestant Men of the Chapel, as well as the head usher, the president of the Protestant Youth of the Chapel, a student pilot, and a single airman. Monthly meetings of the Protestant and Catholic parish councils occurred as early as the first months of 1972. Councils for Protestants and Catholics were functioning at RAF Chicksands, England, in July 1971; the Catholic council ar-

ranged for visiting priests to hear confessions and celebrate Mass while the parish was without an assigned priest in July and August.[6]

In the fall of 1972 *TIG Brief* encouraged the use of "laymen's groups set up for advising chaplains on matters of programming priorities and needs." The article added that some installations already had such groups functioning, and "installations without such established groups should make every attempt to provide a vehicle through which the *laymen may make a direct contribution* to the program objectives."[7]

In 1972-73 the Protestants at the Air Force Academy's Center Chapel relied on a council that met quarterly "to plan and coordinate programs, to provide ideas, insights, and evaluation for every part of the chapel program, and to keep the chaplains informed about the needs of the congregation and the community." The Catholic council was composed of twelve adults, a teenager, and the Catholic chaplains; it met monthly. Historical evidence shows that cadet councils were functioning by 1977; they probably originated earlier.[8] Both Catholics and Protestants organized parish councils at Robins AFB during FY 1973. A Catholic council met for the first time in May 1973 at Grand Forks AFB, North Dakota, as "a means for the parish priests and representatives of all the organizations in the parish to work together." Kunsan AB had its first Catholic council in July 1973, followed in September by a Protestant council; the Catholic council had "an open membership policy—any Catholic person who wishes to do so may join the council."[9]

In a letter to Ch. Richard A. Seiber in mid-1973, Chaplain Townsend of the USAF Chaplain Board offered these comments on the status of council formations:

> Many of our bases do not have parish councils. And many bases that do have parish councils use them only as rubber stamps to approve the programming and planning already done by the chaplain(s). How can we organize a parish so that representatives of the congregation(s) actually determine the direction and content of parish programs and activities? One small base in ATC has within its Catholic congregation a worship committee of 35 persons (and that's just one committee of its council). That committee helps prepare the liturgies used in the four Sunday masses. No two masses are alike on any Sunday.[10]

Fiscal year (July 1973—June 1974) and calendar year 1974 saw the appearance of the greatest number of new parish councils of any eighteen-month period up to that point. A Catholic council was functioning at McChord AFB in July 1973; a Catholic council held its first meeting with thirty in attendance at Vandenberg AFB in January 1974. A Protestant advisory council was formed at Homestead AFB in August 1974, the same month that the Protestant chapel board met for the first time and the Catholic parish council was organized at Minot AFB. At Luke AFB a steering committee was established in July 1974 to form a Catholic parish council, and the committee met weekly to draw up a constitution, create a nomination and election committee, and formulate a timetable for organization. At nearby Williams AFB the Protestant council instituted monthly meetings in the fall of 1974. Several thousand miles away at Udorn RTAFB, a Protestant advisory council held its first meeting on December 6. Athenai Airport in Greece had four councils functioning in FY 1974: Protestant, Catholic, Jewish, and Eastern Orthodox. The Catholic and Protestant councils were completely reorganized in September 1973.[11]

Not every attempt to form a parish council went smoothly. While the Protestant council at Thule AB functioned fairly effectively throughout FY 1974, Ch. Bernard Young's attempt to establish a Catholic parish council met with resistance; Ch. Bernardin P. Laghezza's efforts were no more successful until those members of the parish who strongly opposed the move left for other bases through regular reassignments. Before FY 1974 ended a strong council was established.[12]

Councils continued to be created as the years passed. Early in 1975 a Catholic council was formed at Lajes, Azores, and in May 1975, Lowry AFB initiated a Protestant chapel council. Other councils were "reactivated." This was the case at George AFB, where in September 1974 the Catholic council was resurrected after lying dormant for four months; a whole new beginning—including a new constitution—was made. A steering committee performed the same function for Protestants at Plattsburgh AFB in mid-1974.[13]

In the middle of 1975 Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB,

provided a summary statement on chapel councils to those attending the Planning Conference of the Chief of Chaplains' office. His observations were based on the IG team's visits to forty-five bases and sixteen sites—averaging four days at a base and two days on a site—during the past year. Chaplain Lawler reported,

> If chapel councils—combined or by faith group—are important for management of a religious program in today's world, Air Force chapel programs are doing fairly to very well at 60 percent of the places. The other 40 percent are either doing without or doing rather poorly. For some reason the Catholics were responding to the Parish Council concept more readily and more enthusiastically than Protestants.[14]

Sites were especially difficult places in which to organize parish councils, in part because of the infrequent visits of chaplains to these areas. But the need was apparent, and ADCOM's Chaplain and his staff sought to fill that need. In January 1976 the office reported with pleasure that recent visits to sites showed a "movement toward the establishment and development of lay chapel councils." In the last quarter of the year Ch. Larence R. Cusick, squadron site chaplain for the Duluth, Minnesota cell, reported that three sites had formed councils—Finland AFS, Baudette AFS, and Calumet AFS. In October 1977 the command chaplain's office conducted its annual Site Chaplain's Conference, at which ten site chaplains heard Cyndi Thero, Director of the Parish Councils Services of the Archdiocese of Denver, discuss workable concepts for building productive chapel councils.[15]

The Seventies witnessed the blossoming of the parish council movement, and chapel councils became effective forums in which chapel members voiced opinions and became involved in the decision-making process. A survey conducted by the Catholic parish council at McClellan AFB in 1976 showed overwhelming support for the council. More than 230 people responded affirmatively to the question, "Are you in favor of a parish council?", while only 29 said no. Some slippage was evident in the next question, in which 162 indicated that they read the council's minutes, while 94 said they did not. But the parish council was there to stay. The Department of Defense decision to reduce the number of inter-base assignments within the continental United States offered unexpected support to the council movement since it led to more personnel stability. Other volunteer programs also lent assistance. At Ellsworth AFB, for example, a volunteer "five-year in place" proposal was operative in 1977. An Air Force member volunteering to remain at a designated station was guaranteed a five-year assignment without a move, and 1,500 of the 4,500 "blue suiters" at Ellsworth opted for this program. For chapel communities, this offered the opportunity for careful training of lay leaders who could serve on important decision-making positions on parish councils.[16]

Membership and Structure

Some councils had elected, while others had appointed members. Still others had a mixture of elected and appointed members. In 1975 the Catholic parish at Zweibruecken AB, for example, elected five new members from nine candidates listed on the ballot. May elections in 1975 provided five new members for Lackland's Catholic council. What was apparently the first elected—as opposed to appointed—Eastern Orthodox parish council met for the first time in February 1975 at Sembach AB under the leadership of Ch. Gregory H. Pelesh. The record is somewhat clouded, but apparently in short order a council then had to be appointed (presumably to pick up dropped reins), and this new council was installed on December 6, 1975. The Orthodox council at Ramstein AB had been organized for three years in 1976 when a woman was elected as president for the first time. Differing modes of operation characterized the councils at Tyndall AFB in FY 1973. The Catholic and Jewish councils were composed of elected officers, while the Protestant council was made up of representative appointees. While the Catholic council's decisions were said to be "binding," the Protestant council was advisory in nature. In FY 1972 the Catholic council at Little Rock AFB had eleven *ex officio* members, an equal number of elected members, and two members selected by the Catholic chaplains.[17]

The Catholic parish council at McClellan AFB discovered a way to ensure that its members could be recognized by all the Catholic people attending a Mass or social function. Each council member

wore a badge when attending a parish function which included the organization's name, the individual's name, and the position on the parish council.[18]

The structure of various parish councils was as varied as the process that provided council members. Most councils—the Catholic more so than the Protestant—seemed to have constitutions. At Langley AFB the entire Catholic congregation approved the constitution by vote in December 1974. The Catholic parishioners of Hickam voted 59-14 to ratify the proposed council constitution late in 1976. This constitution provided for an elected representative from each of the "congregations" (or Mass services), as well as an additional representative for each fifty average attendees. Twelve representatives were elected on December 26.[19]

Some councils seemed to be too large for efficiency. The average attendance at the Protestant council meeting at Hill AFB between January 1976 and June 1977 was twenty-two. The Catholic parish council at Randolph AFB was indeed a "vast and growing body," as the report indicated. It had eighteen committees with a total membership, including committee membership, of sixty-one. The Protestant council at Randolph was organized in April 1973; it included six committees and ten group representatives. The monthly Catholic parish council meeting at Shaw AFB was a bit more manageable in size: it consisted of six council commissions (worship, liturgy and rites; religious education; funds; communications; ecumenism; extraordinary affairs), representatives from parish organizations and members-at-large. The Catholic parish council at K. I. Sawyer AFB had four commissions (worship, education, community out-reach, and financial) represented on its executive committee, which also included the council president, secretary, and chaplain advisors. The commissions included a variety of groups and parish functions, and each commission elected a chairman who sat on the executive committee. The executive committee elected its own chairman and met every other month, while commissions met monthly. Some councils continued to have a large membership without, apparently, using an executive committee. This was true of the council of "St. Thomas More Parish" at Griffiss AFB in June 1976; not counting the chaplains, it had thirty positions.[20]

Polls, Plans, and Decisions

Polling the membership sometimes provided a solid base for policy decisions. At McGuire AFB the Catholic parish council solicited suggestions by placing suggestion boxes in both chapels. Some ideas were immediately implemented, such as the inauguration of adult religious education with a weekly discussion group. The Protestant council at Scott AFB distributed an interest questionnaire at all services on two Sundays in May of 1977. Then, with the assistance of Ch. William S. Schuermann, the council held a planning retreat to evaluate the results and incorporate interests and suggestions into the program.[21]

The Catholic and Protestant councils at Misawa AB, Japan, together with the chapel staff, ran an analysis of the two programs to determine where new activities were needed. For Catholics the needs analysis resulted in a senior high youth group, children's Masses, adult home discussion groups, parish retreats, and Advent Reconciliation. New Protestant activities included a contemporary worship service on Sunday in the operations area chapel, a weekly Gospel Worship Service, a "children's chapel" each Sunday for elementary school children, a Married Airmen Sharing Together program for young marrieds, a junior youth group, a Gospel Choir, and a folk choir for high school youth. All were new activities.[22]

In the fall of 1977 the Catholic council at Lindsey AS, Germany, distributed a parish survey that was completed by about sixty-five percent of the nine hundred persons attending Mass on a given Sunday. The survey showed that respondents wanted a greater variety of Masses, more paraliturgies, training in parenting and marital relations, and a number of other activities. Council committees took up the suggestions and attempted to turn them into achievable goals.[23]

Both councils at Hill AFB held fall planning retreats in 1974, with twenty-five persons attending the Protestant council's meeting. The chaplains indicated that they wanted the councils to be more than a "rubber stamp" for their wishes, and apparently the councils took up the challenge to plan and decide with commitment. In its regular

meetings the Protestant council at Offutt AFB came to a consensus regarding the purpose of the Protestant chapel program in 1974: "To be the worshiping, teaching, serving, and witnessing community of those gathered together in Jesus Christ, continuously reflecting and sharing His love, and ministering to all those about us." The next task of the group was "to arrive at consensus regarding the needs of our community to which our program can and should respond." With the assistance of Ch. R. James Balint, the members of the Catholic parish council of Prince of Peace Parish at Columbus AFB signed their names to a series of goals created by the council and its subgroups, as well as the parish's mission statement. The carefully designed goals and action statements were aimed at making "our parish . . . a living sign of the kingdom of God." The goal-action brochure, with fifteen council signatures on the back, was distributed to all parishioners as a pledge of commitment and a solicitation for help.[24]

Polls and plans resulted in all kinds of decisions by parish councils. Some decisions were more momentous or more action-oriented than others. In 1972 the Protestant parish council at Lackland AFB invited the Director of Personnel to share specific problems in which he felt the chaplain could be of assistance. In turn, he challenged the council to seek solutions to seventeen problems. In this case the council's initial decision to "look" for problems that needed solution opened the way to many more decisions.[25]

The Catholic parish council at Bolling AFB decided in 1976 to spend two months studying the purpose or goal of the parish, concentrating in the three areas of community, liturgy, and education. As a result, the council established goals and priorities for the parish in three areas, including the formation of a social committee, liturgy committee, and education committee. The decision to set priorities gave the council and Ch. John P. McDonough a firm agenda for future action.[26]

Some decisions were relatively minor in nature, but major for those who were the beneficiaries. The chapel council (presumably ecumenical) at McChord AFB recorded a simple statement in its minutes in FY 1974: "There is need for a social outlet for young married couples." Three months later a descriptive sentence announced that "Couples Unlimited is going and growing—nice work, Kathy!" The Protestant council at Nakhon Phanom RTAFB completed several self-help projects that readied a "portacamp" building for classroom use; it also decided to sponsor monthly cookouts and luncheons, and a weekly ecumenical prayer breakfast. These occasions helped generate a great spirit of fellowship in the congregation at a place where loneliness was an omnipresent problem. In England, at RAF Chicksands, the Catholic council proposed the use of the Sign of Peace during Mass as a way to foster community in the parish. A year earlier, in 1972, the council voted to remove all reference to rank when names were printed in the bulletin. The Protestant council at Rickenbacker AFB approved a Marriage and Family Life Series for the chapel family for November 1976, and also gave a unanimous recommendation for the hiring of a director for the adult and youth choirs. The Catholic council at March AFB, California held an annual parish meeting/open forum during which parishioners directed inquiries and suggestions to council and committee members.[27]

The Protestant council at Griffiss AFB apparently made some far-reaching changes in the Protestant program in 1974. Since "it was evident that the old traditional structures of chapel adult programs, particularly the PWOC (Protestant Women of the Chapel) and PMOC (Protestant Men of the Chapel), had run their course with our laity losing interest in them because they were not need-fulfilling," the council selected an *ad hoc* committee to recommend new directions and new organizations. This committee solicited responses after the 11:15 a.m. Protestant service and engaged in many meetings; finally a new structure of function groups, task forces, and committees emerged. Among the new groups were the Home Visitation Task Force (an ecumenical group of women), Community Services Task Force (which visited a home for the mentally retarded), an ecumenical Banner Committee, a Music Committee, the Ushers Task Force, and an Altar Committee. At Hickam AFB the Catholic parish council decided in July 1975 to organize a Parish Renewal Mission in 1976. In February the mission provided an intense experience for twenty-eight parish

leaders and opened new vistas for 200 children and nearly 750 teenagers and adults.[28]

The Protestant council at Scott AFB decided that during months in which there were five Sundays, the fifth would be used for a special service or function that would unite the three Protestant congregations in a special program or innovative worship service. In July 1977 this meant an open air service in the area adjoining the chapel, followed by a congregational picnic.[29]

Interfacing with Chaplains and Fund Councils

Setting policy seemed to be relatively easy for some councils. The real challenge was to get the policy implemented, and that usually entailed money. That was why the relationship between the parish council and the fund council was important, even though sometimes it failed to materialize. No less important was the relationship between the council and the chaplain or chaplains of the respective faith group.

When Ch. Joseph A. LaPlante helped create the new parish council at Sembach AB in FY 1971, he structured the council so that all members were nominated and elected by the parish to serve a year's term. The chaplain was a non-voting member of the council with no veto power over decisions. Quite a different philosophy was operative in the constitution of the Catholic parish council at Langley AFB late in 1974. Article X provided that

> any and all actions of the council must be submitted for approval by the Senior Catholic Chaplain. He, in turn, shall have veto power over any action of the council which might be in his judgement against the common good of the parish, the Diocese, the Church, or the United States Air Force.

The next section provided that if the Lay Advisory Board should once again pass the recommendation by a two-thirds vote, it would again be presented to the pastor. His second rejection of the recommendation would implement a procedure in which he and a representative of the council would present the recommendation to the Ordinary or a person designated by the Ordinary.[30]

The revitalization of the Catholic parish council at Eielson AB, Alaska, in FY 1973 apparently depended on its becoming something more than a rubber stamp for the chaplains. This paragraph tells the story well:

> For several years there was a parish council that dutifully met the second Tuesday of each month to ratify the projects the chaplains felt to be worthwhile. This was all changed when a select committee headed by a chaplain met and decided it was time to change the traditional Parish Council to be a more responsive, working group. They identified objectives and goals, made plans and thoroughly evaluated the past. At first, it appeared as if a "Pandora's Box" had been opened. The laity demanded and received a voice in the affairs of the chapel. Confronted with this call to commitment and service, they literally tore things up. They reviewed, interpreted, and evaluated the experience and activities of the past in order to chart a more desirable course. Out of the evaluation emerged a strong and vigorous program.

Allowing for the kind of hyperbolic language that might be found in a document such as this, the evidence still suggests that the council's relationship with the chaplain played an important role in determining its relative vitality.[31]

The interfacing of parish and fund councils was not a foregone conclusion inasmuch as fund council members were appointed to membership by orders of the commander, while parish councils were never staffed by commanders. In order to arrange a liaison, some parish councils included members of the fund council. This also enabled fund council members to present the parish council with realistic budget figures on receipts and expenditures, while at the same time alerting the parish council to the need for proper stewardship of funds, both in terms of income and expenditure. Not all parish councils included members of a fund council, although it clearly seemed advisable. Among the many parish councils that did have fund council members were the Catholic council at Tachikawa AB, Japan, which included two fund council members in FY 1974, and the Catholic council at Kadena AB, which included fund council member Nick Gaspar in 1976.[32]

Variations: Ecumenical and Mini-Councils

An important variation in council structure was found on some bases: the interfacing of Protestant,

Catholic, and sometimes Jewish representatives in a single ecumenical chapel council.

Late in 1975 a Chapel Lay Advisory Council met regularly at Sondrestrom AB, Greenland, to plan activities for Catholic and Protestant faith traditions and to arrange ecumenical activities. A less integrated ecumenical council met in July 1972 at Eglin AFB when the Catholic, Jewish, and Protestant parish councils held a joint planning meeting; the event permitted members to meet other council members and to learn about the total Eglin chapel program. In 1975 it was reported that members of the Protestant and Catholic parish councils at Grissom AFB attended each other's meetings to coordinate plans. That same year the chaplain section at Chanute AFB organized a Chapel Advisory Council, consisting of representatives from the Protestant, Catholic, and Jewish councils, that met the second month of each quarter to plan a full chapel program. A joint Protestant/Catholic council, composed of representatives from each of the councils, was functioning at RAF Welford, England in 1976. An ecumenical council was organized at Bergstrom AFB in the middle of 1975; it functioned until early in 1977. In 1975 Ch. Robert S. Leeds organized an ecumenical parish council at Diyarbakir, Turkey, to assist chapel planning and site life.[33]

Under the leadership of Ch. David L. Valen the chaplains at Chanute AFB began to organize "mini-parish councils" late in 1976 and in 1977. The experiment was designed to provide a parish council for each of the major Protestant chapel congregations, namely, those people who regularly worshiped together at a set time each Sunday at different chapels throughout the base. Each "mini" council was composed of volunteers from the worshiping congregation who were active in the chapel program. The people were recognized at a dedication service at the beginning of their six-month commitment to serve on the "mini" council. The experiment produced a number of new activities, including a chapel greeters' program, an acolyte program, a newcomers' visitation program, a fellowship program, chancel drama, and self-help building projects.[34]

During the Seventies the emergence of parish councils was a corollary of the shift in emphasis that transformed "chaplain program" into "chapel program." It was one of the new directions toward which chapel communities pushed as they assumed ownership of parish programs and plans on the local level. Parish councils allowed the discussion of "needs assessment" and "meeting local needs" to become more than a slogan. Chapel participants were more than spectators or "paying attendees."

Membership and structure of parish councils was determined at the local level. Once operative, most councils solicited suggestions and input from the local faith community, sometimes using polls and other opinion-gathering devices in the process. They set plans and made decisions in many areas. They arrived at a *modus operandi* with the assigned chaplains and, in many cases, arranged for direct communication with the fund councils that controlled the non-appropriated funds gathered during worship services.

Parish councils can be viewed as evidence that the World War II or war-era chaplaincy had ended. The older, traditional description of the chaplaincy presupposed ministry only to troops and crisis ministry, not ministry to personnel as well as dependents. By the Seventies the Air Force had the largest dependent population of the services, and for at least fifteen years the Air Force chaplaincy had taken dependents into account in defining ministry. Parish councils were the next logical step in recognizing the existence of a ministry to dependents as well as to service persons.

As the decade closed, many chapel communities seemed to have a new vitality that owed its genesis in part to the parish councils on bases and sites throughout the Air Force. Chapel faith communities represented on each Air Force base had responsive instruments to address local needs and provide a meaningful ministry. The day of the "canned" program, enunciated from on high and channeled to recipients in the "chaplain program," was past. The Seventies was a decade for channeling and consolidating some of the energies of the Sixties; in Air Force chapel communities that implied the nurturing of parish councils.

Recreation at the Christian Encounter Conference, Mo-Ranch, Texas, 1974.

Chapter X

The Emergence of Lay Leadership Training

It would be a misstatement to say that lay leadership training emerged for the first time in the Seventies. As long as chaplains have worked with Air Force personnel and their dependents, various kinds of lay leadership training have been present. But there is little question that the Seventies marked the first time that this facet of chapel life received an unmistakable emphasis.

The decision to strengthen the leadership skills of lay persons focused first on how to use the Spiritual Life Conferences—later called Christian Encounter Conferences—for this purpose. When Air Force policy eliminated the use of permissive TDY to attend such conferences in 1975, cluster training of lay persons emerged at base and command levels to partially fill the vacuum. One significant development was the broadening of lay leadership training endeavors to include Roman Catholic as well as Protestant lay persons. A related matter was the considerable effort exerted to assist Jewish lay leaders in developing their leadership skills.

The earnest desire of many lay people to function as leaders in chapel programs was clearly expressed in a letter to the Chief of Chaplains by a ROTC cadet in 1971. As he contemplated a career in the Air Force, Cadet David J. Mirkovich wrote,

> I am a Catholic and am wondering how I can minister to Christ in the Air Force. How can I employ skills, my knowledge, in short, myself, to serve Him? What programs does the Air Force have that can fit my needs? How is the officer/layman able to serve Christ, through his church, in the Air Force: What is his role? Does he play an active role in his Christian community? . . . With the advent of Vatican II, the Catholic church has sought to decentralize authority and to some degree responsibility into the hands of laymen. How can a layman of decided Christian commitment work for the church or in a church-related agency in his Air Force community?

The cadet received a full reply from Ch. Paul F. McDonald, a member of the USAF Chaplain Board, who described the kinds of initiatives open to lay persons in chapel programs throughout the world.[1]

Spiritual Life Conferences

Spiritual Life Conferences for Protestant personnel began on a regional basis in the Air Force in 1954. By 1967 nearly 4,000 people attended the five conferences that were held, and in 1969 the number of sites was increased to seven, while attendance jumped to 5,300.[2] The Spiritual Life Conferences in 1971 received the imprint of the new Chief of Chaplains, Roy M. Terry.

1970

In 1970 Spiritual Life Conferences (SLCs) for Air Force personnel and their dependents provided the first opportunity for small group activity under the general theme, "Lay Life and Witness." Nine conferences were scheduled during the summer of 1970 at California Lutheran College, Thousand Oaks, California; Young Men's Christian Association (YMCA) Conference Grounds, Estes Park, Colorado; Olympic Village, Squaw Valley, California; Ouachita Baptist University, Arkadelphia, Arkansas; Free Methodist Conference Grounds, Warm Beach, Washington; YMCA Conference Grounds, Silver Bay, New York; Mo-Ranch, Hunt, Texas; St. Olaf College, Northfield, Minnesota; and Southern Baptist Conference Grounds, Ridgecrest, North Carolina. The office of the

Chief of Chaplains conducted a SLC planning conference in January for the chaplains who had been appointed as project officers. Nearly four thousand persons attended the nine conferences.[3]

The conference at St. Olaf College stressed involvement and relevancy for the young people who enrolled. They visited Minneapolis for on-the-scene briefings and involvement with concerns of the inner city church, including the problems of race, economics, poverty, and drugs. Ch. Adlai C. Holler, Jr., the command director for the Silver Bay Conference, encouraged each base to appoint a lay leader to attend the conference and to serve as co-discussion leader with the chaplains. At the conference pre-planning meeting the director indicated that in this way "lay leaders would be getting experience and training for use in their local base program and community after the conference." The emphasis on lay life and witness appeared to meet with little success at the Mo-Ranch Conference, according to Ch. George H. Bause, Jr., of the Chief of Chaplains' office. After visiting the conference he offered these comments on the "program theme implementation": "(a) the conference was highly structured but the theme did not seem to be spoken to; (b) many things were happening but they did not seem to hold together in an integrated fashion; (c) this was a very well done conference in the old style." Apparently the "old style" to which he referred was the accepted tradition of arranging the conferences much like a revival or camp retreat/meeting, in which the major emphasis fell on a main speaker, large-group worship, singing, recreation, and other large-group activities.[4]

1971

In 1971 the new Chief of Chaplains, Roy M. Terry, and his staff put their indelible stamp on plans for SLCs. Early in the year it was announced that the conferences would feature two firsts: a conference designed for Roman Catholics, and an ecumenical conference for both Catholics and Protestants. In addition, eight other Protestant conferences were scheduled. "Operation Come Alive" was the theme for all of them. The ecumenical conference for Silver Bay materialized, but the conference designed for Roman Catholics at Squaw Valley, California did not convene. Once again, a pre-planning meeting for all conference directors was held at the office of the Chief of Chaplains. A total of eight conferences met, including the experimental Silver Bay conference. The history of the Chief's office recorded that "an end-of-year evaluation of the Spiritual Life Conferences determined that they had not been truly effective in the development of lay skills."[5]

But efforts were made at the Silver Bay ecumenical conference to encourage growth in lay leadership. All of the chapel members (Protestant and Catholic) attending from a base were asked to attend "community group" meetings twice each day in order to participate in discussions led by Protestant and Catholic chaplains from that base. Each group was asked to formulate a set of objectives for use in working together back at the home base. Only 400 people attended the conference, short of the estimate of 500 conferees set by chaplains in March 1971. It was noted that "all bases reported difficulty in meeting their quotas." The participants included 256 Protestants and 137 Catholics; only 147 of the 393 who attended were military personnel; another 228 were dependents, and there were 18 Civil Air Patrol members.[6]

The conferees, especially those in mixed marriages, welcomed the opportunity for an ecumenical retreat. Ch. Raymond T. Mattheson reported to the office of the Chief of Chaplains that several mixed-marriage couples "felt this conference was wonderful; for the first time a conference was available to them where both could feel comfortable." He added that some conferees "expressed the opinion that they felt a loss of identity. Strangely enough these were comments from a few Protestant people."[7]

The four-day Protestant conference at Holden Village, Washington, in August 1971 became an ecumenical conference since thirty of the three hundred conferees were Roman Catholics. Sixty U.S. Army personnel and dependents also attended; it was the first conference in the Northwest to incorporate Army personnel from Ft. Lewis, Washington.[8]

The 364 conferees who attended the SLC at Squaw Valley were subsidized by the Air Force Chaplain Fund and designated offerings at each of the participating bases. The Chief of Chaplains provided a subsidy of $3,335, and designated

offerings brought another $880. In this way each participant's costs were reduced by over $100. The same process was also used in providing subsidies to the other conferences. This subsidy program was one of the reasons why the SLCs and their successors, the Christian Encounter Conferences (CECs), were subsequently subjected to careful cost-effectiveness analysis.[9]

The demography of the conference attendees was another reason the conference format was called into question as a lay leadership training program. The 364 persons attending the Squaw Valley Conference in 1971 were composed of the following groups:

Nursery	33	Senior Hi	26
Kindergarten	16	Young Singles	32
Primary	30	Young Married	20
Junior	40	Adults	92
Junior Hi	46	Staff	40

In addition, the scheduled program, whether tightly arranged or loose and free, did not always seem to fit the needs of participants. In his evaluation letter of this Squaw Valley Conference, Ch. John F. Richards noted that "the people expected more direction and less choice in the program." The problem posed by leveling quotas for each base kept recurring; area bases were given a quota of 986 attendees for the Ridgecrest, North Carolina, conference in 1971, for example, but only 748 attended, including 321 children and youth up to age 18. Some complained that the conferences resembled day care centers.[10]

Evaluations written on the SLCs in 1971 failed to show conclusively whether the conferences were meeting their objectives. In fact, sometimes the objectives themselves were rather unclear. Some evaluations pointed to special problems. Ch. Norman G. Metsy noted that "the single largest, most nagging, and most disruptive problem encountered at the 1971 St. Olaf College Conference was the behavior of some 10 senior youth who were entirely unmotivated toward the conference and not properly handled during the conference." But Fifteenth Air Force Staff Chaplain Victor H. Schroeder offered another view of the California Lutheran College SLC:

> The conferees are unanimous in their conviction that the Spiritual Life Conference provided a spiritual uplift and a reawakening which resulted in a personal commitment to reach out in love through Christian witness and thereby taking a greater responsibility as lay-people in the work of the Kingdom of God. . . . The Spiritual Life Conference program would in my opinion be one of the last considered for deletion due to funds.

In his evaluation of the 1971 Mo-Ranch Conference, Ch. Meredith P. Smith noted that the SLC traditionally "draws primarily, if not only, the insider to chapel concerns." It reinforced the already committed, edified those who had begun their spiritual quest, and "thus must immeasurably aid the base community." Even solid individuals "can be led to search for religious expression in the profane as well as the holy," he noted, adding that no generation gap existed at this conference.[11]

For the moment, the major cleavage seemed to lie between two basic views of what the conferences should be. Some continued to see them as being modeled after the traditional Chautauqua revival meeting. Others favored an emerging model that recognized the need to tailor programming for differing age and interest groups and offer study courses or activity groups for all conferees. The two models were sometimes referred to as the "old style" and "new style." But both models faced some common problems: the high functional cost to the AF Chaplain Fund and the practice of gathering designated offerings in order to subsidize conferees, many of whom apparently needed no subsidy; the major cost of transportation; the failure to enroll single airmen in the conferences; the major cost of providing child care; the fact that many families, including the families of chaplains, were becoming regular attendees, reducing the program's outreach to new people; the failure of the quota system to secure enough enrollees; the use of a conference plan to enable small groups to meet when this goal was attainable in other ways; and the fact that some chapels and chaplains were conducting their own small-group retreats.

Christian Encounter Conferences: 1972

In 1972 the SLCs were renamed the Christian Encounter Conferences. The *Chaplain Newsletter* announced that the change in name signified "the broader scope of experience and activity anticipated in our summer retreat program." The purpose of the CECs was "to provide an in-depth

growth experience that will prepare chapel men and women for traditional roles of lay leadership and also for new emerging lay ministries that are so hopeful and promising." The Chief of Chaplains announced that as a result of recommendations made by participants at the 1971 USAF Chaplain Conference, the CECs sponsored by his office

> are now planned, operated and controlled by the local conference director and his base project officers. Each conference staff is free to adopt a conference purpose, operational model and program that best match the needs of participating bases. There will be greater stress on the use of chaplain skills and abilities and on the development and training of lay leadership.[12]

CECs were held in 1972 at Silver Bay (540 attending), Squaw Valley (354), Ridgecrest (715), St. Olaf (444), Estes Park (315), Mo Ranch (256), Holden Village (265), Ouachita (429), and California Lutheran College (225). A planning conference for all conference directors was held at Bolling AFB in February, during which the directors examined the basic philosophy of the CECs and established criteria and guiding principles in such areas as program concept and goals, theme, resource leaders, finances, and final reports.[13]

Ch. Hans E. Sandrock, director for the Silver Bay CEC, noted that the conference had two thrusts. The first, an emphasis on celebration, was designed "to experience how celebration creates and sustains a viable relationship between creature and Creator which fulfills man's spiritual needs and inspires his 'servant role' to all creation." The second thrust, "Creative Christian Community in Confrontation (Encounter)," was designed "to develop an appreciation of the Christian self/other concept with special emphasis on the NOW Family and to equip conferees for meaningful encounter within the nuclear family, the extended family and the family of man." There were workshops on Creative Ministries (which included the workings of Parish Planning Councils), Creative Crafts for Celebration, Creative Music for Celebration, Creative Worship, and Creative Audio Visuals.[14]

In his evaluation of the Holden Village CEC in 1972 Ch. Paul H. Wragg, the command director, noted,

> The word encounter took on dramatic meaning in the confrontation with four black resource leaders (including Dr. James Cone) who confronted the conferees with the disastrous impact of white racism on both white and black communities, and God's judgement on oppressors. The evaluation sheets indicated mixed reactions to this presentation, ranging from sincere appreciation to horror. In discussing the presentations with many conferees, the reaction on the whole was favorable and productive.

Commenting on lay leadership training at CECs, Chaplain Wragg continued:

> There is a definite place in CECs for lay training sessions on various aspects of chapel programs. This was a feature of the original SLCs at their inception and this aspect could be re-introduced. However, the emphasis should continue to be on the large issues of spiritual growth and awareness, and the entire conference should not be a workshop in techniques. To do this would call for a total reorganization and interpretation of the CEC concept. If it was mechanistic, such activities should be done regionally with task forces traveling throughout the USAF and offering such programs.[15]

Ch. Armistead Boardman, command director for the St. Olaf CEC, noted that four bases (Chanute, Duluth, Richards-Gebaur, and K. I. Sawyer) were "lukewarm in offering support, requiring much exhortation and even second offerings." He added that it would be helpful if letters from the Chief of Chaplains' office "left no option in the mind of the base chaplains as to their obligation to support their area CEC."[16] In response to the question of the office of the Chief of Chaplains regarding ways in which future CECs could encourage lay development skills and training, he wrote:

> We feel . . . that the direction of the CECs should be toward the development of more lay skills and training. Most appreciated at St. Olaf were the presentations of communications skills, both through the two family-oriented civilian speakers and through the medium of Transactional Analysis. The two workshops on family and TA garnered 3/4 of the attendance of the 10 workshops. Skill development in music, religious education, and chapel program groups was also appreciated.[17]

Ch. Mack C. Branham, Jr., the command director for the Estes Park CEC in 1972, noted that the conference had four major goals: to involve adult conferees in a nine-hour workshop experi-

ence, which would improve their competence as leaders in base chapel programs; to involve all conferees in meaningful encounter with one another; to foster understanding of what it means to be a member of the Air Force family; and to "explore and strengthen personal faith in the light of God's message in the person of Jesus Christ." Evaluations from staff and conferees showed that objectives were met in most instances, but "minor difficulties did arise when a few ultra-conservatives misunderstood the nature of the conference with its emphasis on lay training." He commented that a "teacher skills workshop" for religious educators should be added the next year and that a "quality leadership training workshop be considered in next year's conference" for the sincere people who would be willing to assume greater responsibility in the local chapel program, "if they had some training for positions of leadership." All conference personnel except the organist and choir director were active duty personnel; Reserve chaplains also assisted.[18]

1973: Year of Debate

In a change of policy, Chaplain Terry addressed the planning/policy letter regarding the 1973 CECs to the commanders of the major air commands that were charged with conducting a conference. Previously, these letters had gone to the respective command chaplains. His letter late in 1973 set three goals for the CECs: to deepen understanding of the role of persons as servants/ministers; to deepen responsibility "for human needs of the Air Force community, exploring some of the emerging roles that laymen are called upon to fulfill in these changing times"; and to serve as "a rigorous training experience that feeds directly into the chapel program in ways and with resource leadership not available to most Air Force Installations." Eight commands were given responsibility for ten conferences: MAC, ATC, SAC (2), ADCOM, AFLC, USAFSS, TAC (2), and AFSC.[19] In addition to Silver Bay, the Estes Part CEC was also designed as an ecumenical gathering, and the director of the Norman Park, Georgia, conference was asked to explore the Silver Bay ecumenical model for local implementation. The Ouachita CEC was also ecumenical for the first time, with approximately ten percent of the four hundred attendees as Roman Catholic.

After completing their service as command directors, the evaluators of the CECs debated a variety of issues in the reports forwarded to the office of the Chief of Chaplains. Discussing why the Holden CEC stressed traditional themes rather than "current innovations of Transactional Analysis, Instroteach, etc.," Chaplain Wragg wrote that a question of basic philosophy was involved.

> Should the CEC be a spiritual renewal program where basic foundations are buttressed, or a training conference in techniques and methods? We chose the former based on the needs expressed by installation coordinators. The response of the conferees indicated the coordinators had well reflected the needs of their people at the time.

According to Ch. Roy B. Johnston, at the Ouachita CEC lay leadership was stressed through elective "interest groups" and courses on private devotions, Bible study skills and techniques, communicating Christian truths, and choir singing and music appreciation. But he added that "I feel this was the weakest part of the conference." He suggested that these evening meetings should be transferred to morning prime time the next year, arguing that "lay leadership training should receive more emphasis at future conferences." Ch. Frederick K. Finke, TAC Chaplain, reported that leaders and participants initially showed some apprehension at the conference program, which balanced sharing (small group process), celebration (worship), and study (special interest groups and relational Bible study). But by the end of the conference most conferees felt at ease, and celebration "produced an excellent bridge between the traditional model and relating the worship experience to development of Christian faith and community in small groups." Ch. Harold D. Shoemaker reported that the Silver Bay CEC offered workshops on lay ministry for organizational change, celebration, Key '73, charismatic renewal, Instroteach teaching skills, Transactional Analysis, creation and ecology, and creative crafts. In his letter of evaluation on the Norman Park CEC, Ch. Leland R. Stevens posed some poignant questions about the value of the CECs. "To get really significant Air Force community participation of effectual influence," he wrote,

> it is the opinion of this conference director that CECs should be planned for small clusters of bases which are totally autonomous, providing their own direction and planning as well as logistics and program support and participants. As the present system operates, the CECs may be criticized by what have become nearly perennial questions: What is the proportion of chaplains and families attending over against lay people? Is the cost from both appropriated and nonappropriated funds too high for the numbers participating? Conferences drawing together a natural cluster of bases—possibly no more than three or four and including Catholic and Protestant participants—with grass-roots leadership and interest because planning is from start to finish unquestionably their own, should increase lay participation and lower overall per capita cost.

Chaplain Stevens' voice proved to be the prophet's voice, especially when permissive TDY no longer was available for attending CECs.[20]

At several of the conferences the activities of charismatic participants presented particular administrative and interpersonal difficulties. Chaplain Wragg noted that at Holden Village over seventy conferees attended an elective course entitled "Charismatic Workshop" that was conducted by Ch. Richard E. Sprowl of Fairchild AFB. He added that "this is an area that should be addressed during CEC programs" in view of the widespread appearance of charismatic activity in chapel programs. Chaplain Johnson noted that some participants in the Senior High Program at Ouachita "felt they were misled by the charismatics on the final night of the conference when an 'unscheduled communion service' evolved without the prior approval of the conference director or staff." He recommended that "a definite time and place" should be provided for the charismatics, adding that

> this was not done this year, and although they were allowed to "do their own thing," at times they had little regard for the conference schedule. Several parents were disturbed by this group attempting to draw their children into this fellowship and creating emotional disturbances after evening sessions.

At St. Olaf in 1974, in contrast, Chaplain Boardman noted that one of the objectives of the conference, "to establish an ecumenical charismatic hour in the late evening after all other programs," was accomplished. During the last two years a volunteer charismatic group met at 10:00 p.m., but in 1974 the meeting "was a formal and announced part of our program, with a mature moderator . . . . This not only provided an outlet for a determined group, but was a beneficially leavening effect on the whole conference."[21]

The ten CECs that convened in the summer of 1973 had a total attendance of approximately four thousand. The out-of-pocket cost of the conferences was $160,000, or approximately $40 for each person attending. The Air Force Chief of Chaplains Fund subsidized about $14,000 of the cost, while designated offerings for only four of the CECs provided another $16,000.[22] But there were a number of hidden costs involved in the conferences as well. The basic pay and allowances of the personnel who attended the conference on permissive TDY was a large sum charged directly against the Air Force payroll. In addition, each of the participants had transportation costs, and there were a number of other costs involved in the logistics and planning meetings of the command directors and their staffs. The cost factor became another quotient in the continuing debate over the relative value of the CECs and their capacity to nurture lay leadership training programs effectively.[23]

The Professional Division of the office of the Chief of Chaplains raised the issue of the CECs when representatives of the command chaplains' offices met at the Third Professional Division Chaplain Conference in November 1973. The report indicated that in the light of the energy crisis,

> serious and immediate attention needs to be given to the creation of alternative program designs not requiring the movement of large numbers of persons over long distances. The conference recommends that a task group be established to consider the continued feasibility of the current Christian Encounter Conference design.[24]

1974: Decision and Change

Ten CECs were scheduled for the summer of 1974. The Estes Park and Mo Ranch conferences were designed specifically to encourage the development of lay leadership skills by incorporating a "Conference Council" and subcommittees for

various facets of the conference. Ch. Richard F. Poock chaired the initial session of the Estes Park conference's pre-planning session in February 1974. As command director he convened twenty-eight individuals (including twenty chaplains, four chapel managers, two civilians, one officer, and a representative from Estes Park) from fourteen bases at Lowry AFB. The plans for a conference council failed, according to ATC Chaplain Norman G. Metsy, because base coordinators did not in the main provide the names of council members prior to the conference. Still the council functioned as a training workshop and shared in the management of conference responsibilities. The Mo-Ranch Conference also was designed to have a conference council which would provide on-the-job lay leadership training; the council had subcommittees for education and worship that were staffed prior to the CEC by lay persons from the San Antonio, Texas area. The two command directors, Chaplains Richard R. Poock and Paul G. Mathre, used their experiences in the Estes conference to ensure that the Mo-Ranch Council was an unqualified success. A modified chapel council format with seven committees was used; CMSgt. George Pratt served as its chairman and also taught a workshop on lay leadership. Four lay representatives from each base, together with one chaplain, sat on the council. Some training was provided during council meetings, and the Publicity Committee produced a daily newspaper. Spirits were dampened the first night of the conference by an eight-inch rain, but enthusiasm soon reappeared.[25]

At Silver Bay a series of workshops drew varying attendance from the 326 adult registrants. The training of lay leadership was one of the major concerns of the conference planners, although two specialized workshops in this area did not draw well. A total of 586 registered for the conference, including 219 military personnel, 118 dependent adults, and 125 dependents age 11-17; the remaining 124 registrants were children up to age 10.[26]

The evaluations of the command directors continued to show degrees of dissatisfaction with the CEC program in the fall of 1974. The co-directors of the CEC at Whitworth College, Spokane, Washington, Ch. John J. McGowan and Ch. James F. Wilson Jr., of the SAC Chaplain's office, wrote to the Professional Division of the office of the Chief of Chaplains:

> From our conversations at Whitworth, it is apparent that we share common ideas about many aspects of this entire CEC situation; its strengths, weaknesses, need for change, alarming costs, etc. . . . As this was our first attempt at a CEC (as co-directors), we see many areas in the program which can or should be altered and hopefully improved for any subsequent similar endeavor. We wonder, however, if there might not be considerable hope for a basic conceptual change before the summer of '75?

Their concerns were reiterated by the SAC Chaplain, Ashley D. Jameson, in a letter to the same office. "It is relatively easy to induce an emotional 'High,' with a super-good speaker, flashy music, folksy stories, and a line of fast patter," he wrote. He continued:

> This is usually a shallow experience, but people will talk about it for months. It is much more difficult to wean people away from such easy spirituality, and help them to see that there are mora lasting benefits to be gained (personally and program-wise) from smaller, more intense celebrations of worship, or from workshops of various kinds.[27]

These letters and other deliberations were making an impact in the Professional Division. On November 8, 1974, the Chief of the Division, Ch Richard D. Miller, notified five conference sites that CECs would not be returning the next summer: St. Olaf, Ouachita, Ridgecrest, Whitworth, and Squaw Valley.

Among the deliberations by the Professional Division was a close analysis of the people attending the CECs. A total of 4,000 persons registered for the ten CECs in 1974. The total direct conference costs (not counting such factors as pay and allowances for military personnel on permissive TDY, or travel costs) was $190,000. Of this amount, $33,000 was supplied by designated offerings by chapel congregations of various participating bases. Another $20,000 in subsidy support was provided by the Air Force Chaplain Fund. The demographic breakdown of the 4,000 persons who attended the conferences provided an interesting profile: 8.5 percent of the total were resource leaders, 47.4 percent were adults, 18.7 percent senior high (including 3 percent Civil Air

Patrol), 5.8 percent junior high, 16 percent children, and 3.6 percent nursery. This profile indicated that the cost per adult participant was about $100.[28]

One problem with the conferences was the frequent over-representation of chaplains and their families, in proportion to other registrants. A handwritten note affixed to the evaluation of the 1974 Whitworth College CEC carried the following comment from one of the members of the Professional Division:

> I count 25 chaplains and CMP in conference leadership. How many wives of chaplains? Who are the 10 CAP (Civil Air Patrol) adults? Deduct 25 staff and 50 Army (from Ft. Lewis) and 10 CAP (from the total of 191 adults) equals 106 adults. Deduct chaplain wives and CMP wives etc.—how many USAF adults left?[29]

In the fall of the year the SAC Professional Division submitted a position paper to the office of the Chief of Chaplains contending that CECs were too expensive for the value received at base level. It suggested that an alternative form of training/inspirational programming should be considered which would provide greater impact on base chapel programs at lower cost. The annual conference of the professional network, which convened at Maxwell AFB from October 29 to November 1, 1974, discussed and debated the subject of the traditional CECs. The decision was reached to limit the number of traditional CECs to six in 1975, and to allow commands and bases the option of determining whether they should be ecumenical in nature. It was also agreed that in areas where the traditional model would be cancelled, a cluster model would be developed in order to facilitate lay training.[30]

After this meeting the Chief of Chaplains sent out a policy letter on the 1975 CECs that named a single purpose: "To provide Air Force personnel a developmental and training experience that will deepen their commitment and increase their capabilities as members of the Christian community." Each command chaplain charged with responsibility for one of the six conferences was to solicit from each base a decision regarding participation. Chief of Chaplains Henry J. Meade added that "this headquarters will sponsor additional lay training opportunities for the geographical areas not included in the CEC program. These opportunities will include workshops and seminars for clusters of bases in a specific area."[31]

The Continuing CEC Program and Cluster Model of Lay Training

The termination of permissive TDY had an important effect on CECs, but the change did not occur until late in 1975. Meanwhile, a number of other important developments were causing serious reassessment of the traditional CEC programs.

As previously discussed, the number of CECs was reduced from ten to six in 1975. Simultaneously, for the first time the Chief of Chaplains sponsored lay training opportunities for areas not included in CEC regions. Cluster model lay training workshops were arranged for geographically grouped bases. Six were scheduled: in Northern California for personnel stationed at Beale, Castle, Mather, McClellan, and Travis AFBs; in the Northwest for personnel stationed at Fairchild, Kingsley Field, McChord, and Mountain Home AFBs; in Montana-Dakota for personnel stationed at Ellsworth, Glasgow, Grand Forks, Malmstrom, and Minot AFBs; in Illinois-Missouri for personnel stationed at Chanute, Richards-Gebaur, Scott, and Whiteman AFBs; and in Arkansas-Louisiana for personnel stationed at Barksdale, Blytheville, England, Little Rock, and Columbus AFBs.[32]

The CECs appeared to lose momentum in 1975. Attendance at Silver Bay dropped from 586 in 1974 to 346, while the Estes Park Conference held steady at about 500 attendees. About 250 attended the Mars Hill CEC in North Carolina. A CEC for the United Kingdom met July 14-18 at Hayes Conference Center in Derbyshire, England, with 233 persons from nine installations present. In addition, there were three other CECs in the continental United States.[33]

The Cluster Model Lay Training Conferences met with varying success. Mather AFB was the project base for the Northern California conference held on October 18-19, 1975. Thirty-four Catholic and Protestant lay persons attended from five Air Force bases, along with ATC Chaplain Norman G. Metsy. Two local Lutheran pastors were the resource persons. The conference concentrated on parish councils and focused on three

goals: how to discover leadership, use one's talents in the chapel program, and provide leadership. According to Ch. James R. Taylor, the project officer, conferees exchanged helpful information on how parish councils operated at their respective bases.[34]

The Professional Division of the SAC Chaplain's office was given responsibility for three of the new cluster model lay training conferences in 1975. Participation was optional in each case. The office indicated that two of the three cluster conferences were marginally successful, while the Michigan/Minnesota cluster was a decided success. ATC's cluster at Mather also appeared to be a success, while TAC's experienced difficulty. MAC also conducted a cluster model conference.[35] Before convening the workshops the SAC Professional Division requested that chaplains and lay leadership at each base determine "just what are the training needs within (your) chapel community." The division indicated that the cluster models should be "specific training opportunities and not miniature Christian Encounter Conferences." Chaplains John J. McGowan and James F. Wilson, Jr., proposed four topics for consideration in their February 1975 planning letter to the invited bases: religious education coordinator/director workshop, parish council workshop, focus on leadership, and church music workshop.[36]

Various cluster training conferences continued to meet in the remaining years of the decade. In 1978, for example, five California bases sponsored a "Family of God" cluster retreat during a weekend in May at a local campground. Two hundred lay persons from the bases participated, and each base took responsibility for one of the sessions. Beale AFB planned the Saturday evening session, entitled "The Family of God Ministering to Each Other in Learning." It included classes on youth and learning, Christian life styles, scripture memorization, and tools for Bible study.[37]

An important policy change in the fall of 1975 terminated the Chief of Chaplains' sponsorship of Christian Encounter Conferences. A DOD directive made a change in AFR 35-26, Permissive Temporary Duty, disallowing the use of permissive TDY by non-chaplain personnel to attend religious retreats, denominational conferences, and similar meetings. By September 2, 1975 the office of the Chief of Chaplains had decided to terminate sponsorships of the CECs since it would be extremely difficult to sponsor such conferences without permissive TDY authority. "The loss of permissive TDY simply will put (these programs) in jeopardy," Chaplain Meade remarked. "We need a year to plan and sign contracts and risking much money for a suspected program is not feasible." But it was determined that commands would be given the freedom to sponsor conferences, working across command lines to implement the plans.[38] One salutary benefit derived from the elimination of permissive TDY for attendance at religious gatherings was that the decision prevented the Air Force from having to determine what was and what was not a "religious gathering."[39]

This change in TDY policy also directly affected the cluster model lay training conferences. By November 1975, as a result of the policy change, the SAC Chaplain sent an interest indicator to all SAC bases. Eighteen of twenty-four bases indicated that they preferred to plan and conduct their own programs, with perhaps some financial resource support from outside. The other six bases split between supporting the traditional CEC program and cluster lay training conference; two of the original eighteen bases subsequently participated in a modified CEC conducted by ATC.[40]

The team-building workshops discussed in the previous chapter was one of the major responses of the SAC Professional Division to these events. Eventually the workshops were planned to include lay leaders as part of the base chapel team. In this way one essential objective of the CEC—lay leadership training—was accomplished, despite the discontinuation of CECs in the command, and the difficulties that the change in permissive TDY caused for cluster model lay training conferences. Several other commands also developed team-building workshops for the same reason.

A few local programs emerged to fill the vacuum in areas where CECs no longer convened. In 1975, for example, the Protestant parish council at Hill AFB decided not to participate in the CEC for that area (thirty had attended from the base the previous year). Rather, two local retreats were held under the guidance of Chaplains Donald R. Smith and Berge A. Hoogasian. The first was a five-day

retreat for young people (first three days) and young people and youth (last two days). The second was a weekend program in the chapel in which a guest missioner drew four hundred participants. At Sembach AB, Roman Catholic parish leaders were treated to a basic course in interpersonal relations in 1976 as part of a lay leadership training program. And at Tinker AFB, Ch. Frank M. Caughey, Jr., conducted an adult weekend retreat in November 1976 designed to consider the problems of retirement or separation from the Air Force.[41]

Despite the policy changes concerning permissive TDY and the end of sponsorship by the Chief of Chaplains, some of the CECs continued to flourish. In 1976 ATC and TAC sponsored Protestant CECs that were also open to Catholic personnel choosing to attend. One met at Mars Hill, North Carolina, and the other at Mo Ranch, Texas. The ATC Chaplain's office asked the twelve bases in Texas to evaluate the need for the CEC at Mo Ranch; five bases felt that their needs could be met most effectively with local retreats, but seven bases indicated strong support for the Mo Ranch CEC.[42] CECs also convened in Okinawa and Europe. In Okinawa, Protestant and Catholic CECs followed in rapid succession in April and May 1976 at a recreation center sixty miles from Kadena AB. More than 350 persons attended at a cost of nearly $5,000; a $3,000 subsidy was provided by the Protestant and Catholic chaplain funds at Kadena, where Ch. Roy B. Johnston was installation chaplain. The United Kingdom CEC met in Swanwick, Derbyshire, under the theme "We the People Come Together for Spiritual Growth." The five-day program of family enrichment and spiritual renewal drew 160 Protestants from air bases in England.[43]

The Mo Ranch CEC attracted over 200 participants again in 1977, but witnessed a steady decline. Attendance dropped from 300 in 1973 to 257 in 1974, and 228 in 1976.[44] The CEC at Mars Hill continued to convene as well under the TAC Chaplain's leadership. Increasingly these two CECs seemed to depend on persons who were geographically located very near to the conference center. The chapel historical report of Dover AFB noted in the fall of 1977,

> No expression of interest was demonstrated by chapel participants in relation to the CEC at Mars Hill, North Carolina July 25-29, 1977. It was concluded that the distance, lack of fund council supplemental support, and non-availability of permissive TDY privileges were factors.[45]

But these CECs continued to serve a function for those who attended, as did the one in the United Kingdom in 1978 with an attendance of 170 persons.[46]

Whether lay leadership training was being provided in an effective way continued to be a matter of debate. In 1977 Ch. Joseph J. McGahren of the Chaplain Branch of the Inspector General stressed the need for continued development of lay leadership, as well as aggressive training opportunities for lay persons. "The design and implementation of significant lay leadership programs is a pressing need for which both command and installation chaplains have major responsibility," Deputy Chief of Chaplains Richard Carr remarked.[47]

DOD Directive 1327-5, Leave and Liberty, implemented in AFR 35-26, Permissive Temporary Duty, specifically limited attendance at religious retreats to chaplains only. Late in March 1979 the office of the Chief of Chaplains received a copy of a telecommunication from Iraklion AS, Greece, indicating that a discriminatory complaint had been filed against this regulation; the complainant indicated that chapel lay people "should have same opportunity as scouting and sporting participants to attend sanctioned functions in permissive TDY status." The office subsequently took the position that while permissive TDY lacked sufficient merit when used by a lay person solely to nurture individual spiritual growth, the use of permissive TDY by a chapel leader or individual, for the purpose of gaining or nurturing religious leadership skills or other growth elements that would profit the entire chapel, should be viewed as having merit. The office approached the Armed Forces Chaplain Board with the request that the issue be restudied from this perspective and that TDY be reinstituted for lay persons for this purpose.

Training Jewish Lay Leaders

The need for Jewish lay leaders is especially acute in areas where neither a Jewish chaplain nor

a local rabbi is present to meet the religious needs of Jewish personnel. The chapel historian at RAF Bentwaters, England, posed this need poignantly in his 1974 report:

> The one recognizable failure has been our inability to revitalize and reestablish a viable Jewish Program. Every effort has been made to support and encourage Jewish Personnel. Until a Jewish Lay Leader can be identified and actively motivated we see little hope of change.[48]

The Seventies witnessed a renewed effort to ensure that Jewish lay leaders were trained to meet such contingencies.

In 1970 the Professional Division of the office of the Chief of Chaplains initiated several publishing efforts to assist Jewish lay leaders in their work of leading congregational worship, and organizing Jewish functions on bases where a Jewish rabbi was not stationed or visited only occasionally. That year four volumes were published for use by Jewish laymen. They were entitled *Jewish Holidays and Festivals; Jewish Ideas and Ideals; Torah–Readings;* and *Ministering to Jewish Personnel in the Absence of a Jewish Chaplain, A Manual for Jewish Lay Leaders.* The last volume, according the foreword, was

> intended as a guide for properly selected and appointed Jewish lay leaders. It includes recommendations and suggestions offered by personnel who have actually served as lay-leaders and by senior Jewish chaplains of the several services . . . . The sixty-page manual was authorized by the Armed Forces Chaplain Board for use in all the services.[49]

Two years later a revised and much enlarged version of the manual was issued by the Armed Forces Chaplain Board. Entitled *Jewish Program and Resource Guide for Lay Leaders in the Armed Forces of the United States* (1972), it was edited by Ch. Kalman L. Levitan, senior Jewish chaplain in the Air Force, as a "guide for properly selected and appointed Jewish lay leaders." The draft was reviewed by all active duty Jewish chaplains in the Air Force. As chairman of the Armed Forces Chaplain Board, Chaplain Terry noted in his introductory letter that the board "desires that supervisory chaplains shall lend full support to Jewish lay leaders."

According to the guide, Jewish lay leaders were to be appointed to achieve three major objectives:

1. Serve the interests of Command through helping the supervisory chaplain perform his required duties.
2. Provide an opportunity for committed Jews to find religious fulfillment while serving their country; and
3. Enable the Commission on Jewish Chaplaincy of the National Jewish Welfare Board and the rabbis it endorses to serve the widest possible number of Jewish personnel.

The guide described how the lay leader is appointed and officially endorsed by the Commission on Jewish Chaplaincy, listed qualifications, and provided a full description of the kinds of program activities the lay leader could organize (worship services, festivals and holy days, special services and rites, religious education, religious ministrations, public relations, and supporting social and cultural activities). It also described the material support, supplies, facilities, equipment, literature, funds, and administrative assistance the lay leader could expect to receive. Early in 1973 the *Chaplain Newsletter* alerted chaplains to the new guide, and noted that "a Jewish lay leadership program has been established to encourage and emphasize the Jewish religious program at military installations."[50] Jewish lay leaders were already functioning at some bases where no Jewish chaplain was assigned.

Beginning in 1973, Jewish lay leaders had increasing opportunity to receive specialized training, especially in SAC and PACAF, where training conferences were arranged. Throughout the decade the office of the Chief of Chaplains continually monitored and encouraged these training opportunities.

Even before the Jewish lay leadership program was newly expanded toward the end of 1972, the SAC Chaplain conducted a Jewish Lay Leader Training Course at SAC headquarters in November 1971. Command Chaplain Ashley D. Jameson set a goal that by July 1, 1972 every installation would have its own Jewish lay leader, and he instructed "those installations presently without a Jewish lay leader . . . to take action to secure one." This request was partially in response to a complaint from Goose Bay Air Base's vice commander late in 1971 that the installation had no Jewish chaplain, no Jewish lay leader, and could reach the

Jewish lay leaders at Yokota AB, Japan, with Ch. Marvin L. Labinger in 1974.

nearest Jewish congregation (Montreal) only by commercial air.[51]

The SAC Chaplain held the next Jewish lay leader training course from October 30 to November 1, 1973 at Offutt AFB. It involved representatives from fourteen SAC installations and three other commands, including the hospital commander from Lockbourne AFB, Ohio. Rabbi Aryeh Lev, director of the Commission on Chaplains of the Jewish Welfare Board, offered instruction on the conduct of religious services, the formation of Jewish lay councils, and methods for closer cooperation with other religious communities.[52]

In PACAF, Capt. Leonhard A. Ruder led the way in planning a retreat for Jewish lay leaders at Tama, Japan, on May 4-6, 1973. Twenty-three adults attended the retreat, which was open to lay leaders of any of the services. Publicity was spread through radio, newspaper articles, a newsletter, and direct mail to Jewish personnel.[53] A second retreat convened on November 9-11, 1973 near Gotemba, Japan.

In Thailand Ch. David M. Sobel planned and developed a Jewish lay leadership program that provided instructions and practicum early in 1974. Prior to his accidental death in an automobile collision on March 8, 1974, he translated complete services into contemporary style for the celebration of Hanukkah and Passover by lay leaders.[54]

The first PACAF-wide training conference for Jewish lay leaders convened at the invitation of the command chaplain at John Hay AB, May 19-23, 1974. Jewish chaplains and lay leaders from Army and Navy installations were also invited. The conferees ranged in age from eighteen to fifty, and in rank from a two-striper to a colonel; their religious backgrounds ran the full spectrum, from non-affiliation to full identification with Orthodox, Conservative, and Reform Jewish traditions. Thirty-two participants attended.[55]

A vigorous lay leadership training program was conducted by Ch. Sydney L. Hoffman of Kadena

AB, Okinawa, Japan in 1974. In about twelve months he tutored thirty men in a detailed study of the evening Sabbath service (including Hebrew and liturgical chanting), basic elements of the Sabbath morning and High Holy Day worship, and the Passover Seder. Eight men, including four from the Air Force, met standares required for recommendation to the Jewish Welfare Board to be certified as lay leaders. Chaplain Hoffman met at least quarterly with the men, and also prepared cassette tapes on specialized subjects for use at services.[36]

Jewish lay leaders received formal training in 1973 when a few individuals attended training conferences conducted by the Army Chief of Chaplains or the National Jewish Welfare Board. In 1974 these two organizations began sponsoring joint meetings, which the office of the Chief of Chaplains recommended for Air Force lay leaders. Upon receiving information from headquarters in 1973, the ATC Chaplain gave the program his full support, requesting that each installation place a Jewish lay leader on temporary duty to attend the nearest conference. In 1976 a task group of Air Force Jewish chaplains developed a lay leader training program at the request of the Chief of Chaplains; after an initial test period and evaluation by all Jewish chaplains, the program was implemented throughout the Air Force.[37]

In response to the request of the Chief of Chaplains, a SAC Jewish Lay Leadership Training Program was held once again at Offutt AFB on November 14-16, 1978. Nineteen lay leaders from SAC and six other commands participated. Training consisted of group dynamics, related subject areas of concern, and administration and budgeting. The need for trained Jewish lay leaders was especially urgent in SAC's northern tier bases. Chaplain Hoffman organized the conference, and SMSgt. John W. DuBay provided important administrative expertise. The office of the Chief of Chaplains was represented by Deputy Chief of Chaplains Jeremiah J. Rodell.

The Chief of Chaplains convened a conference in July 1979 to examine the areas of Jewish chaplain coverage and lay leadership training. Ch. John A. Collins of the Personnel Division chaired the meeting. Chaplain Hoffman presented a report regarding the pilot program in SAC. The conference members formulated eleven recommendations and circulated them among all Jewish chaplains for review, comment, and implementation.

Vignettes

Jewish lay leaders who served Air Force communities in the absence of a rabbi or Jewish chaplain were interesting persons. Maj. David M. Fox, lay leader for Tachikawa AB, Japan, in FY 1974, was assigned to the base hospital. After preparing himself, he was endorsed as a lay leader in 1973. Nearby, Capt. Douglas Brothers functioned as lay leader at Camp Drake and Kanto Mura. He served in the Communications Squadron and was endorsed as a lay leader in 1972 by the Jewish Welfare Board. At Castle AFB, Capt. Abe Bronstein served as the lay leader in 1974. Writing a letter of introduction in the base paper, he noted that he was born in Poland during World War II and arrived in New York City in 1949. He noted that he had been a lay leader for some time in Spain in the late Sixties. His Orthodox wife kept a "strictly kosher" home, he reported, and refused to ride in a car to Sabbath services. MSgt. Walt Myers, an aircraft mechanic, became a lay leader for the first time after arriving at Zaragoza, Spain, late in 1974. He indicated that he served at eight bases during his Air Force career, and only one base had a Jewish chaplain. This circumstance prompted him to accept the invitation to serve when asked by a chaplain at Zaragoza. He conducted his first service in February 1975. At Scott AFB, CMSgt. Stanley Levin continued his service as Jewish lay leader after arriving in 1976. He had served in this capacity at four other bases—Yokota AB, Japan; Wright-Patterson AFB; Tan Son Nhut AB, Vietnam; and Elmendorf AFB. "Right now," said the 29-year veteran in May 1976, "my main purpose is to get a sufficient number of people interested in having a viable Jewish program here that can be carried on after I retire." In his introductory letter to Jewish personnel at Dyess AFB, Jewish lay leader Capt. Andrew L. Farkas wrote in 1977,

> My goal is to aid any Jewish service personnel or dependents who need either religious or cultural advice and assistance. I also wish to promote a close liaison between the military and civilian Jewish communities.

> Yes, there are Jews in Abilene and they are anxious to meet anyone from Dyess who is interested in meeting them.

At Minot AFB, Col. Fred Bissenger, Jewish lay leader for fourteen years, received the Jewish Welfare Board's Leadership Recognition Award in 1978. Many of the responsibilities and accomplishments of Jewish lay leaders are discussed in detail in Chapter XXII.[38]

It is a complex story, this history of lay leadership training in the Seventies. The Spiritual Life Conferences' main purpose had been the training of lay leaders for work in the chapel community. These conferences, though renamed Christian Encounter Conferences, were subject to a number of developing trends: many of them became ecumenical; the problems of quotas and cost continued to plague the planners and evaluators; some called for CECs in the "old" style, while the "new" style CEC did not always meet their current objectives; and chaplains and CMP and their families apparently attended the CECs in a higher proportion than other chapel people. In the fall of 1974 the decision was made to reduce the number of CECs by forty percent, but the next year an Air Force policy change, disallowing the use of permissive TDY to attend such conferences, became the stated reason that the Chief of Chaplains discontinued sponsorship of these summer retreats. The cluster model of lay training conferences had a limited appeal because of this policy change as well.

It remained, then, for lay leaders' training to occur in base-sponsored workshops or cluster conferences, sometimes supplemented by command resources. It was largely for this reason that the team-building workshops conducted by several of the command chaplains' offices incorporated lay leaders into the training and team-building process.

The Jewish lay leader had a clearly identifiable function, and his specialized training was more easily accomplished in part because of the limited number of people involved. The role of the lay leader in carrying on a religious program at bases where no Jewish chaplain was stationed was an important one, and training opportunities were intensified during the decade.

One of the corollaries of the new directions toward which chapel communities pushed in the Seventies was the need for a well-trained cadre of lay leaders in each chapel congregation. To the observer's eye, it was not at all clear that this challenge had been met as the decade closed. But many recognized that the need had to be filled if the decentralized programming policies of the Chiefs of Chaplains were to be successful.

Chapter XI

Chapel Organizations—Measured Strength

The new directions toward which chapel communities pushed in the Seventies meant that some old directions were left behind. Major programmatic developments in the decade such as parish councils, increasing local control, and the virtual elimination of "canned" programs, had an impact on traditional chapel organizations. Generally speaking, the organizations seemed to recover somewhat from an earlier downswing in interest and involvement. By the end of the decade a degree of measured strength had returned, though as a whole in the Seventies these chapel organizations lacked the seeming attraction and resiliency of earlier periods.

Chapel organizations that showed measured strength included the traditional organizations for women: Protestant Women of the Chapel, Catholic Women of the Chapel, Jewish Women of the Chapel, and Women of the Chapel; the traditional organizations for men: Protestant Men of the Chapel, Catholic Men of the Chapel, and Men of the Chapel; and the organizations for young people: Youth of the Chapel, Catholic Youth of the Chapel, and Protestant Youth of the Chapel. Choirs, single airmen activities, couples groups, and related groups are discussed elsewhere.

In general, the traditional chapel organizations suffered from competition with other chapel groups and activities. Talented individuals were attracted to leadership positions on the new parish councils and committees, where their work could have a broader impact than in the traditional organizations. Special interest activities, offered for the first time during the Seventies, drew people away from regular participation in the men's and women's groups. For example, if couples successively completed a Bethel Bible study series, then a Transactional Analysis group, then a Parent Effectiveness group, and finally a marriage growth group, they were less likely at the same time to be active in a chapel organization for adults.

Protestant Women of the Chapel

Pat Anderson, editor of a monthly newsletter issued by the Protestant Women of the Chapel (PWOC) of Camp New Amsterdam, Netherlands, summarized what the group meant for her in an editorial in 1977. "PWOC means security to me," she wrote, adding that

> the members have a common bond in Christ that transcends race, age, denomination, etc.—that common bond is love of Jesus Christ. Everyone is accepted and loved—for herself. These ladies care about each other and truly want to help in any way they can. The PWOC is the only organization I have ever belonged to where I felt completely at home.[1]

Her emphasis on security and a sense of belonging would probably have been affirmed by most PWOC members.

The aims and purposes of the PWOC were fourfold:

To lead women to accept Christ as Savior and Lord;

To teach women the history, the beliefs and the program of the church, all built on a solid foundation of worship and Bible study;

To develop women in the skills of prayer, evangelism, friendliness, stewardship, and social service against a background of personal spiritual development;

To engage women in the work of the chapel, in keeping with their abilities and interests.

Most base groups held monthly meetings on a

weekday morning or afternoon. Many provided nursery service for children during meetings. Each local organization had its own constitution and elected officers. Many groups sponsored ongoing service projects. The PWOC at Pope AFB, for example, provided birthday cakes for all persons hospitalized at Womack Army Hospital, hosted monthly desserts for the Pope Recreation Center, and stocked a "chapel closet" of nonperishable food items for persons in need. The Pope group also served the chapel in special ways: communion preparation, once-a-month cleaning of the chapel kitchen, and hospitality for family night dinners. Most PWOC groups engaged in similar activities.[2]

Some sense of the number of hours spent in various PWOC activities can be gained from a tally kept by the Eielson AFB chapter early in the decade. The PWOC president's log of the hours spent by women during FY 1973 listed these figures: 3,730 women-hours spent in regular PWOC meetings and 3,123 in Bible study; 6,131 in service projects, 1,718 hours visiting homes and hospital; 135 in a banner workshop; and 390 hours in planning board meetings.[3]

Most PWOC chapters created an annual schedule of meetings and programs that was distributed to all Protestant women affiliated with the base chapels. During 1974, for example, the group at Hill AFB sponsored presentations and discussions with people in the "Jesus" and "charismatic" movements, and enjoyed a presentation by astronaut James Irwin. In 1977 the PWOC of RAF Alconbury heard Marian Braithwaite, a Christian Jew, speak on "Bridging the Gap" between Christians and Jews. Many groups conducted regular Bible study during monthly meetings or in scheduled scripture study sessions. At Ramstein AB, Ch. Jerry J. Mallory, chaplain advisor to the PWOC in 1972, strengthened the organization by dividing it into "concern groups" of ten to fifteen women. These eight groups met in homes and focused on the spiritual and material needs of the entire community. One PWOC project was to financially support two African students studying at German universities.[4] The size of the group on any base varied, depending in part on the size of the base. Keesler AFB's chapter had an average monthly attendance of sixty-three women in 1976. The average monthly attendance at Patrick AFB was forty-five in 1973.[5]

Many PWOC chapters held annual or quarterly retreats for members. The PWOC of Scott AFB designed a one-day retreat or seminar for all women of the base on the theme, "The Exciting Wife." Bernice Coff was the resource leader at the conference in 1974, which met at nearby McKendree College. Retired Chief of Chaplains Robert P. Taylor was the featured speaker to the Annual PWOC Spring Workshop Retreat at Carswell AFB, a one-day activity in May of 1976 that ended with a communion service.[6]

PWOC chapters engaged in a number of humanitarian and service projects on and off base. They decorated chapels for the holidays, designed and created chrismons, held a "Sweetheart" banquet for couples, and performed a number of thankless tasks. It is neither possible nor necessary to list the many works of mercy and love performed by women in the hundreds of PWOC chapters in the Air Force; several examples will suffice.

One week after Christmas in 1974 a family of seven living at Black Mesa, Idaho, lost all personal possessions when their home burned. Aided by the Catholic Emergency Relief Committee, the PWOC immediately publicized the need for relief items. Personnel at Mountain Home AFB responded quickly with donations of food, clothing, bedding, blankets, beds, and furniture; excess items were distributed to other needy families in the area.[7]

The PWOC at Lajes, Azores, carried out a different kind of service project in 1972. During regular monthly visits to the Santa Maria Goretti home for girls and the women's division of the Angra Mental Hospital, the women hosted birthday parties at which the honorees received gifts; all who were present participated in games and singing, and shared refreshments. The chapter also donated much-needed clothing to these institutions.[8]

Members of the PWOC at Little Rock AFB visited the State Hospital each month, serving refreshments and sharing Christian concern and friendship. Assisted by their husbands, the women presented a Christmas program to patients in a local nursing home and gave each patient a painting. Children in the base hospital regularly

received a hand puppet from the PWOC as a sign of personal interest.[9] Writing in the base paper at Seymour Johnson, PWOC president Mary Baumer described the regular visits made to the state hospital for criminally insane men in these words:

> If you want to have an unusual but rewarding experience, you can go with the ladies from the PWOC. We are the only group that visits Rogers' Hall on a regular basis. It takes just two hours out of the month. All in all, it's lots of fun and it really makes a person feel good to see that it is appreciated.[10]

The PWOC at Loring AFB offered three literacy training workshops for foreign-born Air Force wives in 1973. The group trained sixteen teachers, who in turn offered instruction to twenty students. The program also served as an avenue for Christian witness. At Goose Bay during 1974 the PWOC regularly carried baked refreshments to single and unaccompanied personnel living in dormitories. The Ramstein chapter hosted a Christmas dinner and program for female personnel in 1976. The PWOC of Robins AFB had five ongoing projects in 1976-77: it supplied layettes, clothing, and other items for foster and adoptive children under the county's care; it collected paper, canned goods, and clothing for the Warner Robins Day Care Center; it provided a luncheon each quarter for workers in the base blood drive; it transported senior citizens to meetings and supplied them with baked goods; and it helped purchase educational cassette tapes for a home for retarded adults.[11]

Many PWOC chapters gathered regularly in area rallies for growth, edification, and training. In the spring of 1974, for example, the Travis AFB Protestant Women hosted women from Beale, McClellan, Mather, Hamilton, Mare Island, Alameda, and Treasure Island. The program featured a major denominational church leader and a mini-concert by the Travis Gospel and Soul Choir. In 1975 the chapters in Spain conducted a series of fall rallies in the first week of November. The rally team visited Moron AB, Rota Naval Station, Zaragoza AB, and Torrejon AB; it consisted of Ch. Simon H. Scott, Jr., USAFE Command Chaplain; Ch. A. C. Holler, Jr., of Torrejon AB (Area PWOC Advisor); Nancy Willis, Spain/Morocco Area PWOC Vice President; and Margaret R. Little, Area Vice President/Secretary. The first nationwide PWOC worship and study conference to convene in England met in London from April 29 to May 3, 1974 to hear four resource persons discuss various aspects of Christian faith and life. Chaplain advisor for the conference was G. Palmer Bowers. In 1976 the PWOC Middle East Rally met in Ankara, Turkey, under the theme "Joy is Serving the Lord." Two missionaries working in Israel were the featured speakers, and the president of the European PWOC Executive Council, Mrs. Duane Seaborn, provided training sessions for chapter officers from Turkey. Sixty-five women attended this three-day rally in October, for which the USAFE Command Chaplain's office facilitated scheduling and transportation. That same year the USAFE and United States Army Europe Command Chaplains jointly sponsored a worship and study retreat for European PWOC groups at Berchtesgaden. Air Force and Army communities in Germany, Italy, Spain, and Greece sent 215 women to the four-day retreat in February. Again in 1977 this joint conference was a spiritual catalyst for eighty-five dependent Air Force wives to implement spring rallies in their home regional areas. Each year the European PWOC chapters also sent representatives to a training conference. In May of 1976, for example, ninety delegates from Air Force installations representing every country within USAFE responsibility attended the four-day training conference in Germany.[12]

Some PWOC chapters tried to incorporate younger wives into the organization more effectively. At Sembach AB the PWOC offered a special outreach program to young wives that included classes in cooking and sewing. At another base in CONUS, a PWOC chapter celebrated a healthy 25th anniversary in 1977. One hundred and seventy-five persons attended this gala affair at Lackland AFB, including Ch. Glen E. Rodgers, who had been the NCOIC of Chapel 1 when the PWOC was organized there in 1952. Chief of Chaplains Henry J. Meade and the ATC Chaplain sent congratulatory messages to a group that showed measured strength and *elan vital*.[13]

Catholic Women of the Chapel

The traditional organization for Catholic women, the Catholic Women of the Chapel (CWOC), resembled its Protestant sister in many ways. Monthly meetings usually included the

celebration of Mass and a special speaker or topic. Retreats and training conferences were usually part of the annual program. Like the PWOC, the CWOC seemed to be stronger in USAFE than in any other command. One major difference was that the Catholic women sometimes chose a name other than CWOC, such as "Sodality," "Guild" or "Military Council of Catholic Women."

The CWOC organization at Kadena AB was one of the most successful in the Air Force in 1971. Most monthly meetings were attended by eighty-five to ninety women. The chapter's service projects included visiting newly-arrived Catholic families on the base; supplying a local leprosarium with sheets, towels, blankets, and soap; providing financial support for three local Catholic mission churches; baking cakes for the monthly airmen's birthday party; providing home-cooked food for the monthly USO dinner for single airmen; caring for the altar linens of two chapels; and a number of other activities.[14]

At Patrick AFB the average monthly attendance at CWOC meetings in 1973 was eighty. This group's monthly program probably resembled the one at Peterson Field, where the members visited St. Thomas Seminary in Denver in 1975 as a Holy Year Pilgrimage. In November, the Peterson women discussed alcohol and its effects with representatives of the Human Relations section.[15]

CWOC groups engaged in hundreds of humanitarian and charitable projects on Air Force bases around the globe. To meet the needs of people in times of stress, the chapel at Pope AFB organized an Emergency Committee in 1977. The committee provided a friend to talk with, offered transportation, assisted with meals during family illness, and filled a variety of other needs that arose among parishioners. In 1972 the CWOC at Lajes Field raised money to prevent a mortgage foreclosure on the home owned by a Portuguese gardener who had been unable to work for eight months following a leg amputation. In addition, each week the group provided foodstuffs to the Praia Soup Kitchen, which served one hot meal daily to poverty-stricken families. On special religious holidays the women prepared and served meals to the residents of the Praia Old Folks Home and also regularly visited patients there while sharing food, toilet articles, and sewing materials. In addition, they regularly visited the men's area of the Angora Mental Hospital. Back in the United States, the CWOC of Altus AFB had a continuous program of collecting clothes for migrant families in nearby Friedrich, Oklahoma; the group delivered over eight boxes by the end of 1974. In Texas, St. Anne's Guild at Dyess AFB held a bi-monthly birthday party for the residents of Happy Haven Rest Home. The Catholic Sodality of Dover AFB cooked a free meal each month for single and unaccompanied airmen in 1976 in a program that was well received.[16]

The humanitarian outreach of the Catholic Ladies' Sodality from Seymour Johnson AFB was so extensive and so striking that the group received the coveted Governor's Award in 1974 as the North Carolina Eastern Region Volunteer Organization of the Year. These women made a dramatic impact on three phases of civilian life in nearby Goldsboro. About 30 women visited the Cherry Geriatric Hospital weekly. In a program involving some 235 patients, the women distributed gifts, helped with sewing and weaving activities, assisted with therapeutic programs, and conducted parties and outings. The women assisted various senior citizens of Goldsboro each month; they transported senior citizens to shopping centers and hospital appointments, styled their hair, taught arts and crafts, and hosted social affairs for the elderly at the base chapel. In addition, some twenty women worked with mentally and physically handicapped children each week in the Community Developmental School, assisting in therapy, teaching arts and crafts, and arranging trips and outings.[17]

At Charleston AFB, Margo Fox, called by some a "woman of wonders," was instrumental in getting fellow CWOC members involved in the activities of Echo House, an inner-city apostolate run by the Sisters of St. Francis. As president of the group in 1970 she spearheaded a program that involved Echo House. About twenty-six senior citizens met weekly there to participate in any one of seventy-six activities (crafts, games, etc.), and to eat one of the 1,590 served meals. The CWOC collected, repaired, and dressed hundreds of dolls and toys at Christmas, gathered clothing and food for Thanksgiving and Christmas festivities at the house, sponsored baby showers for expectant

unwed mothers, and arranged parties on the base for three hundred children.[18]

The Military Council of Catholic Women at RAF Chicksands had two important on-base projects in 1973. Every second week the women provided a cake to one of the base offices in time for the morning coffee break. And every other month they gathered at the recreation center with buttons, thread, and sewing needles to sew items for the single airmen—as well as baptismal bibs for all children baptized in the chapel.[19]

On September 19-23, 1973, two hundred Roman Catholic Air Force women and twenty-seven chaplains participated in the 18th Annual Training Conference of the Military Council of Catholic Women (MCCW) at Berchtesgaden, Germany. Under the theme "Spread the Good Word," the conference focused on religious education for all, from pre-schoolers to adult, and heard Terence Cardinal Cooke, Military Vicar, deliver the keynote address. One of many training conferences for the MCCW in Europe occurred on December 22-26, 1975, with Cardinal Cooke and Bishop John E. Taylor of Sweden participating. The European MCCW's major financial project was to assist Bishop Taylor with the financial costs of his diocese, which covered all of Sweden. Over four hundred women, including Air Force delegates, attended this conference.[20]

CWOC organizations tried to recruit Catholic women, including single women, with varying degrees of success. At Patrick AFB, what was called a "last ditch effort" to involve young single women in the CWOC was mounted in June of 1977, but the response was nil.[21]

Jewish Women of the Chapel, and Women of the Chapel

Among the most active Jewish Sisterhoods on Air Force bases was the Jewish Women of the Chapel (JWOC) at Wright-Patterson AFB. In 1976 this group, with a nucleus of fifteen members, met monthly at a member's home. The women organized the Oneg Shabbat, congregational dinners, High Holy day events (including community Break-the-Fast), the community seder, and social functions. The sisterhood supported chapel functions with a telephone committee, newcomer's sponsor program, and sunshine committee, and put together a monthly chapel bulletin of ten pages filled with educational and informational material.[22]

The Jewish Women at Keesler AFB had a varied program of activities in 1976-77 that was similar to other Jewish sisterhoods. These women were involved in the autumn Shabbat Dinner, Hanukkah Boutique, Break-the-Fast at nearby Beth Israel, decorating a Sukkah in front of Chapel 2, a picnic, a booth at the Keesler Unity Fest, a latka party for the Jewish community at Keesler, challah and hamantaschen-making demonstrations, a night at the symphony, Purim mini-carnival and hamantaschen sale, hobby night, and the first annual farewell and recognition dinner.[23]

On those bases where JWOC organizations functioned, they sometimes joined with Protestant and Catholic women in a variety of joint activities, although the Protestant and Catholic groups cooperated more frequently. At the USAF Academy, for example, the PWOC and the Parish Council of Catholic Women worked together during 1972 and 1973 in such activities as visits to a nursing home and state penitentiary, a joint retreat on the subject "God's Great Women," an arts and crafts workshop, and a gourmet luncheon. Chaplains Oscar L. Sylwester and Serran R. Braun were moderators for the two groups. The Women of the Chapel at Kadena AB spearheaded a missionary luncheon to deepen relationships between Christians on the base and two hundred missionaries on Okinawa in 1974. At Malmstrom AFB, forty women from the PWOC and the Sacred Heart Guild sponsored a Senior Citizens Day at the chapel for 130 persons from six nursing homes and the local Senior Citizens Center. During the all-day affair in 1976 the visitors enjoyed lunch, played bingo, sang songs, and heard a choir sing. At Karamursel, Turkey, the Women of the Chapel gathered clothing for needy nations in 1974. The chapter at Seymour Johnson AFB teamed up with the base hospital to offer a training program for baby sitters in 1971. Hundreds of other women's groups throughout the Air Force cooperated across faith lines to provide a united witness to their faith.[24]

One ready opportunity for joint service and witness among women's groups was the annual World Day of Prayer. The PWOC at Bitburg AB

sponsored this special observance early in 1975 with representatives from the German and American communities participating. The largest contingent was a group of ninety German women from the churches in Wittlich. Participants also came from Bitburg, Spangdahlem, and Trier to join in an ecumenical service of intercession. At Pope AFB the PWOC and the Military Council of Catholic Women co-hosted the annual World Day of Prayer worship service and coffee on March 7, 1975. On the same day the guest speaker at the observance at Wiesbaden AB was Sybil Niemoller, wife of the famous German churchman, Martin Niemoller. A program was also sponsored that day at Lajes Field by the PWOC and CWOC. Two years earlier the Women of the Chapel at Richards-Gebaur AFB hosted the service of prayer, which included Holy Communion for Catholic and Protestant participants distributed at two altars. At Cannon AFB women of the area were invited to an interfaith World Day of Prayer program on March 5, 1976, at which a nun discussed the unique significance of women, and the oneness shared by women as they approach God. The luncheon featured lox and bagels, and the day ended with a united worship service and the dancing of the Jewish hora.[25]

Sometimes women active in chapel programs swept aside denominational boundaries and organized ecumenical women's groups. This was the case—largely because of necessity—at Udorn RTAFB in 1974, where only four hundred dependents lived alongside 5,000 military personnel. The Women of the Chapel were instrumental in starting a Sunday school program for children up to age seven. Early in 1976 an ecumenical Christian Women of the Chapel was organized at Pruem AS, Germany; it affiliated with both the PWOC and MCCW regional organizations and participated in local retreats, conferences, meetings, and spiritual renewal activities sponsored by these groups. In 1976 Chaplains Leland L. Fruechte and John P. McDonough gave impetus to a flourishing Ecumenical Women's Group at Bolling AFB.[26]

Catholic Men of the Chapel, Protestant Men of the Chapel, and Men of the Chapel

Separate adult organizations for Roman Catholic and Protestant men existed at many bases. At other installations these groups united to form a single ecumenical organization, Men of the Chapel (MOC), so that sufficient numbers would participate in the program. Many of the men's organizations met during the breakfast or lunch hour, and some pursued service and humanitarian projects on a regular basis.

In 1972-73, "Protestant" was dropped from the Protestant Men of the Chapel at Homestead AFB in an effort to encourage all men associated with the chapel to attend the monthly luncheon meetings in the chapel annex. Speakers, panels, chaplains, and lay persons contributed to a year's program, which included such subjects as "Transcendental Meditation," "Call Me Ms!," "Is the Feminist Movement Good for Men/Women/the Military?," "Does Mobility Weaken Family Life?," a report from an officer who accompanied President Richard Nixon to the People's Republic of China, and reports from missionaries. The MOC had a continuing service project at the Sunrise Home for the Retarded in Homestead.[27]

At Andrews AFB the MOC began inviting female personnel and female civilian secretaries to monthly luncheon meetings at the NCO Club after they expressed a desire to participate in a daytime chapel activity. Ten to twenty women regularly attended the winter meetings in 1972-73, and as a result the group's name was changed to Chapel Forum. The first Military of the Chapel luncheon at Charleston AFB was held in 1975. One of the monthly luncheons of the Pope Christian Fellowship featured Col. Heath Bottomly, USAF, Ret., as a guest speaker in 1975. The Chaplain's Quarterly Luncheon at Luke AFB, which averaged four hundred in attendance in 1975, featured visits by Art Linkletter, Pat Boone, and Archbishop Fulton J. Sheen. Things went less smoothly at Pruem AS; an ecumenical men's group was initiated in September 1976, but it was discontinued in short order due to lack of participation. Organizers blamed work schedules, meeting times, and weather conditions.[28]

A few of the men's groups, especially those in USAFE, had regular regional or area opportunities for training and renewal. The Fall Retreat Conference for the European Protestant Men of the Chapel (PMOC) met at Berchtesgaden, Germany, in September 1976; ten of the forty participants

were Air Force personnel. The European Council of the PMOC usually met quarterly; it included representatives from each Army and Air Force chapter in Germany. European Training Conferences were also provided for chapter delegates; eight USAFE installation PMOC chapters sent delegates to the two-day conference in August 1976 in Garmish, Germany. Annual training conferences were also provided in USAFE for the Military Council of Catholic Men (MCCM). The four-day training conference in April 1976 included representatives from seven USAFE bases. The next year's training conference for the MCCM at Chiemsee, Germany heard reports from many of the participants that co-workers at their home bases were willing to join a role-oriented organization (such as choir, lectors, religious education staff), but they were reluctant to join a distinctly male group (such as "men of the chapel") unless it had a clear and essential mission.[29]

On many occasions the men's organizations provided help and service to the base chapel and other base organizations. Catholic Men of the Chapel (CMOC) of Davis-Monthan AFB sponsored a family camping retreat in 1977 at Lake Patagonia, Arizona. The sixty campers carried their own equipment and food and attended Mass with Ch. Donald E. Bartone, the advisor. The PMOC of Edwards AFB had a regular visitation program to the local prison in 1974; the blue suiters led studies, sang songs, and played musical instruments, and were accepted by the inmates as "real."[30]

Some of the men's groups in Southeast Asia took on rather substantial projects. The PMOC of Nakhon Phanom RTAFB accepted a challenge to raise $1,000 in July 1971 to buy a tract of land for a local Protestant church. Less than a year later, on April 30, 1972, the first Protestant church in Nakhon Phanom was dedicated after base personnel contributed more than $4,500 toward completion of the sanctuary and parsonage. Members of the PMOC also contributed countless hours of volunteer labor and transported scrap lumber from the base.[31]

At Ubon Airfield, where Merle F. Pedigo was installation chaplain in 1971, the PMOC assisted in the construction of a Christian school in the village of Phenomprei, located about 75 miles from the base. Over fifty airmen from Ubon journeyed to Phenomprei three times, carrying tools, plywood, nails, and other materials used in constructing the school and playground. Over a three-month period, Protestants at worship services contributed $2,010 toward the $2,500 needed to build the school and youth hostel. Both the school and hostel were dedicated in May 1971 in colorful ceremonies.[32]

The PMOC at Kadena AB, where Ch. Leslie Wilson Strickhausen was advisor, established close relations with a leprosarium in Airakuen early in 1976. Men traveled to the facility to clear the land, set posts, install a backboard, and clean the beaches. The chapter also challenged the facility staff to a baseball game and hosted a chicken barbecue for staff and patients.[33]

In Lajes, Azores, the PMOC made monthly visits to the Terra Cha Boys Home where members sponsored birthday parties, presented tennis shoes to each boy, and provided articles of clothing. The ecumenical MOC at McGuire AFB hosted twenty fatherless children during a weekend in February 1977.[34]

Late in 1972 the Catholic Men's Society of Eglin AFB conducted a base-wide clothing drive for Bishop Hastrich of New Mexico. Unfortunately the boxes of clothing sat in the chapel annex for several months, awaiting shipment to Kirtland AFB via a C-130 transport and distribution among American Indians in the area. The Knights of Columbus of Grand Forks AFB delivered two tons of clothing and toys to St. Michael's Indian Mission on the Ft. Tolten Reservation at Christmas in 1974. Another example of the many humanitarian projects carried out by chapel organizations for men was the distribution of several hundred pounds of clothes to several Indian schools in New Mexico and Montana by the CMOC of Shemya AFB.[35]

Organizations for Youth

In 1975 the Chief of the Chaplain Inspection Branch observed at the Chief of Chaplain's Planning Conference that recent visits to forty-five bases showed youth organizations to be the weakest segment of all chapel organizations. He reported that four or five of the bases visited had no chapel organizations for youth. The following

year Ch. Donald C. Ofsdahl submitted a research report to the Air War College entitled "Military Dependent Youth in Germany; Needs, Responsibilities, Programs," which discussed the rationale and accomplishments of an ecumenical youth program at Rhein-Main AB. Chaplain Ofsdahl described some of the advantages of having a vibrant chapel youth organization; he indicated that blood, sweat, and tears were required for a good youth organization. He concluded that often the battle was uphill, and goals and reality did not always coincide when it came to chapel organizations for young people.[36]

Some of the most successful chapel organizations for youth were ecumenical groups. At Wiesbaden AB, Chaplains Earl V. Deblieux and John C. Jahren developed two ecumenical youth programs in 1976. The Blue Banana and the Purple Tangerine were open to senior and junior high groups respectively. Together they attracted 125 young people to monthly meetings where subjects such as death, sex, and growth were discussed. ACT (Active Christian Teens) was the name of an ecumenical group organized at Hahn AB, Germany, in 1973-74; it soon grew to 50 members. At one USAFE base the ecumenical high school folk group, called "Revelation Generation," attracted over 1,000 persons to two performances of *Jesus Christ, Superstar* in 1975. Ch. Carl E. Sykes was the project chaplain for a different program at Malmstrom AFB designed to bring together senior high youths on the base—both those normally affiliated with the chapel and those who usually were not. "The Passion Play" was presented to more than 250 spectators on two evenings in April 1977. This chapel organization succeeded in drawing in "outsider" youth for a special project.[37]

Some bases featured separate youth organizations for Protestants and Catholics. At Sembach AB, Germany, "Real People" began early in the decade as a Protestant organization for youngsters and teens in grades 7-12. By 1976 it had one hundred regular attendees at Sunday evening meetings and an annual ski retreat. Forty young people regularly attended the Protestant Youth of the Chapel (PYOC) meetings at Patrick AFB in 1973, and fifty attended the Catholic Youth Organization (CYO). The PYOC at Bolling AFB, was open to all children and young people from grades 4 through 12 in 1976; it is questionable whether a single organization could successfully meet the needs of such a disparate age grouping of children and teenagers.[38]

Learning, Fellowship, and Service

Young leaders and their advisors, who were sometimes chaplains and in other cases lay persons, created a number of different learning, fellowship, and service opportunities for youth organizations. Some programs followed traditional lines, but many allowed for considerable experimentation and novelty.

At Pope AFB, sixty Protestant and Catholic youth participated in a "lock-in" in 1974. The doors of the chapel annex were closed at 9 o'clock on Friday, December 6, and not opened until 9 the next morning. Chaplains and advisors conducted an all-night Serendipity type program of self-discovery for the teens involved. In 1976 at the same base, Ch. Russell W. Barr conducted the Creation and Resurrection Vigil, an all-night lock-in that included films, discussion, role-playing and worship. The PYOC at Hickam AFB moved in a slightly different direction for a Bible Reading Marathon that began on Palm Sunday in 1976. The young people read the Bible aloud in its entirety for twenty-four hours a day, switching readers every 15 minutes. Fifty-one young people helped with the reading, while nineteen adults provided assistance. The project was completed in 72 hours.[39]

The chapel-sponsored Youth Week at Bolling AFB provided an annual opportunity for a number of young people to spend time "running" the base as counterparts of base staff members. Forty young people participated as "staff members" in 1971, and more than sixty were involved in 1976, when Ch. Jimmy A. Roquemore was co-project officer of the program. According to all reports, for the youth involved this was a profitable experience during spring vacation week.[40]

Other types of learning-fellowship activities included a puppet ministry conducted by the junior high group at Andrews AFB; regular meetings with devotions, Bible studies, and topical discussions at Grand Forks AFB; ski retreats at Sembach AB; a hayride for seventy-four young people at Dyess AFB; attendance at "Expo '72" in

Dallas, Texas, by seven young people from Charleston AFB; and a trip to Tallahassee, Florida by the PYOC of Tyndall AFB to see the Billy Graham film, "A Time to Run."[41]

The service projects adopted by chapel youth organizations had to be special: they had to appeal to youthful idealism while acknowledging the skill-level of the young people involved. In 1975 one project received public recognition in the *Air Force Times.* It involved seventeen teens and young adults who traveled from Pope AFB to Red Springs, North Carolina, where they built porches on two houses and began repairs on a third. In the preceding months they raised funds to purchase the wood and materials, secured at cost from a local lumber yard. Their fix-up project also included painting furniture and repairing the interiors of the homes.[42]

The Christians in Action, an ecumenical group at Loring AFB, collected clothing for a GI-sponsored orphanage near U-Tapao RTAFB in 1974, after an officer transferred to that base brought news of the need. The group also used Walkathons to raise the $400 they contributed toward the sponsorship of two Vietnamese orphans in 1973, and again in 1974.[43]

Forty Protestant and Catholic teenagers from Pope AFB played host to 120 Headstart children from the local Community Action Program at Christmas time in 1974. The program included a dog show, a play, a visit from Santa, and stuffed stockings for all the children. A longer-standing commitment to other children was made by the Ramstein Catholic Youth Organization, which "adopted" a German orphanage with about fifty residents. The young people raised money to support the orphans and entertained them at a Thanksgiving dinner and Christmas party. Many chapel youth organizations participated in the United Nations Children's Fund (UNICEF) campaign each year; the group at Holloman AFB, New Mexico collected nearly $500 in 1975. Among the many on-base-service projects adopted by young people, one was a favorite: caroling at Christmas. For example, the Senior PYOC at K. I. Sawyer AFB carried carols, coffee and cookies to all the security posts on base on Christmas Eve, 1974.[44]

Scout Programs

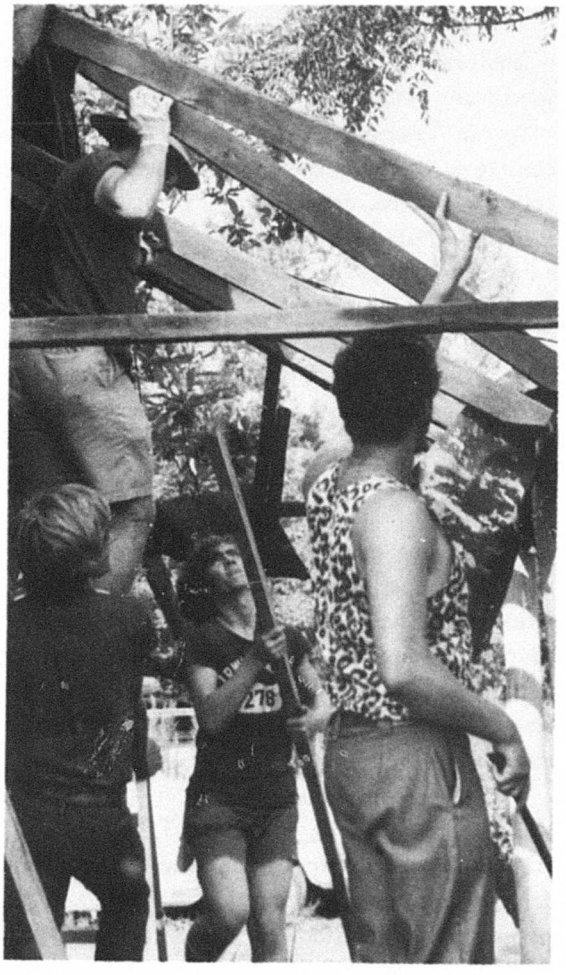
For some time, scouting programs for boys and girls have been sponsored by chaplains and chapel communities. This tradition continued during the Seventies. At Randolph AFB, for example, the program for Protestant boys and girls in 1971-72 included a God and Country Class conducted by one of the chaplains; the boys participated in the chapel program as lay readers and ushers and also assisted in the summer Vacation Bible School and the regular Sunday school. The previous year three girls received the God and Community Award. At Elmendorf AFB four chaplains were involved in Cub, Boy and Girl Scouts; the groups met regularly at the chapels. Several scouts there actively pursued the God and Country and Legion of Mary awards in 1976.[45]

Many chapels held annual Scout Sundays, such as the one observed at Catholic Mass at Keesler AFB on February 8, 1976. Most of the time the scouts attended the service as a group and received special recognition. At RAF Upper Heyford, Ch. Calvin C. Cooper conducted a Boy Scout service in 1976 attended by nearly three hundred persons. Sometimes these services were occasions for recognizing various awards granted to scouts. At Kadena AB seventeen Protestant girls received the highest religious award, the God and Community Award, at a service in 1971. Their rigorous training period extended over nine months, according to the project chaplain, David G. Grosse. In 1977, one of the many God and Country Awards presented to Boy Scouts went to Carl Schlier from the hands of Loring AFB Installation Chaplain John O. Ballantine.[46]

Chapel-Sponsored Retreats and Social Activities

Sometimes retreats and other social activities became *ad hoc* chapel organizations, or para-chapel organizations. Though they were short-term projects, one or another chapel organization was usually involved in the planning. In the case of a chapel picnic, the whole parish participated. Many of the scheduled retreats were designed as youth experiences. Occasionally the young people raised all the funds required for their trip away from home. The Protestant youth at Hickam AFB earned more than $1,000 washing cars, serving spaghetti dinners, and manning bake sales, to pay

Porch and roof remodeling by Youth of the Chapel of Pope AFB, North Carolina, during a weekend in 1975.



Porch remodeling by Youth of the Chapel of Pope AFB, North Carolina 1975.

Chaplain John R. Wood (left) helps raise a rafter.

two-thirds of the cost of a mid-winter retreat at the Kilauea Military Camp.[47]

Twenty youth from grades 2-12 and their counselors left Davis-Monthan AFB for a three-day retreat at Madera Canyon in the spring of 1976. Pursing the theme of "God in Nature," they enjoyed star and moon gazing, campfires, hiking, picnicking, bird watching, singing, praying, and good food—in the company of Ch. William G. Sikes. In Spain thirty members of the PYOC—one-fourth of them newly attracted to the group—held a three-day retreat in 1976 that included a music workshop and topical discussions. Ch. Darrell Highsmith accompanied forty PYOC and their adult sponsors from Clark AB to Cagayan de Oro, Mindanao, where the group finished constructing a retreat center in the week after Christmas 1974. Catholic and Protestant youth from Pope AFB attended a three-day retreat at Camp Dixie in 1975. The forty-three participants reported that sharing and dialogue were widespread and the theme, Developing Beautiful People, was a reality in those spring days.[48]

The USAFE Command Chaplain cooperated with his Army counterpart to offer Protestant and Catholic youth retreats and ecumenical conferences for senior high youth in 1975 and other years. These opportunities for growth, fellowship, and recreation were usually scheduled at Berchtesgaden, were economically priced, and were attractive to young people affiliated with base chapels.[49]

In the area of adult retreats, it is difficult to measure the impact of the termination of permissive TDY on retreat attendance. But mini-retreats and other short-term conferences continued to occur, most often on weekends. In a letter to all USAFE chaplains, Command Chaplain Simon H. Scott, Jr., wrote at the end of 1975,

> It is imperative that we, as chaplains, find new methods to motivate our laymen. In the

> past, we have relied heavily on permissive TDY as the chief motivating factor for (religious retreats and conferences). It is apparent now that we must reassess our retreat ministry.

He encouraged chaplains to "make a special effort during the months ahead to promote the religious retreat program on the basis of its spiritual value."[50]

During FY 1972 the chapel program at Clark AB arranged nearly seventy retreats for families, men, women, nurses, denominational groups, and single airmen. Ten of the retreats extended for five days; others went for three days, and numerous one-day retreats were held. At DaNang AB, Republic of Vietnam, the chaplains arranged monthly spiritual retreats at the China Beach Recreation Center where personnel could spend a few hours away from the stress of duty and daily routine in an ecumenical setting conducive to study, meditation, prayer and recreation. A retreat planned as a three-day affair for Catholic personnel from Shemya AFB turned into an eleven-day experience in 1975. Attending a retreat at Attu, Alaska, the men received a three-day pass but were able to return only after eleven days because of problems with a local airline and weather at the home base. During the extra time they offered their assistance to Coast Guard personnel stationed at Attu.[51]

The Protestants of Grissom AFB were invited to a family camping [retreat over Memorial Day weekend in 1971. Scheduled activities included campfire singing and Sunday morning worship. Thirty-three adults, eighteen children, four dogs, and two horses attended the Protestant Family Camping Retreat at Mountain Home AFB in 1975. This was a "cluster" model retreat that also involved Fairchild AFB. A civilian pastor was the resource leader during the four-day retreat in July, and a religious educator worked with the children. Eighteen adults from the Protestant congregation at Ismir, Turkey went on a floating retreat aboard the *Ms Becky*, an NCO Club rental, in 1975. Forty-four individuals from Peterson Field had a rewarding ecumenical retreat at a nearby ranch in the early fall of the same year. The Catholic parish at McGuire AFB sponsored an on-base parish retreat in November that year; a representative of the Military Ordinariate spoke at all Masses and offered retreat talks each day, including some specifically designed for children.[52]

As an example of the number of retreats conducted by the chapels at one base, one might consider Misawa, Japan, in FY 1975. A Catholic Family Retreat was held in Tokyo, the PMOC had a three-day on-base retreat, the PWOC had a three-day retreat at the base ski lodge, Married Airmen Sharing Together had a three-day excursion to Moya, the Catholic Youth Organization held a retreat for three days at the Yakeyama Ski Resort, and the PYOC had several retreats for both junior and senior members, including one on-base camping excursion.[53]

Among the many other social activities sponsored by chapel organizations and chapel communities were "hails and farewells," parish picnics, dinners, banquets, recognition dinners, family nights, entertainment and talent shows, film festivals, and a host of recreational and fellowship events.

On Bicentennial Sunday in 1975 the Catholic and Protestant parish councils of Rickenbacker AFB sponsored a chapel picnic aimed at providing fellowship, conserving gasoline, and keeping people off the highways. It was one of thousands of annual or semi-annual parish or chapel picnics enjoyed by the many chapel congregations throughout the Air Force. The same was true of the Parish Potluck that Protestants at McChord AFB enjoyed in March 1975. Their featured guest, Col. Heath Bottomly, USAF, Ret., appeared at countless functions in Air Force chapels during the decade.[54]

The Catholic Ladies Sodality of Spangdahlem AB invited over 450 enlisted persons to attend a Thanksgiving meal in 1975. The response exceeded all expectations, and reportedly a good time was had by the 500 who attended. The Protestant parish extended a similar invitation three days after Christmas, and again over 400 enjoyed a ham and turkey dinner, together with chapel fellowship.[55]

A truly interfaith social/athletic event occurred at Sondrestrom AB in the spring of 1975, when the Catholic and Protestant congregations engaged in a friendly but competitive game of softball. Appropriately enough, the umpire was MSgt. Larry Eckhause, a Jewish airman.[56]

Probably the largest social event co-sponsored

by any base chapel during the Seventies occurred in far-off Thailand, at Korat RTAFB. An elaborate and unique (for Thailand) Hawaiian luau theme was used for a gigantic base-wide party on the chapel lawn on Christmas Day, 1972. Some six thousand persons attended the event. At U-Tapao two years later, the chapel was the operational office for a base-wide Christmas program. The "Bob-Hope-less Christmas Show" on December 24, 1974 was attended by a thousand people.[57]

A parish social function with an important purpose was perpetuated by the Catholic parish at March AFB in 1976 under the leadership of Ch. Thomas McManus. Its history reached back to 1971-72, when Kay Hazelburst introduced the Sourdough Grandparents program. In 1976 a committee of eight met regularly to plan the monthly luncheons, held on the third Saturday from 10:30 a.m. to 2:00 p.m. The entire parish gathered socially on a regular basis, along with about ninety guests, forty of whom were transported from local convalescent homes by parish volunteers. The hours were filled with good food, visiting, entertainment, and games.[58]

Chapel organizations for adults and young people experienced what might be called measured strength during the Seventies. Here and there were flashes of new vitality and renewed interest, but in the main the organizations fulfilled their responsibilities and met stated needs with what seemed to be restrained enthusiasm. That they accomplished numerous goals and provided essential support functions for many persons is undoubtedly true. But it is no less true that in an earlier decade their growth, influence and vitality were probably more extensive.

Part of the reason for this measured strength was that chapel programs and communities were moving toward new directions, and there was greater emphasis on local control, local needs assessments, and *ad hoc* responses to real needs, rather than organization for organization's sake. It was a sign of the times that many of the adult chapel organizations found the resources and programs provided by the Armed Forces Chaplain Board relatively unattractive, despite their evident quality.

Chapel leaders now exerted direct leadership in the chapel community rather than working through traditional chapel organizations for men and women. It is difficult to say whether there were enough leaders to go around as a result of this change. But it is clear that the leadership of some chapel organizations seemed to fall increasingly to new persons whose leadership skills were not as fully developed as those who now served on parish councils and on other chapel committees.

Another reason for measured strength was the sudden appearance and widespread acceptance of short-term chapel groups that provided opportunities for learning, spiritual renewal, and social and humanitarian expression. Transactional Analysis groups, Parent Effectiveness Training, Marriage Encounter and marriage growth groups, Cursillos, retreats, Bethel Bible Study groups, and any number of other interest groups also emerged; they filled immediate needs that the adult organizations by their nature were not equipped to meet without becoming single-minded to the point of exclusion.

Chapter XII

A New Future for Chapel Management Personnel

Another of the new directions pursued by chapel communities in the Seventies involved chapel management personnel, the non-chaplain military personnel who provide full logistical and professional support for chapel activities around the world.

Who were the CMP? Ch. Robert B. Lantz adequately described them in 1971 when he wrote that a chapel manager is a "highly trained administrator" who is also "instructed in many skills," including use of audio-visual equipment, budgeting, accounting, and property management. CMP have "wide experience with worship services, religious education programs and various types of ministry." Those who advance to supervisory level "become responsible for the supervision and training of other personnel in the same career field." He wrote that chapel managers are "highly professional and dedicated" persons who "carry the administrative load in such a fashion as to free the clergy to perform their pastoral functions unencumbered," and he continued:

> I've known them to shovel tons of snow from the walks in Alaska, or rebuild a mimeograph machine in Texas. I've watched them set up altars at remote missile sites in Montana and load tables, chairs and camp supplies into buses in New York. I've relied on them to set up appointments, draft letters, schedule counseling sessions, and bear the burden of public relations programs in places as far removed as Germany or California. And I have learned to trust their judgment.[1]

Some CMP gained experience in other career fields before entering the field, such as TSgt. James H. Reynolds, stationed at Dyess AFB in 1976. Previously he was a gunner and flew several sorties in Southeast Asia aboard B-52 number 56-623, an aircraft that in 1976 had flown more hours (thirteen thousand) than any other in SAC.[2] TSgt. John L. Waller of Scott AFB died unexpectedly in June 1977, but the eulogy delivered by MSgt. Joseph E. Reeping showed why his memory would live on. It also did much to answer the question, "Who is a chapel manager?"

> John was well suited to perform his work. He enjoyed working with and for people, regardless of age, persuasion, rank, race or personality. He had patience and understanding. He was flexible and able to adapt to new situations, personalities, and requirements . . . Whether it was a worship service, Sunday school, chapel organization meeting, parish picnic or any program sponsored by the chapel, John had his hand in it. . . . He shunned publicity, for that is not what motivated him. Infinitely more important to John is to hear the voice of One unseen whisper: "Well done, thou good and faithful servant."[3]

These were the chapel managers who, together with lay persons and chaplains, formed chapel teams at Air Force bases around the world.

The CMP career field moved toward new directions during the Seventies. Many changes in the field were closely related to the new directions discussed in preceding chapters. For example, the forces that led to the development of parish or chapel councils—in part to relieve chaplains of administrative details and free them for full pastoral responsibility--helped strengthen the CMP career field and gave members a sense of professional identity. Then too, the Seventies encouraged local chapel programming rather than the use of "canned programs" handed down from above; in the process, the CMP career field was revitalized when local programs required logistical and professional support from local chapel managers.

The Chief of Chaplains' decentralizing programming policies gave to CMP—and to many chaplains—a clearer definition of role and a stronger desire for specialization, as well as growing self-esteem. Over the years chapel managers had been called by many official and unofficial titles, including "chaplain's aide," "chaplain's assistant," "welfare specialist," and "chaplain services personnel." They were variously described as the chaplain's right hand man, jack-of-all trades, low profile/behind-the-scenes middleman or middlewoman, and para-professional people-helpers.[4] When decentralization was incorporated in programming policy, the CMP career field was more clearly defined as a management area; CMP were seen as managers of various support activities within the chapel program.

One new direction in the Seventies was toward greater involvement in team ministry. An earlier chapter described how teams of (a) chaplains, (b) chaplains and CMP, and (c) chaplains, CMP and lay persons were cultivated at many chapels (VIII). The concept of teamwork was as old as the career field itself, but it gained a new vitality during the Seventies. Growing numbers of CMP participated in chapel programs in ways not directly related to their assigned duties, but as part of their personal and family lives. For example, early in 1977 at Malmstrom AFB, chapel managers conducted all Protestant services on CMP Sunday under the theme, "Love in Action." During the early service, Ch. Robert S. Leeds and the chapel managers presented a dialogue on the ministry of chapel managers, and the congregation listened intently to words of witness and faith. At Elmendorf AFB, MSgt. Kenneth M. Chance served as an elected member of the Protestant parish council and on various committees. In addition, he assumed responsibility for the short children's object lesson that the parish council inaugurated in the Protestant service. Sergeant Chance created a puppet bird with a mischievous personality, and he and the children helped "Berney" become a better Christian during their regular conversations.[5] Another chapel manager, SSgt. William C. Owen, was an active member of the parish council as an advisor and elected lay voting member. He also served as a substitute Sunday school teacher, delivered children's sermons, acted in chapel plays, and assisted in a number of other ways.[6]

Senior Chapel Managers Council

Known by several names but always serving the same function, the Senior Chapel Managers Council existed throughout the decade to advise the Chief of Chaplains on the CMP career field and a host of logistical subjects. Without question, this group of senior NCOs was the single most important impetus for changing the career field during the Seventies.

Chief of Chaplains Edwin R. Chess created the first Senior Chaplain Service Personnel Advisory Group early in 1970. The charter members, appointed to serve from January 1970 to June 1971, included CMSgt. Robert C. Perkins (chairman), CMSgt. Ralph W. Ray, CMSgt. George Pratt, Jr., CMSgt. James W. Bauer, CMSgt. Maurice Saudedo, and CMSgt. Merton J. Sassonde. The appointment of this group also set the stage for the creation of a senior advisory group of chaplains by Chief of Chaplains Roy M. Terry. The advisory group of chapel managers assisted in the revision of pertinent regulations (including AFR 265-2), determined guidelines for moving the career field more toward administrative management, and received other assignments.[7]

Scores of senior-level CMP served on this group, or "council" as it was renamed in 1975. In addition to those already mentioned, they included Gerald D. Cullins, Lyle E. Sandberg, Charles R. Meier, Charles M. Robinson, Roscoe E. Kirk, Jr., Archie G. Hazlett, Jack G. Walters, Robert L. Hinshaw, Will N. Cox, Jr., Robert C. Nelson, Henry M. Karshis, Leodis Hughes, Howard W. Alspaugh, Marcine L. Duvall, William Fahrenkamp, Charles E. McKee, Francis J. Riley, Emmett M. Miller, Merton J. Lassonde, Richard C. Schneider, and others.[8]

Apparently this was the only NCO council functioning for a Chief at Air Staff level. Between 1970 and mid-1977 this council staffed and secured adoption of more than 150 suggestions. While many of the adopted recommendations are discussed at length in the following pages, these can be mentioned here: established liaison with the National Association of Church Business Administrators; arranged availability of an associate degree

program in church business administration and religious education with the Community College of the Air Force; intensified efforts to re-educate chaplains and lay persons regarding the new role of the chapel manager (e.g., at the Air Force Chaplain School); arranged for 3-level classes at the CMP school to dialogue with senior chaplains and senior CMP about the difference between expectations and reality; placed greater emphasis on participatory management, team-building, conflict management, and communications skills; established a course for CMP who were making the transition from the technician to the supervisory level; and provided a screening process for persons desiring to retrain into the chapel management field. In summary, the council helped develop professional competence and self-esteem among many in the career field.[9]

The council usually invited a representative from a major command to attend each quarterly meeting in Washington, D.C. In December 1976, for example, SMSgt. Frank Riley of HQ AFSC was invited. During this three-day meeting the council took up a variety of subjects. It evaluated approximately forty suggestions; edited and proposed changes to the Speciality Description Summaries; met with the Chief of Chaplains, the Deputy, and division chiefs on such topics as manpower, personnel, retraining, and funds; discussed retraining policies with a team from the Directorate of Personnel; and held open-ended discussions on a variety of career field subjects.[10]

Late in 1976 the council recommended that a new publication be issued for all CMP, especially chapel manager supervisors. The Chief of Chaplains accepted the recommendation, and *Chapel Manager Crossfeed* appeared early in 1976. CMSgt. Archie G. Hazlett was its able editor until he retired in 1979. There had been earlier attempts to exchange information among personnel in the career field, but they were largely unsuccessful. The purpose of the new *Crossfeed*, according to the editor, was "to provide newsworthy items, technical data, and editorial comment to all Chapel Managers, regardless of grade or location, on a regular basis." Chief of Chaplains Henry J. Meade published an open letter in the first issue that encouraged all chapel managers to "look on their role as a 'ministry' and not merely a job," but he acknowledged that this role was not easy: "It demands a low profile, hard work, growing capacity, and taking advantage of opportunity for service." The publication helped nurture these traits among chapel managers by pointing to successful efforts, deciphering technical problems, publicizing awards, and promoting opportunities for training.[11]

Manpower and Retention

One significant area in which the Senior Chapel Managers Council offered valuable advice was in the area of personnel. During the decade the entire career field was realigned, partly to provide a greater sense of professionalism and to generate a higher retention rate. By the end of the decade the low retention rate in the career field had been reversed, although a number of factors were involved, including the nation's economic climate. As time passed, specific guidelines were created to screen Air Force personnel who wanted to retrain into the field from other areas.

One of the grave attacks on the career field occurred in 1974. In August of that year the office of the Chief of Chaplains was required to respond to an opinion of the House Armed Services Committee that the CMP field was not needed. A briefing was prepared by the USAF Chaplain Board with the assistance of two CMP, Charles E. McKee and Charles Harper. Chief of Chaplains Meade and Deputy Chief of Chaplains Thomas M. Groome, Jr., secured the support of the Air Staff. With the assistance of Ch. Robert F. Overman and CMSgt. Gerald D. Cullins, Chaplain Groome briefed the Program Review Committee of the Deputy Chief of Staff for Program Resources and succeeded in turning back the frontal attack.[12]

As the decade opened, a more obdurate attack seemed to arise from within the structure of the chaplain service itself. Reminiscing in 1977, Chief Hazlett remarked that during the last half of the Sixties the people in this career field faced a remarkable number of problems. The field had the lowest retention rate of any in the Air Force—a mere twenty percent. A number of factors were supposedly to blame:

> lack of job satisfaction; poor use of airman resources, often resulting in time-wasting activity; unpredictable duty hours; too many janitorial and lawn care duties; and believe it

> or not, oftentimes a poor relationship between chaplains and chapel managers; the strong feeling that the career field did not prepare an individual for meaningful employment upon separation or retirement from military service.

Because of these pressures a number of senior NCOs retrained into fields such as manpower, recruiting, and club management. Many who remained in the field felt that they were overworked but underemployed; they wanted job enrichment, not merely job expansion. In addition, it seemed that many chaplains were spending an unfortunate amount of time in non-pastoral, administrative activities. A student research paper at Air University reported survey findings indicating that the average chaplain was spending approximately nineteen percent of his time in administrative tasks, twenty-seven percent in paperwork, twenty-three percent attending meetings, twenty-one percent counseling, and ten percent in other pastoral functions.[13]

In 1969 the SAC Chaplain's office received approval to conduct an in-depth study of the career field. It was clear that somehow the managerial responsibility of chapel specialist personnel would have to increase. This was the most important recommendation of the thirty-seven page document that summarized the study: the career field needed to be restructured for management in order to absorb some of the tasks occupying chaplains in non-pastoral responsibilities. What happened when these recommendations were implemented is the story of the new future which CMP entered during the Seventies.[14]

Some of the changes that occurred directly affected manpower and retention, and while these subjects cannot be exhausted here, they deserve to be mentioned. The SAC study of the career field and subsequent changes led to a new role for people in the field, but not all of the radical changes were readily accepted by all those involved in the chaplain service.

Among the more important changes that occurred were these: adoption of the single manager/sub-manager concept that assigned responsibility for administration, financial management, and professional program support to the senior enlisted person on a base; designation of a single manager for airmen supervision, workload distribution, and office management; change of title to "chapel management personnel" to highlight the managerial role; full revision of the speciality description for the same purpose; authorization for senior NCOs to serve as chaplain fund custodians under certain circumstances; assignment of senior NCOs to the office of the Chief of Chaplains (where one functioned as executive) and to major command and numbered Air Force levels; and the creation of the advisory council, which helped formulate and implement the other changes mentioned above.[15]

One policy was not changed. That was the long-standing tradition of accepting only volunteers to serve in the chapel manager field. The *Chaplain Newsletter* reassured readers in 1972,

> No individual is accepted for training who has not signed a volunteer statement for the field. These volunteer statements are retained permanently by the Lackland Center Chaplain's office and may be reviewed by contacting that office.

Several years later readers of the *Newsletter* received additional information on the process used in selecting trainees for the career field. During FY 1974 only 118 airmen of 478 volunteer interviewees were nominated to attend the basic level training course at Keesler AFB, and only 80 of the 118 actually received orders to attend this course. The persons nominated to attend the course received the recommendation of both CMP and chaplains after personal interviews.

Seven classes of the basic course were scheduled during FY 1974.[16] This selection process for CMP was undoubtedly one reason for the rather high educational level of the field during the Seventies. In 1974 the average level of education among CMP was 13.2 years. Forty-four percent of the chapel managers had a high school diploma, while 54 percent had completed one or more years of college; 1.5 percent had undergraduate degrees, and 0.5 percent were alumni of graduate schools.[17]

Retention of CMP was a major problem when the decade began. According to information provided in February 1970, only about one out of six first-term chaplain service personnel re-enlisted (about seventeen percent). The percentage was higher (eighty) among career airmen, but overall the retention rate was almost eight percent *below* the Air Force-wide average. "Add to that a reduction of input quotas, the retirement of some

seasoned NCOs and a few 'early out' programs," the *Chaplain Newsletter* commented, "and the prospect continues to dim."[18]

During FY 1972 the retention rate improved. Forty-six percent of the first-termers re-enlisted, while the Air Force average for this group was thirty-two percent. Career re-enlistment had climbed to ninety-four percent, which was also the Air Force average. The overall retention rate exceeded the service-wide figure (fifty-nine percent) by eleven percentage points. Early in FY 1973 nearly 875 CMP were authorized in various positions around the Air Force; as of October 10, 1972, the field had a major overage with 968 CMP assigned. Clearly, something was happening to make the field more attractive.[19]

In October 1974, 794 CMP positions were authorized in the Air Force and 781 were assigned. The draw-down of overages had occurred. Meanwhile, the retention rate for the preceding fiscal year (FY 1974) and for FY 1975 and following years showed that the earlier difficulties had been permanently overcome:

CMP RE-ENLISTMENTS (IN PERCENTAGES)[20]

	1st TERM		*2nd TERM*		*CAREER*	
FY	*CMP*	*AF-WIDE*	*CMP*	*AF-WIDE*	*CMP*	*AF-WIDE*
73	24.6	20.4	88.0	72.5	95.6	97.3
74	28.4	31.3	76.0	73.4	98.5	96.9
75	28.4	40.1	68.2	75.4	95.9	97.2
76	36.8	37.3	68.2	75.4	95.9	97.2
76T	33.3	38.2	66.7	73.9	100.0	94.7
77	43.9	39.0	58.8	68.9	98.3	94.8
78	65.0	41.1	58.3	64.6	95.8	92.6
79	32.2	38.0	45.5	60.1	91.2	91.1
80	60.0	40.6	71.4	62.5	100.0	91.6

One major change in the way CMP were assigned occurred in 1971. At the recommendation of the Chaplain Services Specialist Advisory Group the Chief of Chaplain deleted suffixes for specialty codes in the career field. These major suffixes ("P" for Protestant, "C" for Catholic and "J" for Jewish) were part of the tradition suggesting that a Protestant specialist was the best equipped to assist in Protestant services, a Catholic in Masses, and a Jewish specialist in Jewish services. The deletion of these suffixes, which officially occurred in July 1971, freed chaplain services personnel to work in all areas of the base chapel program. The change also equalized promotion potential, placing the emphasis on overall capability rather than religious faith.[21]

No less significant to personnel in the career field was the precedent-breaking new look at the office of the Chief of Chaplains. An important policy change late in 1971 brought CMSgt. Gerald D. Cullins and MSgt. Charles E. McKee to that office as the first assigned non-commissioned officers. Chief Cullins assumed the position of Executive, a post formerly held by a chaplain, while Sergeant McKee was assigned to the Support Section. The move provided a visible career progression ladder for chaplain services personnel, and parallel action followed at major command and numbered Air Force levels. Later executives included CMSgt. Charles Meier and CMSgt. Richard E. Schneider, with SMSgt. Benjamin Arnold and MSgt. Robert B. Board serving in the support capacity.[22]

At the same time it was announced that the new Airman Classification Manual (AFM 39-1), scheduled for release early in 1972, would provide a new set of titles for chaplain services specialists. Airmen in the 70130 skill level were designated Apprentice Chapel Management Specialists when they reached airmen first class. Skill level 70150 sergeants and staff sergeants were called Chapel Management Specialists. Technical and master sergeants with the 70170 skill level received the title Chapel Management Technicians. The title Chapel Management Superintendent went to chief and senior master sergeants in the 70190 skill level. The new titles were designed to reflect both the job content and skill level of enlisted personnel in the career field. The single-manager concept underlying the titles is discussed more fully in the following section.[23]

In 1977, reduced overseas requirements and the need to increase assignment stability within the continental United States led to more stable assignments for many CMP. The minimum residency requirement for overseas assignment was extended from twelve to twenty-four months for career and second term airmen, while first termers remained eligible for minimum twelve month overseas assignments. At this time the career field was composed of 735 men and women, 70 percent of whom were married. Collectively the group had about eight years of Air Force service. Eighty-five

percent (about 595) were 35 years of age or younger, and 20 percent (140) were in the 36-50 age group. The CMP force was divided among chief master sergeants (13), senior master sergeants (22), master sergeants (89), technical sergeants (99), staff sergeants (160), sergeants or senior airmen (159), and airmen first and below (215). One group of eight chiefs represented 215 years of experience in the chapel management field. A year earlier, in 1976, there were 200 CMP in the Reserve forces, with 17 serving as mobilization augmentees and 51 serving in Reserve units.[24]

The health of the career field was a matter of concern for the Chief of Chaplains throughout the decade. In 1978 the Senior Chapel Managers Council reviewed a recent survey of the career field made by the USAF Occupational Measurement Center, Lackland AFB. Between November 1977 and February 1978 inventory booklets were administered to CMP, and 546 (eighty percent) of the 683 assigned 701X0 personnel responded. According to the summary the survey revealed that "the adoption in 1972 of the single-manager concept at the installation level is not only the 'on paper structure' but the functional structure as well." The study revealed that "the career field appears stable in all functions," and that the percentage of respondents who felt their job was interesting rose from seventy-one percent in 1973 to seventy-eight percent in the 1978 study. Similar results were obtained from a study of career satisfaction done by the Chaplain Inspection Branch of the Inspector General during field visits from October 1977 to September 1978. CMSgt. Marcine L. Duvall of that office stated that "morale appears to be excellent and younger CMP, in particular, are excelling in their duties." He indicated that morale was highest when chaplains and chapel managers functioned as a team. A parallel study had been accomplished earlier by SMSgt. Joseph E. Toliver, Jr.[25]

As part of the effort to keep Reserve chapel managers abreast of developments, the first Air Reserve Force Chapel Management Training Conference convened in Denver, Colorado, on August 10-13, 1978. The plan for the conference arose from a recognized need for training opportunities for non-active duty chapel managers. The ARPC Chaplain's office and major commands with managerial and inspectional responsibilities for Air Force Reserve and Air National Guard units had long recognized this need, and in December 1977 began to design this first-of-its kind conference. The meeting's objectives were to deal with specific training needs common to all Reserve CMP, to provide information relative to the needs of the Reserve chapel manager for the effective support of the Air Force chaplain mission, to provide exposure to the Air Force chaplain structure, and to integrate Reserve chapel managers into the total force concept. More than seventy National Guard and Reserve Chapel managers attended. At the conference banquet, Chief of Chaplains Richard Carr stressed the importance of chapel managers in the total force concept of chaplain and chapel ministry.[26]

The morale of a number chapel managers was greatly enhanced by a formal Dining-Out conducted by and for them at Lackland AFB on the evening of September 15, 1978. The occasion was the first time in the nearly 30-year history of the career field that such an event was held. With the support and encouragement of the office of the Chief of Chaplains, distinguished guests from that office, chapel managers from the San Antonio area, colleagues from bases in the south-central U.S., host commanders, supervisory chaplains, senior enlisted advisors, base sergeant majors, chapel secretaries, and spouses of chapel managers gathered for an evening of recalling past achievements, speeches, singing, and friendship. The guest speaker for the evening was Chief of Chaplains Carr, who reflected upon the many changes he had seen in the career field, while paying special tribute to the service rendered by these dedicated professionals. The character of the event and the intense pride of the chapel managers was summarized in a statement on the last page of the official program: "It's no secret that we are proud of our chosen profession in the United States Air Force, and that we enthusiastically support the USAF Chaplain Service."[27]

The new chaplain manpower function standards created in 1979 designated a number of staff sergeants and sergeants to be chiefs of support activities. To ensure that CMP scheduled to become chiefs were properly trained, the Executive, Office of the Chief of Chaplains, directed all

command chaplain offices to review the training status of persons selected for this position and to provide adequate training opportunities in all aspects of responsibility.

In his capacity as the major representative of the career field, the Executive traveled as a member of the Chief of Chaplain's cadre. In 1979, for example, CMSgt. Richard E. Schneider made a series of visits to bases in the southwestern United States and talked with a number of chapel managers about goals and ideals of the career field. Chief of Chaplains Carr noted at the time that "it is very important to increase the visibility of the Executive to the field, to both chapel managers and chaplains."

A careful review of CMP recruitment selection procedures in the last half of 1979 showed a significant decrease in the number of candidates eligible for screening, due to guaranteed job reservation at the time of recruitment. The Chief's office instructed the ATC Chaplain to work with the Recruiting Service to ensure that all potential enlistees were informed that a final selection for the CMP field required an interview by a chaplain and chapel manager during basic military training. The office further directed that this required interview occur as early as possible. Chief of Chaplains Carr and Chief Schneider visited Lackland AFB in August 1979 to review the CMP selection program. The office also exerted greater monitoring control over the activities and needs of the the Chapel Management School at this time.

During FY 1979 the CMP selection program had a core group of 281 interested persons through mid-August 1979. Seven proved to be not qualified, and 144 were not interested after the initial briefing; of the 130 who remained, 8 were disapproved for entry by either a chapel manager or a chaplain, and 122 initially entered the program. Of this number, 21 were discharged during training, 12 assigned to other AFSCs, 58 were graduated (20 males and 38 females), 5 eliminated at technical school, 13 remained in training at the school, and 13 were still training at Lackland. The average age of the graduates was twenty.

In 1979 as well, the Department of Personnel shared with the office of the Chief of Chaplains a recent study of imbalance in the enlisted ranks of the chapel manager field. The study recommended that the career field be restructured to eliminate imbalances and to provide numbers and grade levels where required. Chief of Chaplains Carr, accompanied by Chief Schneider and Ch. Edwin A. Porter of the Personnel Division, visited the Air Force Military Personnel Center in August to discuss the implications of the study with its author. Among many points of consensus was the recommendation that the career field overages above the grade of E-4 would not be reduced by mandatory cross-training; shortages in the grade of E-4 and below would be filled by recruitment at basic training or with cross-training of volunteers. The Chief of Chaplains determined that the field's overall health would be maintained most effectively by bringing enlisted personnel up through the ranks.

March 1979 marked the 30th Anniversary of the career field. Chaplains, chapel managers, and lay persons took the opportunity to recall the gradual emergence from a "chaplain assistant" to a recognized field. Many local celebrations were held across the Air Force, and a special gift of a coffee mug commemorating the occasion was sent to retired Chiefs of Chaplains and chapel managers who played a vital role in the development of the field. For the first time the editorial page of the *Chaplain Newsletter* was written by a chapel manager, Chief Schneider. A feature of the anniversary celebration in Washington was an evening banquet during the Command Chaplains Conference. On the evening of March 29, the Chief Master Sergeant of the Air Force, Robert G. Gaylor, addressed the conference and paid tribute to the work of chapel managers since 1949. He assisted Chief Schneider in presenting Chief of Chaplain Carr with the first Honorary Chief Master Sergeant Chaplain Manager Career Field Award, in recognition of his many contributions to the professional development of the field. SAC Chaplain Edmund A. Puseman and his Executive, SMSgt. James D. Anderson, issued a joint letter on the occasion, designating March 25 as Manager Appreciation Sunday. Other commands sponsored similar commemorations.

The CMP manpower profile had stabilized by the end of the decade. The career field had many positive features, and increasing numbers of Air Force personnel from other fields applied for

retraining in this specialty. Special screening requirements were created for those applying for retraining, including an interview with, and written approval from, the installation chaplain, with final approval from the respective command chaplain.[28]

The Single Manager and CMP Training

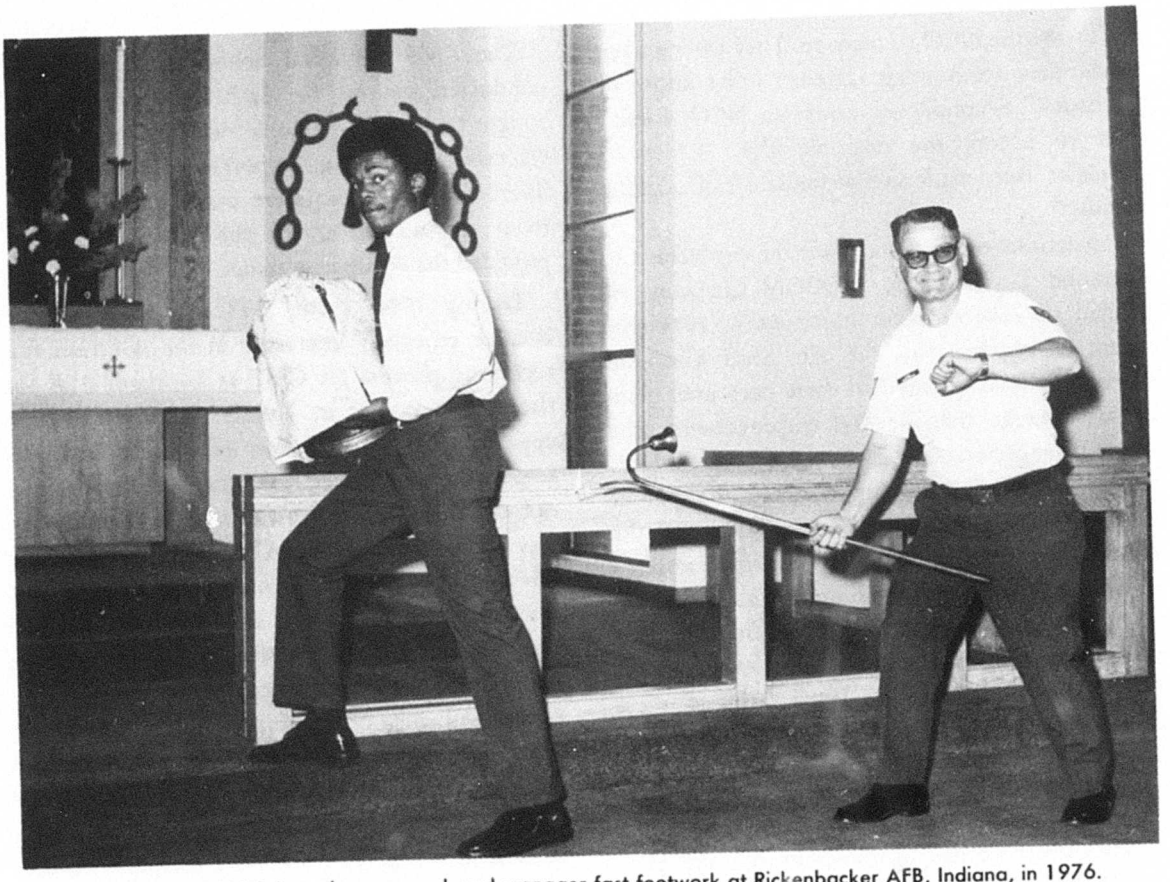
The inauguration of the single-manager concept was probably the single most important element in the new future that opened for CMP. Not all chaplains or chapel managers accepted the theoretical or practical ramifications of this policy change without resistance. But it laid the foundation for other important changes, including training conferences for CMP and modifications of the CMP school curriculum and skill levels.

In January 1972 the office of the Chief of Chaplains addressed a letter to command chaplains entitled "Restructuring of Chaplain Services Specialist Field." It indicated the Chief of Chaplain's desire to make more effective use of financial and professional program support sub-managers in the chaplain function. Another important letter, in March of 1973, was entitled "Airmen Resource Utilization." It stressed that all chaplain activities, regardless of size, had three essential support functions: administrative, financial management, and professional program support. This working assumption lay behind the revision of the airmen speciality descriptions in AFM 39-1 early in 1972. The letter reviewed the basic principles of management and the desired manager and sub-manager concepts (as well as an organizational chart) suggested for implementation on the local level. Each supervisor was asked to examine supervisory techniques to ensure that interpersonal relationships and attitudes were healthy, to "vest greater authority, prestige and confidence in the single manager who has responsibility for both administrative management and training within the section," to "relieve assigned airmen from peripheral support duties," to "protect the duty hours and uncommon tours of Chapel Management Personnel," and to stress the stewardship of time, talent and treasure of lay persons.[29]

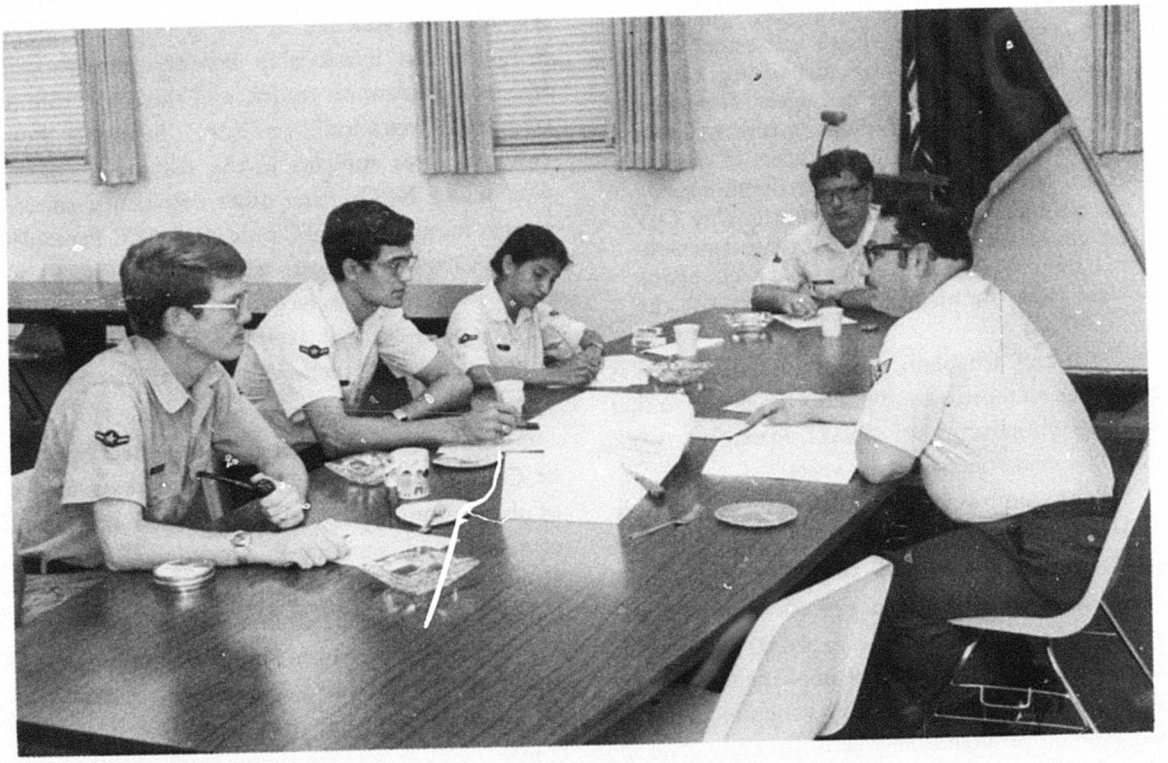
This important letter from Chief of Chaplains Terry in 1973 was to be retained in the office policy/precedent file. The new and heavily revised AFR 265-1 of February 20, 1974 made the single-manager concept mandatory, and the encouragement and suggestions of the earlier letter were replaced by regulatory language. Paragraph 16 specified that CMP were responsible for the administrative, financial management, and professional program support of the chaplain service at every level of assignment. Specific tasks were spelled out in AFM 39-1. The Chief, Support Activities at a small base would in some instances perform all of these duties as the only assigned enlisted person, but at larger bases a separate branch would be created for each area under this single manager. Each area was to be headed by a single manager: NCOIC for administration, for financial management, and for professional program support. The Chief, Support Activities would assign personnel to manage the variety of tasks, while at the same time using a team approach in planning, coordinating, and arriving at decisions.[30] In October 1978 the *Chief, Support Activities Handbook* was distributed as a tool to help these heads serve effectively as managers, supervisors, and trainers. The book was widely used.

A complete list of the responsibilities of each support branch would be inordinately long at this point, but this brief summary of the activities of a professional program support branch gives some indication of the breadth of responsibility assigned to CMP: assist chaplains in developing stewardship programs; create brochures for religious education programs, lay groups, and workshops; coordinate the use of equipment, facility space, funds, and other resources; attend parish council meetings to coordinate plans; schedule other chapel management personnel in program support areas; train lay persons in local procedures; serve as building custodian and facility maintenance monitors; train chapel management personnel; and analyze statistics as they relate to program trends.[31]

On some occasions the single-manager concept failed because untrained chapel managers occupied positions requiring them to function beyond their capabilities. On other occasions some senior chaplains showed great reluctance to release their hold on administrative duties which they had fulfilled for so long. SAC Chaplain Puseman observed at a conference for chaplains and senior chapel managers in November 1976 that the single-manager concept faced two problems: "Chaplains



TSgt. Norman Reeve (right) teaches a new chapel manager fast footwork at Rickenbacker AFB, Indiana, in 1976.



SSgt. William Douglas conducts a chapel manager training session at Lackland AFB, Texas.

don't want the NCO to manage. They can't let go. Maybe they are running scared. I don't know all the issues." Secondly, he said, "an NCO doesn't want to accept the responsibility." Chief of Chaplains Terry made similar remarks earlier in the decade.[32]

Inspections often pointed up the problem. Ch. Raymond T. Mattheson, ADCOM Chaplain, informed all base chaplain functions in 1974 that recent inspections by the Air Staff Chaplain Inspection Team pointed to three personnel management areas that needed improvement: the single-manager concept proposed by the Chief of Chaplains was not being implemented, the span of the NCOIC's control was too broad, and the failure to use enlisted personnel effectively resulted in weakness in the three sub-managerial areas.[33] In 1975, after the Chaplain Inspection Branch Team visited forty-five bases and sixteen sites during the past year, Ch. Edward R. Lawler offered these observations on the subject of CMP management:

> Like many AFSCs these days, the management of our chapel management personnel needs a lot of attention. Fifty percent of the bases observed had problems in this area of sufficient seriousness to warrant mention in the inspection findings.
>
> Thirty-two percent needed higher skill levels in the chapel management personnel area. The NCOICs were not sufficiently experienced or qualified to be managers. They were often victims during their careers of poor OJT training into the many facets of the 701 career field. They in turn were compounding the problem by not conducting quality OJT programs for the chapel management personnel they supervised. Supervisory chaplains were not monitoring this duty of the NCOIC.[34]

In 1977 the Chaplain Inspection Branch was scheduled to receive another NCO member so that a closer monitoring of chapel managers' work could be made on inspection visits.[35]

Similar complaints were listed in a summary evaluation of staff assistance visits made by the AFSC Chaplain's office in 1976. The report indicated that the single-manager concept was not clearly understood by all chaplains and chapel managers, and sometimes not implemented due to short manning. Few bases had structured on-the-job training programs, and record maintenance in this area was generally poor.[36]

The CMP Technical School at Keesler AFB conducted courses for each level of skill, and sought to equip the "single manager" to function effectively. A special supervisory course established for CMP who were making the transition from the technician to the supervisory level provided the needed assistance.[37]

During 1974-75 the ATC Chaplain's office became especially interested in the selection and recruiting process for CMP at Lackland AFB for the 701X0 course at Keesler AFB. It became apparent that the selection process at Lackland was accountable to the ATC chaplain, but this was not the case with the 701X0 course. The faculty was accountable to the ATC Technical Training Division for curriculum and methodology, but there was no functional accountability to any chaplain function. The ATC Chaplain decided that communication should be established between the school and some office in the chaplain structure in order to provide professional input and suggestions regarding the training of CMP. Discussions were held with the office of the Chief of Chaplains, and in May 1976 the ATC Chaplain became advisor and monitor for chapel manager selection and training programs. One result was that student response was solicited in several important areas, including the relationship between expectations and post-graduation reality, and the CMP role in terms of "vocation" or "job." Seminars were conducted for students in the self-paced course, with senior NCOs from other commands participating. In mid-1977 ATC published ATC Pamphlet 265-1, Chapel Manager, which was designed to give CMP greater understanding and appreciation of the career field. It was distributed to all enrollees at the technical training courses at Keesler.[38]

At mid-decade the Chapel Management Specialist Course (3-level) was divided into three blocks of instruction (typing, chapel-oriented skills, and chaplain fund accounting procedures). Students moved at their own pace in this program; some finished in five weeks while others took fourteen. The average completion time was nine weeks. A report in 1978 indicated that the single manager/sub-manager concept was not treated in this course because no deviations from the specialty training standard items for the 3-level were al-

lowed. The use of manual typewriters in the course was probably one reason why some graduates experienced short-term difficulties with electric machines after graduation.[39] The school also offered the ATC Advanced (70170) Course for CMP on a regular basis. The only field-conducted class of this course was held at Sembach AB from May 22 to June 11, 1974.[40]

In 1976, after long negotiations, an historic interservice agreement allowed Navy chaplain professional assistants to train at Keesler AFB. The assistants were the Navy's new career field counterparts to CMP. The first students from the Naval Services (Navy, Marines, and Coast Guard) attended a course in February 1976; approximately 110 Naval students were scheduled to attend between January 1976 and March 1977. The faculty for the course became interservice with the assignment of Navy YN 1 Frank Buscher.[41]

In addition to the courses at Keesler and regular on-the-job training programs and Speciality Knowledge Tests, CMP were also encouraged to take advantage of the numerous professional military education opportunities available to them, including the five phases of Professional Military Education. These experiences provided an edge in the stiff competition for promotions. Among the decade's graduates of the Senior Non-Commissioned Officers Academy, a rigorous nine-week resident course, were these CMP: Archie Hazlett, Robert Nelson, Leo Vetter, James Anderson, David Neidlinger, John Dubay, William Wiseman, Thomas Curry, and Earl Sherwin.[42]

Chapel managers were motivated at base and command levels to excel in their work. Although the office of the Chief of Chaplains eliminated team awards at mid-decade, other awards and honors continued. At Langley AFB, for example, MSgt. Don West and TSgt. John Mazurek initiated a special recognition program for CMP, each of whom was rated in ten areas on a quarterly basis. The winner was given a three-day pass and a $25 savings bond, courtesy of the installation chaplain. In 1976 the SAC Chaplain moved to identify chapel managers more clearly by authorizing them to wear a two-line name tag that included the title, "Chapel Manager."[43] MAC and AFLC also moved in this direction. Recommended for awards, three CMP assigned to Mather AFB met a total of nineteen boards, including the Senior Airman Below the Zone, Flying Training Wing Senior Airman Below the Zone, ABG Airman of the Quarter, Flying Training Wing Airman of the Quarter, ABG Airman of the Year, and Flying Training Wing Airman of the Year. Senior Airmen Linda L. Harlan, Kaylene M. Sturgeon, and Julia A. Sauser successfully competed in ten of these boards, culminating in Airman Harlan's selection as the 323rd Flying Training Wing Airman of the Year. She was subsequently selected as ATC Airman of the Year and received the award in April 1979.[44]

SAC presented the Bennett-Roberts Trophy each year to the outstanding chapel management team in the command. In FY 1975, for example, the award went to the team at Kincheloe AFB, headed by MSgt. John J. Gorman. Areas of special achievement included superior facility and administrative management.[45]

One very significant development in the career field was the increased number of training conference and training opportunities for CMP. Newsletters and bulletins increased awareness of training opportunities, and a growing number of command and base sponsored conferences occurred. In addition, the first annual Major Command Executive Conference convened in Washington, D.C., in August 1976; CMSgt. Charles R. Meier, Executive, assured Chaplain Meade that this conference would encourage the exchange of ideas.[46]

Base cluster workshops for CMP met throughout TAC in 1977. The command chaplain conducted these training conferences primarily for TAC personnel, but they were open to personnel from all commands. According to Command Chaplain Simon H. Scott, Jr., the response to this pioneering effort was overwhelming. A total of 117 chapel managers participated from TAC, SAC, MAC, ATC, USAFSS, AFSC, Air University, AFMPC, Air Force Reserve, Air National Guard, and the U.S. Navy. CMSgt. Robert Nelson, who initiated a similar regional workshop format in Europe in 1973, and SSgt. Larry J. Vinson were workshop facilitators for the TAC Chaplain's office. They were assisted by various host-base representatives and by representatives from the Air Force Military Personnel Center, USAF Film Library (Aerospace Audio Visual Service), the

USAF Chaplain Resource Board, and the ATC Chapel Management Technical School. Each workshop consisted of four 4-hour seminars covering the role of the chapel manager, professional program support management, administration management, and resource management. The first workshop at George AFB included a briefing on the Chaplain Film Library and effective use of audio-visuals by MSgt. Thomas Sanders of the library. The next, at Davis-Monthan AFB, featured a briefing on the Air Force Military Personnel Center by Chief Hazlett and his presentation on "Styles of Leadership." The third, at England AFB, Louisiana, used the facilitating skills of SSgt. Carlton Duck of AFMPC. The fourth, at Seymour Johnson AFB, had another facilitator from the center, TSgt. Paul Lukich. The final workshop, at MacDill AFB, featured representatives from the technical school (MSgt. Richard Tucker), the USAF Chaplain Resource Board (MSgt. Charles Harper), and the personnel center. The workshops produced positive recommendations for improving chapel management throughout the command, instilled *esprit de corps*, opened communications across command lines, and resulted in valuable training experiences for the participants.[47]

In Alaska, CMSgt. Donald E. Wilson of the AAC Chaplain's office served as a project officer for the Institute of Church Management of April 14-17, 1975. Thirteen CMP and some of their Army counterparts attended, as well as several chaplains. This was the first of two sessions designed to certify the graduates as Church Business Administrators.[48]

Chapel managers in USAFE were given opportunity as early as 1973 to participate in regional training workshops. These training conferences continued throughout the decade. In April of 1975, for example, thirty-four CMP were enriched by their attendance at three regional workshops. Seven professional seminars were scheduled to convene in the United Kingdom, Germany, Spain, and Greece between June and November 1976; one in the United Kingdom (RAF Alconbury) was attended by twenty-three CMP. In July 1977, MSgt. Richard L. Perkins and TSgt. James W. Maples, Jr., of the USAFE Chaplain's office provided leadership at the seminar in Hellenikon, Greece. It involved chapel managers from USAFE, MAC, and USAFSS. At this time SMSgt. Schneider was team leader for the traveling professional seminar program for chapel managers throughout USAFE. In 1979 seminars were held in Incirlik, Turkey, Sembach, Germany, and RAF Mildenhall.[49]

Most of the other commands also provided growth opportunities. Command-sponsored team-building programs at base level always involved the assigned CMP, but there were specialized opportunities for growth and development as well. For example, CMSgt. Charles M. Robinson, Executive of the ADCOM Chaplain's office, conducted chapel management workshops at three locations in the command in 1975. ATC held regular CMP workshops at Randolph AFB after mid-decade; among the goals was to establish a foundation for subsequent mini-workshops at each installation, and to foster better communication and genuine understanding of the superior and subordinate. The ATC Chaplain's staff also conducted team-building workshops for CMP at base level, such as one during a visit to Sheppard AFB in 1977. SAC conducted a number of command-wide training conferences for chapel-managers; one that convened in the last quarter of 1975 was designed to standardize training in SAC chapel support policies and procedures and to develop team management concepts. The next year SAC's joint chaplain/CMP conference met at Offutt AFB under the theme, "Accentuate the Positive." Among PACAF's regular conferences for senior CMP was one held in Seoul, Korea on June 6-10, 1977. Arranged by SMSgt. William J. Fahrenkamp of the PACAF Chaplain's office, and attended by nearly thirty CMP, the conference featured Ch. Frank D. Metcalf as resource leader.[50]

Depending on one's source of information, the opportunity for regular, formalized training at base level was adequate or insufficient at mid-decade. The Chaplain Inspection Branch distributed a questionnaire to all CMP during base inspections between October 1977 and September 1978. The 105 respondents provided the following responses to the question, "Are you presently being offered proficiency continuation training on a systematic basis (on your base)?" Forty-eight percent said yes, forty-nine percent said no, and three percent gave no response. The Inspection Branch noted that

"this does not correspond with what we have discovered during inspections. Only four bases in two years were conducting a systematic, structured proficiency training program."[51] It seems that especially after mid-decade the opportunity for base-level level proficiency training increased. Several examples follow.

In the spring of 1978 SSgt. Steven H. Norberg instituted a continuing education program for all assigned CMP at Ander[illegible] AB. The program consisted of an hour each week on some aspect of the career field. At Elmendorf AFB a six-week professional education workshop for assigned CMP was scheduled in the fall of 1976. The two-hour classes met weekly into 1977, and used resource leaders as well as in-house instructors. MSgt. James J. Kinkaid, Jr., inaugurated regular continuing education classes at Davis-Monthan AFB soon after he arrived in 1975. The weekly two-hour sessions covered all aspects of CMP work and such other subjects as Officer Effectiveness Reports, working with chapel lay leaders, ministering to Jewish personnel and Transactional Analysis.[52] In 1977 *TIG Brief* urged installation chaplains and the chiefs of support activities to ensure that assigned CMP received regular proficiency training, including the development of team cohesiveness.[53]

During 1978-79, CMP entered into a new phase of professional development by initiating regional or area conferences that combined training and camaraderie. Groups were organized in South Texas, North Texas, Oklahoma, Colorado/Wyoming, Northern California, the East Coast, and on Guam. The usual conference format was a one-day session providing for an exchange of ideas, briefings on the mission and program of the host chapel function, and a speaker who highlighted the needs and opportunities of Air Force life. Some concluded with a banquet. Retired CMP, as well as many spouses, attended the events. CMP stationed on Guam made use of interservice potential for professional development. The four Air Force chapel managers from Andersen AB joined with six religious program specialists from the various Naval installations for a one-day conference on November 10, 1978. The chaplains strongly supported the idea of the conferees exploring their common vocation and planning future education programs. Five of the six participating Navy personnel were graduates of the CMP technical school at Keesler AFB.[54]

The inauguration of the single manager concept was the impetus for a number of changes and adjustments that occurred in the CMP career field as the decade passed. Implemented by AFR 265-1 in 1974, this managerial concept affected the technical school at which CMP were trained, encouraged the development of workshops and proficiency training at all levels, and dramatically affected the division of labor and team spirit of CMP. It was probably the single most important contributor to the new future that seemed to open for CMP during the Seventies.

Chaplain/ CMP Relations

Substantial evidence indicates that chaplain/ CMP relations were generally good throughout the decade, especially after major changes were implemented in the career field. At most bases a deep sense of trust prevailed, together with a mutual recognition of professional expertise in differing areas, although personality conflicts and a lack of professional tact sometimes infected otherwise healthy relationships.

One concrete example of healthy mutual trust between chaplains and CMP was a novel experiment at Beale AFB in the spring of 1978. Led by MSgt. Richard R. Cooper, the assigned chapel managers presented a CMP briefing to the parish councils and other interested lay persons, then distributed briefing booklets so that the leaders could make ready reference to the material discussed. The chaplains expressed deep appreciation for this effort; they strongly endorsed the idea that the chapel managers were dealing directly with the lay leaders of the two parishes in areas of mutual concern.[55]

A number of developments encouraged CMP and chaplains to interact effectively. Among them were the chaplains' reliance on CMP expertise in areas of administration and support and, conversely, the chapel managers' occasional reliance on chaplains for assistance within the power structure. For example, the Privacy Act of 1974 directly affected the chapel program and privileged communications, two areas of major concern to chaplains. The chaplains relied on the professional

expertise of chapel managers to guide them through the maze of interpretations and applications of the act; CMP in turn were helped in this endeavor by the *Chapel Manager Crossfeed.* An example of the other side of the equation is found in the request of the MAC Workshop for Senior CMP in 1976 that the command chaplain—and perhaps the Chief of Chaplains—investigate why chapel personnel were being tasked for squadron and base details at many MAC bases.[56]

The occasional shortage of chapel managers helped chaplains regain perspective on the administrative tasks regularly performed by CMP. In 1976 the SAC Chaplain wrote to Chief of Chaplains Meade that "we have continuing needs in the area of airmen assignments due to shortage of experienced CMP and the large number of losses of first term airmen as a result of early-outs and 39-10 actions." The shortage of assigned personnel was so critical at Davis-Monthan AFB in 1976 that congregational volunteers were asked to answer the phones and serve as receptionists at Chapel 2 during duty hours. (Other bases used the same procedure when the situation warranted.) Three ladies responded, and the assigned CMP performed other necessary tasks. Sometimes the shortages were temporary when they involved a turn-over in personnel or base transfers. At McGuire AFB, for example, there was a severe lack of continuity among CMP in the early months of 1976. Only one of the five assigned CMP was expected to be on hand in the next six months due to PCS moves, projected Palace Chase (transfers from active duty to the Guard or Reserve), ROTC actions, and retirements."[57]

It was a constant challenge for chaplains and CMP to function as teams. For some chaplains the single manager concept was a major stumbling block. For others, the specific responsibilities of each of the three sub-managers was a problem. Team-building exercises, conducted by the commands or locally generated, helped overcome these problems and facilitated healthy respect and mutual cooperation.

Many chaplains probably would have endorsed the sage comments of an anonymous chaplain who applauded the career field's major advances, and held in high esteem the relational values respected by CMP and chaplains alike. He said:

> Over the years I have observed the changes that have taken place in the chapel management field. I watched the career field evolve from an indentured servant role to a highly, professionally skilled entity. The skills and talents have always been there.[58]

Now given the right climate, these skills and talents were being used for the common benefit of CMP, chaplains, and chapel groups—the whole chapel community working as a team.

Chief Hazlett summed up this philosophy when he shared his Ten Commandments for Chaplains with chaplains attending the USAF Chaplain Conference in 1977. After indicating that he was also the author of a set of Ten Commandments for Chapel Managers, he proceeded to list the Ten Commandments for Chaplains:

> Trust us by giving us the chance to prove our worth. Use us as a sounding board to gauge the effectiveness of the chapel program and to provide feedback to the laity. Be patient with us for we are a new generation with youthful ideas and ambitions. Be assured, however, that we are quick to recognize sincerity and to discount the phoney. Furthermore, we will work our hearts out for men of action who are truly concerned about people. Respect us as individuals in the same manner that you would other members of the chapel congregation. Recognize us by offering an occasional word of praise, a pat on the back for jobs well done. Increase our para-professional role, for we too want to be people-helpers. Communicate with us, for we have ideas that might well improve the overall quality of the chapel program. And last, but not least—it really ought to be at the head of the list—be a pastor to us, for we need spiritual guidance lest we become men and women without a church—a luxury that we cannot afford.[59]

For Chief Hazlett, at least, these "commandments" were also promises. Their performance by chaplains and CMP alike would ensure continuing healthy relations.

One area that caused friction between chaplains and chapel managers was the question of CMP receiving fees for duty at weddings. This was the legendary tip of the iceberg, signifying resistance on the part of a limited number of CMP to any sort of "menial" work or physical labor after the Chief of Chaplain's office issued a policy letter in the early Seventies regarding the single manager and the career field in general.[60]

In 1975 the Chief of the Chaplain Inspection Branch reported that wedding fees for CMP were becoming stop-gap instruments used as an incentive to employ CMP to clean up chapel areas after weddings. He indicated that while chaplains and CMP accepted the rationale behind assessing fees for chapel cleaning after a wedding, commanders were asking more and more questions. "Fees for organists, extra flowers, etc., are easily accepted. The crucial area is the paying of a military person who appears to be performing in his career field by preparing the chapel for a wedding," the inspector reported, after visiting forty-five bases and sixteen sites in the past year. He continued,

> Perhaps a whole new evaluation of the situation is needed with consideration of the granting of compensatory time off (CTO) for wedding coverage, or the regular assignment of one chapel management personnel to cover all weddings during a given period—month at a time, with CTO instead of monetary payment. But it is a scratchy area and is becoming more aggravated. The subject comes up more often lately for some reason. A bullet may need biting.[61]

The issue had to be joined.

The origins of the problem lay in an article in the *Chaplain Newsletter* in 1971 stating that "when special custodial services are required in conjunction with wedding ceremonies conducted outside normal duty hours, it is appropriate that wedding parties be asked to pay for these services." These words were added: "Chapel Managers are permitted to perform this work." According to the *Chapel Manager Crossfeed* in 1977,

> The original intent of the article became misinterpreted and distorted through the years. Many supervisors used the article as authority to impose restrictions on the use of chapel facilities, and to escalate custodial service fees beyond reason. These actions served to leave many military personnel with the misconception that they were required to pay for the use of chapel facilities, and the CMP must be compensated when covering such activities. This concept is in direct violation of Air Force policy in that it smacks of "solicitation." The practice led to severe criticism against the Chaplain Service, particularly from high level sources. The seriousness of the issue left the Chief of Chaplains with no alternative but to take immediate action to alleviate the criticism.

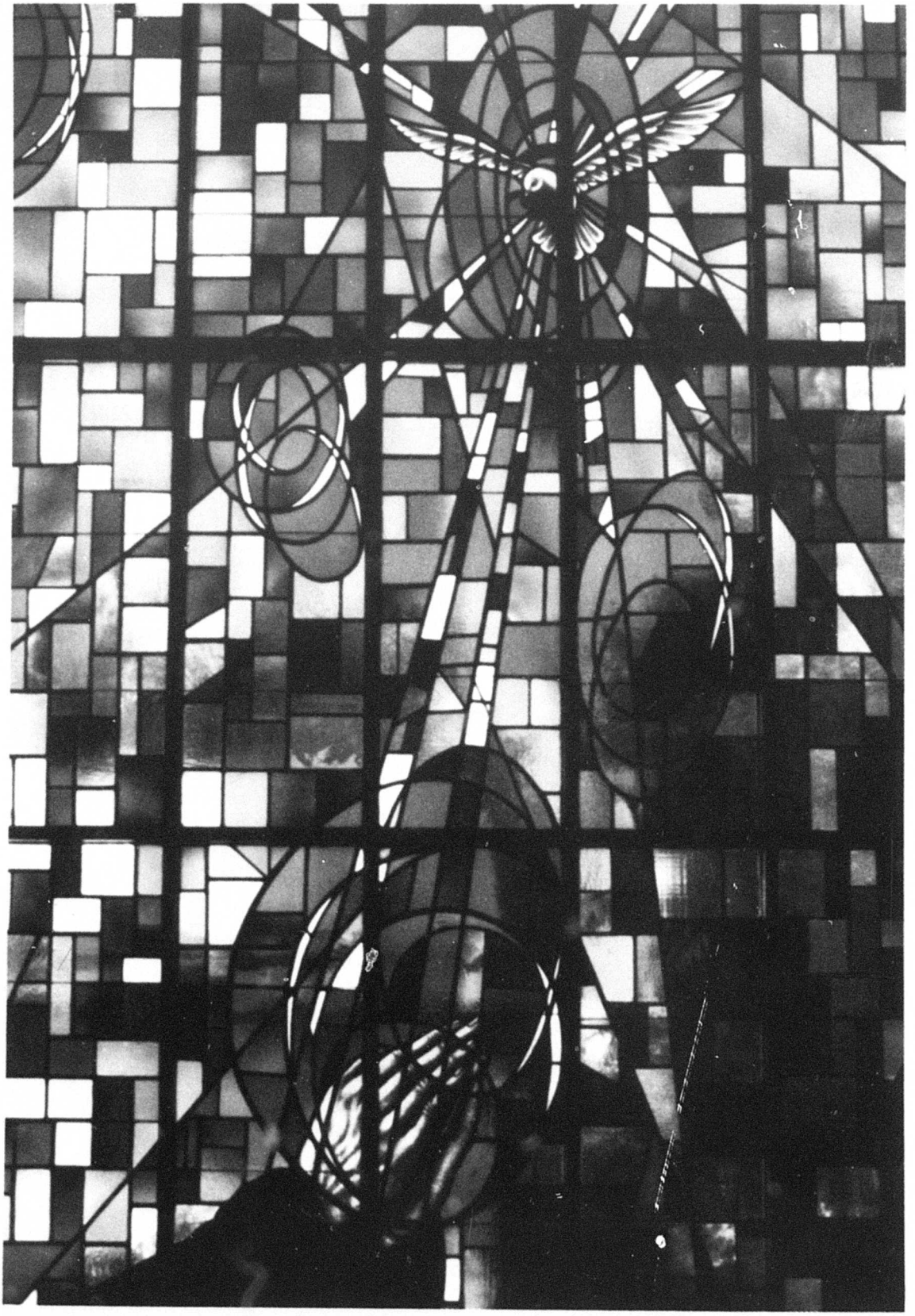
Chief of Chaplains Meade presented the problem to the Senior Chapel Managers Council when it met during the USAF Chaplain Conference in the fall of 1975. The council reached its conclusions prior to the conference's adjournment so that a public announcement could be made. It recommended to the Chief of Chaplains—and he subsequently approved the recommendations as policy—that the AFSC 701X0's speciality summary description clearly indicate that after-hour wedding coverage was part of the chapel manager's normal duty. It recommended one of the following options in lieu of direct payment: rearrange custodial contracts to provide clean-up following weddings, establish a duty airman system to accommodate these duties, provide compensatory time off, or encourage personnel to schedule weddings during normal duty hours. The basic policy decision terminated the payment of fees to CMP for performing custodial services in conjunction with wedding ceremonies.[62]

This decision closed a chapter in frictional relations between some chaplains and some CMP. This problem was an exception to the steady and enduring spirit of cooperation that gathered new strength during the Seventies. In a description of the chapel manager in 1978, Chief of Chaplains Carr imparted a sense of warmth and love that was indicative of the mutual esteem between chaplains and chapel managers. He wrote:

> Your role has often been described as "behind the scenes, low profile, middle men and women of the chapel." I might also add that you are the crucial men and women of the chapel team who make things happen, the coordinators, hidden persuaders, deployers of personnel, balancers of personality, the past masters of the pat on the back and the gentle twister of arms. You must be a doer, executive, leader, follower, and catalyst. In your own natural way you must have a readiness to laugh and a touch that is light. And above all, you must learn to laugh at yourself. Whoever said that being a Chapel Manager is easy?[63]

As the decade ended, some of the "old hand" CMP who were nearing the end of their careers, took a long look back over the many bridges they had crossed. While they would probably not unanimously endorse the thesis that the Seventies had been a time for stepping into a new future—

partly because they too would enjoy the chance to discuss pros and cons on these issues—most would probably agree that this was a decade of major, almost radical change in the career field. This list of developments triggers that recognition: Senior Chapel Managers Council and its many recommendations; new publications; retention problems and retention turnabout; recruitment and technical training of CMP; in-depth studies of the career field; single manager and sub-manager concepts; the end of the "suffix era"; CMP at staff, command and numbered Air Force levels; AFR 265-1 of February 1974; training conferences and workshops; base-level competency training; inspectional write-ups on non-implementation of the single manager concept; ATC Chaplain's office monitoring the technical school; growing teamwork among CMP, chaplains, and lay leaders; and generally healthy relations between CMP and chaplains. But this new future was open-ended. No one was convinced that everything had been set in concrete by and for CMP once and for all during the Seventies. They, too, were open to future developments.



Memorial window at Richards-Gebaur AFB, Missouri.

Chapter XIII

Necessities for Chapel Witness: Funds, Facilities, Equipment, and Supplies

Chapel communities could not have staked out new directions—or pursued old ones—if the necessities for chapel witness had not been available. Funds, facilities, equipment, and supplies are much like the air that is breathed: people take it for granted until it becomes scarce, and then they miss it sorely.

Our pilgrimage through this "Land of Necessities" begins with the policy role of the office of the Chief of Chaplains, then we enter the maze of appropriated funds. After passing religious facilities and the equipment and supply depots, we will come to the "chaplains' bank": chaplain funds and the Air Force Chaplain Fund. Our discussion of religious facilities will not take up the construction of new chapel facilities, which is discussed in Chapter XXVI.

The Role of the Office of the Chief of Chaplains

The office of the Chief of Chaplains made an important policy change in the AFR 265-2, Religious Facilities and Materiel, issued in March 1972. The revision provided that chapels were not to be designated for the exclusive use of a single faith group. This change removed an earlier provision that exclusive-use chapels could be designated by headquarters if another chapel was available in the vicinity. The regulation also required that chapel sanctuaries be kept in the "neutral status" and allowed denominational symbols and statues to be used inside (removed or covered when not in use), but not engraved on the outside of chapels. Chapels were to be designated by number only; they were not to be known as memorials to individuals or designated by symbols, names, or faith groups.[1]

This was one of many of the office's revised regulations during the decade that dealt with various aspects of chapel facilities, funds, equipment, and supplies. These policy decisions at Air Force staff level resulted in major changes at base level.

The office also designed and issued regular reports covering logistical areas of chapel life. It submitted annual reports on facility usage, chaplain funds, and other budgetary and logistical areas to the Air Force and the Department of Defense, and used these summaries to defend budget requests each fiscal year.

Each year the office made the policy choice of submitting one or another construction or renovation project—a religious education facility, chapel annex, or chapel—for budgetary consideration. This task was made more difficult by the fluctuating federal budget, as well as the distribution of budgeted funds within the Department of Defense and the Air Force. In 1971, for example, the Budget and Logistics Division of the Chief's office had to prepare five different operating budgets for FY 72, one for each possible level of expenditure. At the same time, the division was informed the FY 1973 budgetary targets were being revised downward consistently. Commenting on the situation at the USAF Chaplain Conference in the fall of 1971, A. Eugene Steward of the Chief's office remarked that during the Kennedy administration in the early Sixties forty-eight percent of the federal budget went for defense, while in FY 1971 that amount fell to only thirty-seven percent. In that year the office submitted eight facility budgetary requests to the Secre-

tary of Defense for clearance and submission to Congress: an addition/alteration at the USAF Academy Chapel; a chapel center for Andrews AFB; a chapel center for Rhein-Main AB; a religious education facility for McGuire AFB; chapel centers for Hickam AFB, Kelly AFB, and Lackland AFB; and air-conditioning for the chapel at Howard AFB.[2]

Throughout the decade this division kept a close eye on all proposed facility construction projects as they were reviewed at various levels. One complicating factor was the fact that the cost of chapel facilities increased roughly three hundred percent between 1972 and 1976.[3]

An additional area of policy involvement was the unsuccessful effort of the office in 1976-77 to preserve the use of Central Base Funds (earlier called Welfare Funds) for religious activities. Central Base Funds were profit surplus provided by commissaries, base exchanges, and similar base agencies.

For some time chapels had been able to use Central Base Funds for a variety of purposes, most of them indirectly related to the mission and ministry of the chapel. For example, at Lowry AFB in FY 1976 the following activities had been budgeted from Central Base Funds:

Marriage Clinic Lecture	$ 108
Discovery Weekends for Students	2,100
Christmas & Easter Flowers	750
Coffee for Student Daily Orientation	2,000
Nursery Services for Personnel Attending Services	1,800
Rental of Bell Boy for Duty Chaplains	240
	$7,070

The chapel at Sheppard AFB received $8,000 in FY 1976 for entertainment-entertainers (including a Black music concert and the Sermons from Science); beverages, food, and snacks for the Young Married Airmen Couples Program and Single Airmen Ministry, and the National Prayer Breakfast; nursery care for couples in the Young Married Airmen Couples Program; and film rental for Single Airmen Ministry. At McChord AFB in 1976 the Central Base Funds provided weekly altar flowers for the chapels, monthly pre-marital clinic supplies, refreshments for a young couples' club, and Easter decorations for the chapels. At command level the amounts involved were even higher. In 1973 the PACAF Command Chaplain, Ransom B. Woods, Jr., requested a total of nearly $70,000 from the Command Welfare Fund to be used for these projects during FY 1974:

$15,000	Ecumenical Chapel Music Workshop
12,000	Ecumenical Workshops on Value Formation
12,000	Ecumenical Workshops on Moral Leadership
7,000	Workshops on Alcohol Abuse Control and Rehabilitation
8,000	Interpersonal and Human Relations Training Workshops
15,000	Ecumenical Workshops on the Use of Drama in the Chapel Program
450	Command Choir Concert
450	PACAF Chapel Manager's Training Conferences[4]

Some Central Base Funds were being used in what were clearly religious programs, including contracts for choir directors and organists and the purchase of flowers.

In the fall of 1976 the office of the Chief of Chaplains tried unsuccessfully to lessen the impact of the impending change of policy on Central Base or Military Welfare Funds. The new policy became effective January 1, 1977. No longer could welfare funds be used to support chapel religious activities, including the regular purchase of flowers and contracts for choir directors, organists, or religious educators. It was still permissible to use the funds for such command responsibilities as the annual M. L. King Observance and the National Prayer Breakfast, and other activities that contributed to the overall morale and welfare of personnel, such as marriage clinics, community relation functions, and single and married airmen activities. The loss of these funds had a direct impact on installation chapel program funding; in some instances it gave added impetus to stewardship effort.[5]

Impact of Fund Appropriations and Budgetary Changes

In 1974 the military budget of $85.8 billion was 6.2 percent of the gross national product, the lowest budget in real percentage terms since the Korean War. The percentage dropped even lower, to 5.9 percent, in 1976. Gen. David C. Jones, Air Force Chief of Staff, told the USAF Chaplain Conference late in 1974 that sixty percent of the military budget went to support personnel—their pay, allowances, education, medical care, and the like.[6] Given these harsh realities and the constant need to provide an adequate measure of national defense, it is not surprising that budget changes

and fund appropriations were important to the chaplains who had to file the relatively small appropriation requests required for their chapel programs.

At command level the amount of appropriated funds distributed to the chaplain's function depended on the number of bases involved, the command's mission, and other variables. In FY 1974, for example, the AFLC Chaplain expended nearly $500,000 of appropriated funds as the major logistical and equipment supplier for chapels Air Force-wide. The office's expenditures included $387,800 for books, pamphlets, recordings, films, projectors, public address equipment, and program folders (ten million of them for $70,000); nearly half of this amount—$143,000—went for copies of thirty-one religious education films. Four computer organs were purchased at a total cost of $60,000.[7]

The appropriated funds distributed to all of SAC's fifty chapel and religious education programs exceeded $600,000 in FY 1973. The total budgetary expense summary for that year included these figures:

Appropriated Funds	$ 625,000
Chaplain Funds	851,000
Central Base Funds	57,400
Total	$1,533,400

The next year the amount of appropriated funds was reduced to $604,832. The Command Chaplain's summary for the year described how these appropriated funds were expended on SAC bases:

TDY	$50,691
Auxiliary Chaplains	82,626
Contract Services	134,026
Religious Education Material-Prot	92,603
Religious Education Material-Cath	84,238
Religious Education Material-Jewish	830
Supplies	44,701
TA Equipment	34,878
Custodial Services	7,545
Civilian Secretaries	31,681
Facility Maintenance	41,013

During this fiscal year most of the janitorial work at chapels athroughout the command was not paid from appropriated funds ($7,500), but from chaplain funds ($71,000) and welfare funds ($26,000).[8]

At first glance the amount of appropriated funds ($600,000) budgeted in FY 1974 for chapel programs in SAC alone seems like a large amount of money. But one way to place this figure into perspective is to recall that SAC's total operating expenses (including operation and maintenance, military pay, housing, fuel, etc.) was $2.19 billion in FY 1973, and $2.33 billion in FY 1974.[9]

The adequacy of the funds appropriated to the PACAF Command Chaplain's office was stressed by Ch. Conan J. Conaboy, Chief, Professional Division in 1977 when he wrote that "sufficient appropriated funding has been secured for professional support programs and materials for the first time in many years."[10] But the USAFE Command Chaplain was forced to cancel a number of conferences and training sessions toward the end of 1977 as a rasult of cutbacks in the FY 1978 budget.[11]

In 1980 the Chief's Budget and Logistics Division secured information regarding the dollar value of appropriated funds and supply expenditures expended by AFLC throughout the Air Force in direct support of the religious program. The total amount expended for the first six months of the year, over $500,000, was divided among contract services ($31,000), religious program supplies and support ($445,000), and new organs ($35,000).

The deletion of personnel slots was also a direct result of adjustments in appropriations. This applied to reductions in the numbers of assigned chaplains and CMP, as well as the loss of civilian secretaries who were sometimes assigned to chapels. At Reese AFB, for example, the chaplain division lost its civilian secretary slot in January 1976. At the urging of the installation chaplain the Protestant and Catholic chaplain funds shared the cost of hiring a qualified receptionist/typist, beginning in mid-February.[12]

Appropriated Funds at Base Level

The normal process of budgeting for and expending appropriations was followed at each base where chapel programs functioned. It was not until 1972 that regulations required the senior installation chaplain to prepare a budget estimate and financial plan each year. When this annual planning process was linked with the chaplain's permanent representation on the base commander's budget committee, called the installation financial working group in 1975, chaplain sections became full-fledged partners in the annual jockeying for appropriated funds. AFM 178-6 required

that the installation chaplain serve as a member of the base's budget-forming group.[13]

A brief examination of appropriated fund allocations at several different kinds of bases will show their place in the chapel's total financial picture. At Sheppard AFB in 1974, the chaplain division included eighteen assigned officers, thirteen enlisted personnel, and three civilians; the chapel program used 48,300 square feet of space, which included two 300-seat chapels, one 300-seat cantonment type chapel, one 100-seat hospital chapel, two temporary structures, and the base school used for religious education classes. In 1974 the total of appropriated funds budgeted for the chaplain division (including pay and allowances) was $574,000. The total collected by the three chaplain funds that year was approximately $50,000, or about 10 percent of the appropriated fund total. In CY 1976 the chaplain division accounted for $550,000 in appropriated funds (including pay and allowances), and in CY 1977 it expended $495,000. Meanwhile, the in-gathering of chaplain funds climbed to $57,000.[14] The total collected by the three chaplain funds that year was approximately $50,000, or about 10 percent of the appropriated fund total. In CY 1976 the chaplain division accounted for $550,000 in appropriated funds (including pay and allowances), and in CY 1977 it expended $495,000. Meanwhile, the in-gathering of chaplain funds climbed to $57,000.[14]

At another large base, Keesler AFB, where nineteen chaplains, fifteen enlisted personnel, and two civilian secretaries were functioning in 1974, the Part II Budget submitted for FY 1976 included a total of $48,200 that was divided among travel ($1,600), per diem ($1,300), religious support ($27,000), general support ($5,000), supplies and materials ($10,400), and equipment ($3,300). At Wright-Patterson AFB in 1975, when the total military and dependent strength was 24,000 people, the appropriated budget for the chaplain section was $48,000. Ten chaplains and nine CMP were assigned, as well as one secretary. A similar budget prevailed in 1976 at Hickam AFB; the FY 1977 allocation of appropriated funds totaled $51,500. The four bases and sites of the 475th Air Base Wing in Japan received an appropriated fund budget of $93,000 in FY 1973, and expended $90,000; the FY 1974 budget was $104,000. The chaplain section at Osan AB received $10,500 in appropriated funds in FY 1976 and was budgeted $13,000 in FY 1977. Sembach AB showed the impact of the build-up in Europe between FY 1974 and FY 1977: the FY 1974 total was $8,000, and it doubled to $16,500 in FY 1975, increased again to $23,500 in the FY 1976 budget, and jumped to $39,000 in FY 1977.[15]

The impact of budgetary decisions at the bases was sometimes more tangible than at higher levels. At Hickam AFB, for example, the chapel's budget was cut $9,000 early in 1975. One result was that Catholic chaplains were unable to attend a Career Development Institute because TDY travel and per diem funds were unavailable. But the sweet flowed with the bitter: word was received in January 1975 that Congress had approved a $1.6 million appropriation for a new chapel facility near the new housing units on base. At K. I. Sawyer AFB the chaplains were unsuccessful in their attempt to secure appropriated funds for custodial services; the commander's disapproval of the request meant that the chaplain funds would have to pay for janitorial service, as they had done since 1973.[16]

For chapel programs the impact of fund shifts and changes in logistical support were sometimes very profound. Shu Lin Kou AS, Taiwan, experienced such an occasion in 1974. The chapel oriented its general mission toward single and unaccompanied personnel who resided on the base because travel from the Taipei area, where the families resided, was very difficult. But in late July a new road opened and facilitated travel. After a decision was made to work aggressively with families, the chapel set up a busing program. The families responded, traveling the fourteen miles by bus and increasing the average Sunday attendance from ten to fifty. While the cost of the buses was not paid directly from the chaplain's appropriated funds, it did come from the base's appropriated funds, and there was little question that this expenditure made a major impact on the chapel program after the new roadway was ready.[17]

Construction, Renovation, and Disposal of Religious Facilities

The inventory of religious facilities and chapels on Air Force bases was substantial. Availability

shifted constantly during the Seventies due to new construction, disposal and/or renovation, and modification. Early in the decade, for example, chapel programs were functioning at 87 overseas installations. At these locations 64 Air Force-designed chapels were in use, along with 9 modular chapels and 49 converted facilities. Four installations lacked chapels. Religious education programs were being held in 35 Air Force-designed buildings and in 39 converted facilities. Thirty-two installations had no religious education facilities. In the Zone of Interior chapel programs were operating at 108 installations; 116 Air Force-designed chapels, 16 converted facilities, and 60 World War II mobilization-type chapels were in use. One hundred and three religious education programs were using 103 Air Force designed buildings and 85 converted facilities; no religious education facilities existed at five bases. All of the Zone of Interior installations had chapels. [18]

Dismissing for the present the construction of new chapels and chapel complexes, reference should be made to new chapel annexes built during the decade. Among them was one dedicated at Wurtsmith AFB in 1975, which added twenty classrooms to the religious education program. This brought the entire program under one roof, according to Installation Chaplain John J. Scahill. At Williams AFB, fifteen years of programming preceded the dedication of the new chapel annex in 1976. Led by Ch. Ronald A. Millian, installation chaplain, the chapel team and chapel members relocated tons of equipment to the new facility prior to the dedication service, at which Deputy Chief of Chaplains Thomas M. Groome, Jr., spoke.[19]

Requests for chapel facility construction or modification were not routinely approved by the office of the Chief of Chaplains. In 1976, for example, the office turned down as ill-advised a request for extensive modification of the old-style chapel at Sheppard AFB, because plans called for a new chapel within five years. Sometimes a base closure had the same effect. At Korat RTAFB, Thailand, the chaplain section submitted a request for construction of a new six hundred-seat chapel in mid-1974. The base facility board approved the proposal in December and forwarded it to PACAF headquarters for projected construction in 1977, according to Installation Chaplain Donald W. Ullrich. The closure of the base in January 1976 cut short these plans.[20]

For several years the office of the Chief of Chaplains worked to secure a needed addition to the Cadet Chapel at the Air Force Academy in Colorado. Chapel programs continued to expand, and additional facilities were needed for offices, activity rooms, and service kitchens. A series of conferences and meetings at the academy and in Washington, D.C., finally resulted in the approval of the Secretary of the Air Force to proceed with the necessary drawings. In the last half of 1978 a scale model showing the addition was presented to the secretary, and coordination with a host of concerned staff agencies was achieved. The approved scheme was estimated to be within the programmed construction costs, and blended well with the original plans. Chief of Chaplains Richard Carr expressed appreciation at the decision.[21] The whole project was cancelled in 1979 (see XXVI).

Self-help renovation projects were accomplished at a number of Air Force chapels and chapel facilities during the decade. These projects saved thousands of tax dollars while at the same time providing chapel communities with hundreds of team-building hours.

One project turned an old building into a chapel at Makah AS. Volunteer laborers lovingly refurbished the edifice into an attractive house of worship. At Columbus AFB the chapel congregation totally redecorated its chapel with $6,000 and a lot of self-help. This four-month renovation project saved taxpayers $40,000 and involved approximately two hundred persons. It was the fifth renovation project undertaken by Ch. Donatus C. Shepanski, whose design for the renovation, according to Installation Chaplain James H. Griffin, included the use of railroad ties as an altar. Deputy Chief of Chaplains Carr preached the homily at the re-dedication service on January 22, 1978.[22]

Chapel groups at Norton AFB undertook a major renovation project in 1973. When a new chapel facility was dedicated a year earlier, the old cantonment building was left vacant and ready for

disposal. Two chapel staff members, Ch. Wallace Hucabee and A1C Kenneth Heddings, under the leadership of Installation Chaplain Thomas Jellico, proposed that the facility be renovated into a religious education center. With the full cooperation of the commander and base agencies, the project began during the summer months. Two carpenters from civil engineering led the way as permanent walls and a false ceiling were installed, along with heating and air conditioning ducts, electrical outlets, and fixtures. Carpeting and the final paint job finished the work on the day before the fall religious program began. This self-help program cost approximately $20,000, but it saved many more dollars.[23]

There were other larger and smaller self-help renovation and redecoration projects. The Holy Name Society at Hickam painted two chapels, refurbished a third, and painted and modernized the Blessed Sacrament Room early in the decade. A self-help project at Diyarbakir, Turkey, in 1977 created a chapel lounge area that was also used for discussion groups and meetings. SMSgt. James Dokken and his wife, long-time supporters of chapel functions, installed a dossal curtain in the sanctuary of the chapel at Duluth IAP, Minnesota in 1975.[24]

The chapel facilities at some bases in Korea were upgraded through renovation. In 1977 Chief of Chaplains Henry J. Meade commented that

> current chapel facilities at Osan and Kunsan are at best grim in appearance and deteriorating physically. The ordinary course of events requires that these needs are prioritized with other service construction projects—and then hope for the best. However, we are in the most austere of times, and hopes for replacement of these facilities are nil.

Pursuing this problem, the Budget and Logistics Division of his office was advised that there were no legal restrictions to having the Republic of Korea Air Force construct facilities for Air Force use. After further clearance, renovation work was begun. Deputy Chief of Chaplains Carr spoke at re-dedication services for the Osan Chapel in February 1978.[25]

The word "renovation" may not adequately cover the events that led up to the dedication of the World War II Memorial Chapel at Lackland AFB in 1975. This new memorial chapel incorporated the steeple from Chapel 1, one of the first buildings constructed at Lackland during the 1941 construction boom. The old Chapel 1 was used until May 1971; population increases on the base led to the construction of other chapels, and in 1974 Chapel 1 was dismantled. But its steeple became the focal point for the new Memorial Chapel. According to the ATC Commander, Maj. Gen. John P. Flynn, who was an ex-POW, the idea for this chapel had its roots in a dream of his in a cell in Hanoi.[26]

Disposal and destruction plans were executed upon a number of chapels and chapel facilities whose service life ran out during the Seventies. These edifices did not all receive the shock treatment administered to the chapel slated for demolition at Elmendorf AFB. Not to be outdone by rating symbols sometimes posted on other public meeting places, Chapel 1 (Building 4-880) had painted on its side a large red "X" in the spring of 1974. It was the only known X-rated chapel in the Air Force.[27]

In the last half of 1971 the old chapel at RAF Mildenhall was converted to non-religious use, while the old chapel at Homestead AFB became a religious education facility. Old World War II-type buildings used as religious education facilities were placed into salvage at four bases; the facility at Sheppard AFB became a dining hall, while two World War II-type chapels at Lackland AFB were demolished. The chapel at Oxnard AFB, California, was put up for sale; a former clothing sales store was converted to chapel use at DaNang, RVN, because troops were relocated to this area of the base. In 1972 and 1973 older chapels were disposed of at Lockbourne AFB, Reese AFB, Chanute AFB, Wright-Patterson AFB, Robins AFB, Bergstrom AFB, Kirtland AFB, Lackland AFB, and Lowry AFB. In 1974 the chapel and chapel property at Hamilton AFB, California, were turned over to the U. S. Navy, and the chapel at Westover AFB was declared excess. Chapels were also disposed of at Lowry AFB, Bergstrom AFB, and Elmendorf AFB. Among the disposal actions take in 1975 were chapels or facilities at Hickam AFB, Chanute AFB, Laredo AFB, Otis AFB, Mountain Home AFB, Westover AFB, and Griffiss AFB. Such dispositional proceedings occurred

throughout the decade, but apparently with less frequency in the later years.[28]

Modifications of Chapel Facilities

Some chapel facilities—and other areas too—were modified to serve changing functions or to incorporate special artwork, such as windows and mosaics. These alterations were not full-fledged renovations, but they often made the facility more useful for religious purposes.

Ch. Perry Parker, who was assigned to the 6970th ABG and the National Security Agency at Ft Meade, Maryland, discovered that people had no place to use for private devotion and prayer. Alt' ough space at the agency was at a premium, he "capt· red" a small room that was designated a meditation room, and then secured the funds required to modify it. Chaplain Parker organized a monthly ecumenical service with outstanding guest speakers who used the newly modified meditation roon. for their services early in 1974. A solid bronze dove, portrayed as descending, adorned the room as a symbol of mankind's universal quest for peace.[29]

The USAF Hospital at Offutt AFB was furnished with a meditation room for the first time in 1974. The hospital provided the space, and the Protestant, Catholic, and Jewish women of the base helped plan and purchase the furnishings. A picture of praying hands was hung over the small altar, and the room was furnished with carpeting, a prayer bench, and richly upholstered chairs.[30]

The decision of the Roman Catholic Council of Bishops that an optional method could be used for confession in the "reconciliation room" led to modifications in chapels to accommodate this change. The Budget and Logistics Division of the office of the Chief of Chaplains designed blueprints that provided options for converting chapel-related space into a room of reconciliation. Sometimes the Blessed Sacrament room was modified to serve this purpose, while at other locations a chaplain's office was redesigned to include this function. At McGuire AFB, for example, the confessionals in both Chapels 1 and 2 were reconstructed early in 1977 to allow for confessions to be heard either in private or face to face.[31]

Occasionally some Protestant chaplains complained that no special facilities were available at chapels for baptism by immersion, although the chapel at Ramstein AB, and perhaps one or two others, included such a facility. Ch. John Ward of George AFB found a way to meet the challenge in 1976. He regularly conducted Country Church in bib-overalls with over a hundred people in attendance, and set out to provide immersion facilities for those who wished to be baptized. The 35th Munitions Maintenance Squadron provided a lightweight bomb shipping-and-storage container, known affectionately as "the coffin." Seven persons were baptized in this modified facility in March 1976. In 1978 the Budget and Logistics Division confirmed in a letter its standing policy that "the request to include portable immersion-style baptistries in Table of Allowances 411 (TA 411) has not been favorably considered."[32]

Another major modification project was the removal or installation of windows in Air Force chapels around the world. The decade opened with a major flap over the disposition of the famous "Lady Be Good" Memorial Window in the chapel at Wheelus AB, Tripoli. When the base closure was announced, the office of the Chief of Chaplains was flooded with letters and phone calls from persons who had served there or visited the chapel. Plans called for the installation of the window as part of the new Air Force Museum, but the window made an intermediate stop at Barksdale AFB, where it was dedicated to members of the 376th Base Group.[33]

When Webb AFB closed in 1977, a beautiful 10-foot x 15-foot memorial stained glass window was offered to other chapels. Meanwhile, the chaplain display at the Air Force Museum, Wright-Patterson AFB, was designed to include pictures of famous chapel windows dep' ting the chaplain's role in ministry and significant humanitarian events in Air Force history.[34]

The installation of new stained windows at some chapels offered chapel communities opportunities for stewardship and service. The Protestant and Catholic congregations at Andrews AFB gathered $1,500 in a short period to finance stained windows for the new chapel (No. 3) portraying the theme, "Six Days of Creation." The stained glass window project for Chapel 1 at Chanute AFB was over seventy-five percent complete by the end of

1974; the program beautified the chapel while also providing "work for the underprivileged workers of Appalachia who have contracted to make these windows." TAC Chaplain Richard Carr delivered the dedicatory message in mid-1976 when two stained glass windows were dedicated at the new chapel at Nellis AFB. The windows memorialized the air and ground crews of the Air Force who were assigned to the Southeast Asia combat zone. Designed by Edith and Isabel Piczec of Los Angeles, the windows were created to "depict the majesty of God's creation and man's search for peace through the technology of aero-dynamics," according to Installation Chaplain Clarence H. Hesseldenz.[35]

Lt. Col. Frank Alois, USAF, Ret., and his wife Greta designed, constructed, and donated two beautiful stained glass windows for the new chapel at Bolling AFB in 1974. Practicing an ancient craft with consummate skill, they designed the windows around the theme of wind. "It is not just an abstract idea," according to Mrs. Alois, who sketched the plan for the windows. "Wind as a force may be found in nearly every religion, in philosophy, music, and paint," she added. The windows were dedicated to all POWs-MIAs, specifically men attached to the 465th Bomb Group, Fifteenth Air Force, who served in World War II.[36]

The altar of the chapel at Aviano AB received a dramatic new backdrop in 1976. A beautiful 48,000-piece mosaic depicting a sunburst of dazzling gold against a blue sky was designed and installed by an artist from Spilimbergo, Italy. Guiseppe Cancian took six weeks to complete the project, which measured three meters square. During Christian services a cross was superimposed over the sun for added significance. The five-section mosaic was assembled in two days on the bleak brick behind the altar, according to Ch. Salvatore D'Angelo.[37]

An unsightly soil pipe, exposed and visible in a balcony of Chapel 2 at Wright-Patterson AFB, offered the occasion for some artistic handiwork. Ch. Francis H. Gallen first asked the civil engineers to build a wall in front of the pipe, and then a local artist was commissioned to paint a 13-foot x 7-foot reproduction of Michelangelo's "Creation of Man." The artist, Barbara Olson, completed the oil painting in time for its dedication "to the creation of peace in the world, and to the memory of the men and women who served in Vietnam," during Vietnam Veterans Week in 1979. Two local residents, Mr. and Mrs. James Bartley, provided funds for the project.

Maintenance of Buildings and Grounds

On the surface, maintenance of buildings and grounds seems to be a rather routine matter. This was not the case at Beale AFB in the spring of 1978. During April the ceiling of Chapel 1 began to collapse, and the sanctuary was posted "off limits" to all personnel until it was fully restored in May. Maintenance matters were often routine, but a major maintenance problem could produce a critical facilities problem in short order.[38]

Some of the most severe maintenance problems occurred in chapels in Southeast Asia. At Udorn RTAFB the wood in the main chapel began deteriorating right after the base was built, and late in 1974 an examiner from civil engineering put his fist through a dry-rotted 2-inch x 2-inch board. The steps in the rear of the chapel leading to the Upper Room were considered unsafe because of insect damage, and they were rebuilt. Control of insects was nearly impossible around chapels since spraying tended to drive insects inside. At Nakhon Phanom RTAFB a major problem occurred early in 1975 when the chapel floor rotted out.[39]

In the United Kingdom, A. Eugene Steward of the office of the Chief of Chaplains found that the second chapel at Upper Heyford was badly deteriorated and structurally unsound, requiring Air Ministry inspection every sixty days. This reinforced the installation chaplain's request for new construction in FY 1981 or sooner, and confirmed the recommendation of the USAFE Command Chaplain.[40]

New chapels sometimes had maintenance problems as well. Major problems surfaced at Chapel 3 at Andrews AFB soon after it was dedicated. The air conditioning system continually malfunctioned. After the air conditioning duct system was rerouted, the fire detection system was no longer adequate. In addition, since the grounds were improperly landscaped, puddles developed at the main entrance when it rained. The first seeding of the lawn failed to take hold, and lack of parking

was a major problem. There were no drains for the flat roof.[41]

The chapel at Dyess AFB had a singular problem: too much honey and too many bees. Civil engineers spent a full day removing a beehive lodged between the walls in the chapel's bell tower. It was estimated that approximately seven years' worth of honey—and the hive—were removed, but unfortunately the honey was contaminated in the process. "Now we can service the speakers to the organ," the chapel section announced.[42]

Clean buildings and well-kept grounds were sometimes recognized with special awards for good maintenance. In 1976 the chapel facilities at McChord AFB were selected as the best maintained in MAC; the Catholic and Protestant congregations had put out special effort to get the facilities into top shape, according to Installation Chaplain Leo J. Lyons. The chapel facilities at F. E. Warren AFB were singled out for special praise by the SAC Inspection Team that visited in 1974. The inspector noted—in a less than gracious writing style—that

> the spotlessness of the newly fallen snow is but a poor reflection of the immaculateness of the interior of the House of God. The people with whom the chaplains work become pretty clean, too. Come witness the results of their handy work. Be on the inside of the Chapel on Sunday.[43]

Custodial services for chapel facilities were not always sufficient to keep chapels and chapel annexes in top shape. The pattern was checkered; chaplains in some commands had more difficulty than others in securing regular custodial service from the base commander. Already in 1970 the office of the Chief of Chaplains identified this problem in its historical report:

> A problem of increasing urgency has been custodial services and ground maintenance services at our chapel facilities. Limitations on appropriated funds meant that Chapel Services Specialists at many installations were becoming janitors and gardeners instead of being able to perform their assigned duties. This problem has been relieved by encouraging Installation Chaplains to use laymen volunteers and non-appropriated funds to care for these needs.

In 1976 the SAC Chaplain indicated there was "no change in the problem of custodial services for our chapel facilities in SAC. Some bases are getting it, but most are not." Some bases used chaplain funds to contract for custodial services; others, such as Ramstein AB, scheduled "clean-up" days at which the Catholic Women of the Chapel shampooed all the carpets in one day in 1976.[44]

Usage

No tabulation is available of total usage of all religious facilities at Air Force installations during the Seventies. Such a summary would have to include figures such as total attendance at all chapel services as well as use of facilities for special group meetings and functions, religious education, daily activities of the chapel staff, and other uses. Despite this caveat, several important items about usage should be mentioned.

Early in the decade Chief of Chaplains Roy M. Terry dedicated Chapel 8 at Lackland AFB for ministry to basic trainees. Statistics documented the heavy use of this $750,000 building in its first year of operation. Nearly 25,000 different activities were held. Attendance at Sunday and Sabbath services alone totalled 310,000 people, with 200 Protestant, 300 denominational, 250 Catholic, and 100 Jewish services. A weeknight rap session drew 27,000 participants. Chaplains counseled 22,000 persons within its walls during the year. Orientations, services, Masses, and confessions, took 250 three-hour time blocks, and were attended by 100,000 persons. One-hour moral leadership lectures were offered 1,000 times, with 425,000 attending. The building included a 900-seat sanctuary and an 850-seat assembly area.[45]

By mid-decade chapel space that went unused during portions of the work-week was a matter of concern. Eugene Steward of the Chief's office related to the USAF Chaplain Conference in the fall of 1974 that the Armed Services Committee and the Appropriations Committee recently registered concern that religious education facilities be utilized fully. These committees wanted evidence of full utilization before favorable consideration would be given to requests for new construction in this area. He added that, pending revision of AFR 265-2, religious education and activity areas of chapel facilities should be made available for use by other compatible base community activities

when they were not scheduled for religious programs. Early in 1975 this regulation change was at the printers, and the *Chaplain Newsletter* indicated that "in sharing, we practice what we preach." One example of the widespread use to which these facilities were put came from Patrick AFB, where chapel annexes were used by base personal affairs for a family orientation program, by four Girl Scout troops, by the information office for newcomers' orientation, by a Cub Scout pack, by the Red Cross for a blood drive and first aid training, and by the base education office. During January 1977 the chapel facility at George AFB was scheduled for use on nineteen occasions by activities not directly related to the chapel program; there were twenty-three events in February, and twenty in March.[46]

Natural Elements and International Relations

Natural elements, international relations, and various other "extraneous" influences made an impact on some chapel facilities during the decade. The four chapels at DaNang, Republic of Vietnam, were damaged when a very severe typhoon struck the airfield in October 1971. Staff Sergeants James C. Sprager and Ralph L. Williams went to work immediately to render the chapels operational again, directing and supervising the necessary clean-up and repair work. When Typhoon Nina struck Chin Chuan Kang AB, Taiwan in August 1975 with winds clocked at more than ninety mph, it brought only minor damage to the base chapel, disabling the air conditioner, blowing water through the roof, and separating a utility door from the building. Chapel manager Glenn Deberry, Jr., took responsibility for repairing the damage since no chaplain was assigned.[47]

Serious plumbing problems struck the chapel at Eielson AFB in 1975. A major earthquake on the first day of 1974 caused a steam pipe to burst and brought severe damage to the sacristy and administrative office of Chapel 2. The high temperatures melted the candles in the sacristy, bathing many of the Catholic altar appointments in wax. Throughout the chapel facility the walls, floors, and ceilings suffered water damage. A severe cold snap in January caused a water pipe below the chapel to break in three places; when water froze under the chapel floors, it complicated earlier problems. A different sort of problem arose at the Memorial Chapel (Chapel 1) at Lackland AFB in 1976. After vandals broke the marble altar top in pieces, civil engineers replaced it with reinforced concrete to prevent a reoccurrence of the vandalism.[48]

The chapel construction project that was most affected by international relations during the decade was probably the new chapel constructed at Yokota AB, dedicated in 1975. Full construction details are provided in a subsequent chapter (XXVI). Here we merely want to note that early that year Air Force engineers at PACAF and Yokota were under strict orders not to approach the Japanese engineers regarding any aspect of the construction. A memo for record dated January 31, 1975 noted that "only one man at Yokota is allowed to deal with the Japanese engineers and then only through the Ambassador (Political reasons are involved, Gov't to Gov't)."[49]

Modular Chapels

In mid-1971 nine modular chapels were being used on Air Force installations overseas.[50] These chapels were prefabricated structures designed for quick assembly, disassembly, and transport to a new location. The relative success of this project, designed to make chapel facilities readily available during deployment, depended in great part on the cooperation of civil engineering. As the decade opened the two last modular chapels to be installed in Southeast Asia were erected at Don Muang and Nakhon Phanom in Thailand. At the same time, with the imminent closure of the base at Binh Thuy, Republic of Vietnam, the first opportunity presented itself to move one of the modular chapels to a new location. This chapel was scheduled for transport to, and erection at, Athens, Greece. Final details were worked out after approval was secured by the office of the Chief of Chaplains from the Department of the Air Force, the Department of Defense, and the Department of State. Plans were made for the Red Horse squadron to dismantle the chapel in Vietnam and for it to be shipped to Greece by surface vessel, where it would be re-erected by civil engineer military personnel by July 10, 1971. The 120-ton building was dismantled, packed into thirty-four crates, shipped by barge and landing

ships tank to Saigon, transferred to an ocean-going vessel bound for New Jersey, and then re-transferred for shipment to Greece. Chief of Chaplains Terry broke ground for the chapel at the Athens site in a ceremony that involved Air Force and State Department personnel from the two countries. The slab was completed, and eventually the chapel was re-erected on its new site.[51]

Other transfers followed or were planned. One modular was moved from Don Muang, Thailand to Kunsan, Korea, and plans were made to move three modulars from Cam Ranh Bay, Vietnam to Ankara, Turkey for use as a people center, to Royal Oaks, Spain, and the third to contingency storage. In 1973 the Air National Guard, Alaska, and the Air National Guard, Hawaii, and personnel of the 51st Civil Engineering Squadron moved a modular chapel from Suwon AB, Korea, to Osan AB, where it was used for the first time for worship in July.[52]

The portable modular chapel erected at Hickam AFB in 1974 prompted queries from local newspaper reporters. The office of information indicated that the chapel was shipped to Hickam in 1973 from Nha Trang and Cam Ranh Bay in the Republic of Vietnam, where it had been used. A Prime Beef construction team from Hill AFB reassembled it in July 1974 at Hickam as part of its reserve training. The building was in poor shape as a result of shipping damage and normal deterioration in Southeast Asia; extensive interior repair would have been necessary to make it suitable even for temporary use, and some lighting fixtures, windows, insulation and flooring required repair or replacement. Ninety feet long and 32 feet wide when assembled, with an adjacent office structure that was 54 by 23 feet, disassembled it measured 36 by 10 feet wide, 36 feet high, and weighed 9,200 pounds. Originally the structure cost $69,200; the estimated repair cost to bring it up to standards was $21,000.[53]

Plans to re-erect a modular chapel at the Royal Oaks Housing Area at Torrejon AB, Spain, were held in abeyance late in 1974 by the office of the Chief of Chaplains and USAFE headquarters, pending the outcome of negotiations between the Spanish and United States governments. Finally, in 1976 the Chief of Chaplains released the building for temporary use as a child care center at Torrejon, but retained the modular chapel in the office's inventory.[54]

It was reported that civil engineering registered major opposition to modular chapels. That was one of the reasons why the project failed to deliver the measure of success that it first promised.[55] But some of the equipment was retained for ready deployment to provide chapel facilities if certain Air Force units were required to "start from scratch" at locations around the globe.

Equipment and Supplies

All kinds of equipment and supplies are required behind the scenes for an effective chapel witness. Equipment and supplies range from organs to bulletins, from chairs used for counselees to films and candles. Such equipment and supplies are purchased with appropriated funds or, if these funds are temporarily inadequate, in some instances from chaplain funds. Ordinarily the term "equipment" is used to refer to non-expendable material while "supplies" are expendable, although the line between these classifications is not always exact. The Budget and Logistics Division of the office of the Chief of Chaplains, the Command Chaplain of AFLC, and parallel divisions in the command chaplain's offices play major roles in budgeting for, securing, and distributing much of the equipment used in chapel programs. AFR 256-2, Religious Facilities and Materiel, was the governing regulation. The AFLC Chaplain also publishes the Table of Allowances that authorizes materiel for chaplains and chapel-related programs. Regulations require that non-expendable or recoverable equipment that must be blessed is not procured with appropriated funds.

The inventory of equipment maintained at each base chapel was self-insured by the Air Force Chaplain Fund, but early in 1978 *TIG Brief* encouraged installation chaplains to deter theft of property by marking it indelibly with the words "Chaplain Fund Property." The amount of equipment owned by a chaplain fund varied from base to base and from one chaplain fund to another. At Sheppard AFB in 1975, for example, the Protestant Fund owned property that it had secured at a cost of $6,800; comparable figures for the Jewish and Catholic funds were, respectively, $45 and $12,100.[56]

By mid-decade it was clear that one major equipment area, chapel organs, needed upgrading. In a letter to Chief of Chaplains Meade in 1976, SAC Chaplain Edmund A. Puseman wrote that

> a major concern is the fast deterioration of chapel organs within the command. As a command interest item, we have urged each base to work towards getting local funding where necessary to obtain new organs.

Early in 1977 the Budget and Logistics Division of Chaplain Meade's office implemented plans for the AFLC Chaplain's office to establish inventory records of all electronic/electric organs in chapel facilities throughout the Air Force. The purpose was to determine the condition of instruments at all chapels and to relate this information to a program of replacing some mechanically toned instruments. The interest of the commands in this program was indicated by the USAFE Command Chaplain's initiation of budgetary requests for $100,000 to begin replacing certain organs in the command. By the end of 1977 the AFLC Chaplain reported that thirty-seven of the electronic organs in use throughout Air Force chapels were nearing forty years of age. Austere funding seemed to rule out the possibility of reversing this trend, so he recommended that the best option was to redistribute new equipment as it became surplus when a base closed. In USAFE, Command Chaplain Hans E. Sandrock, in conjunction with the Deputy Chief of Staff, Logistics, completed a command-wide buy of fifteen digital computer electronic organs early in 1978 to replace worn-out instruments. The Budget and Logistics Division and the AFLC Chaplain recommended this new method of a command buy to all MAJCOMs. A savings of $9,000 was secured when USAFE Budget and Logistics personnel installed the organs rather than relying on factory installation. New organs were placed at RAF Alconbury, RAF Bentwaters-Woodbridge, RAF Mildenhall, RAF Lakenheath, Ramstein AB, Vogelweh AB, Sembach AB, Zweibruecken AB, and Spangdahlem AB in the first six months of 1978.[57]

A carillon was added to the sound of the organ at Peterson Field in 1975. The carillon was dedicated to all wives and mothers of military personnel, past and present, in a concert by a local musician. Mrs. Jesse R. Bowers, Ent AFB Wife of the Year in 1973-74, accepted the carillon on behalf of the honorees. This was one of the few chapels in the Air Force equipped with a carillon.[58]

Another specialized piece of musical equipment found its way into the Homestead AFB chapel in 1975. A baby grand piano was purchased with nearly $5,000 collected from more than seventy persons, families and groups. The piano, not issued, not authorized, and not available with chaplain funds, was secured through a specially authorized trusteeship account and eventually inventoried as chaplain fund property. Homestead joined the Air Force Academy Chapel and the large chapel at Lackland AFB as the only chapels to have a baby grand, according to Ch. Wilbur Bubb.[59]

Chaplain films are discussed in much greater detail below (XVIII), but reference should be made to the budgetary impact of this specialized form of chapel equipment. Filmstrips and slides were carefully inventoried in religious education facilities at many Air Force bases, but films were inventoried and disbursed for local showings by the special chaplain branch of the Film Library at Norton AFB (Aerospace Audio Visual Service); MSgt. Tom Sanders functioned as the chaplain film monitor during most of the decade. He reported in 1975 that according to utilization records most films in the chaplain film library required twenty-four prints, although some special films required thirty prints of each film. For fiscal year 1978 the office of the Chief of Chaplains submitted a budget request for $465,000 for centrally purchased supplies, films, and resource materials. The print cost for new films was included in this amount, as was the cost of bulletins and other chapel supplies of this nature.[60]

In 1971 the office of the Chief of Chaplains budgeted the purchase of one cassette player for each chapel, general hospital, staff office, and site circuit rider. This action was prompted by the wide range of learning aids available on cassette tape, and the use of these machines as teaching and worship aids.[61]

Chaplains entering the Air Force traditionally received a chaplain kit enabling them to provide ministry in remote locations. In 1976 a policy was implemented to provide the kit only to individuals authorized by a major command by the AFLC Chaplain. This brought an estimated savings of

$30,000 a year.[62] Earlier in the decade a new liturgical stole was distributed to all Christian chaplains. Blue, about half the width of the old stole, and shorter as well, it displayed the USAF chaplain seal and the cross in a gray area outlined in blue. Catholic chaplains also received a copy of the *Provisional Sacramentary* through command channels.[63]

Supply problems were no more serious than during any other decade. In 1976 a stir was caused by candles with reduced burning time and a propensity to bend and drip excessive wax, but most other supply problems seemed to be local in nature. Local supply channels were squeezing the life out of the chapel program at Udorn RTAFB in 1974. The historian wrote that this was "partially due to the fact that Udorn is at the tail end of the supply line, and also . . . the fact that items have been stolen when they arrive either at Bangkok or here at Udorn." It was extremely difficult to secure sacramental wine for the Catholic Mass; ordered before mid-year, none had been procured (either locally or by any other means) by the end of 1974. "The latest information that we have received from Base Supply is that this item was reordered on October 22, 1974 through a firm in Virginia," the historian added. Other items in short supply in this chapel were plastic silverware and hot cups. At Ramstein AB the base service store could not supply necessary paper products, hot drink cups, and typewriter ribbons during the last quarter of 1975. Non-appropriated chaplain funds had to be used to secure the items in the commissary and base exchange. An excess of blank service bulletins caused no problem for SSgt. Dan Soper at Offutt AFB; he maintained samples of the stock in a three-ring binder and provided the copies to persons who needed folders for chapel projects.[64]

Chaplain Funds

Increasing competition for appropriated funds, cuts in appropriated funds, and the policy that Central Base Funds could no longer be used for religious programs added up to one conclusion: chaplain funds took on new importance. Chaplain funds traditionally played a significant role in the chapel program, providing a channel for offerings to support ministry on base and elsewhere. But cuts in appropriated funds and the intensification of stewardship efforts were new elements on many bases in the Seventies. By the end of the decade few questioned the fact that chaplain funds were one of the necessities required for chapel witness.

Policy and Control

AFR 265-9, Chaplain Funds, limits the establishment of chaplain funds to the Air Force staff level (the Air Force Chaplain Fund), the Air Force Chaplain School Chaplain Fund, the USAF Academy Cadet Chaplain Fund, and one fund for each major faith group at installations where chaplain(s) are assigned. This regulation, and supplementary regulations and manuals, enable the Chief of Chaplains to exercise policy direction and control over all chaplain funds. During the Seventies authorization to open or close a chaplain fund was in each case provided by the office of the Chief of Chaplains. In 1975 this office prepared an Annual Statement of Operations and Net Worth for all of the 333 chaplain funds in the Air Force.[65]

The chaplain funds authorized by AFR 265-9 were administered according to accounting procedures carefully delineated in AFR 176-18, Chaplain Funds. Specific advance authority was required for any deviation from these basic operating procedures. Among the provisions was the required creation of a chaplain fund council for each chaplain fund, to be composed of six members appointed by the base commander. The chaplain fund council approved all disbursements, conditional on the commander's consent. Offerings from the faith group, even if they came from various chapels and various services, were pooled in this one faith group chaplain fund. A base, for example, could have three chaplain funds: a Jewish, Protestant, and Catholic fund.

One fund council member was designated the "fund custodian." Until 1971 this position was always occupied by a chaplain, but Chief of Chaplains Terry approved a pilot program using NCOs as custodians of all the various funds on a base. Among those participating in this experiment were TSgt. Francis J. Riley at Lackland AFB, MSgt. Earl E. Littlefield at Ramstein AB, and MSgt. Ronald L. Duncan at Torrejon AB. In 1977 the SAC Chaplain proposed to the office of the Chief of Chaplains that a one-year test be performed at two SAC bases using staff sergeants as

chaplain fund custodians. This request was due to the non-availability of technical sergeants because of grade rollbacks, and it also enhanced the career field. However, AFR 176-18 continued to place full responsibility on installation chaplains for chaplain funds on each base.[66]

A number of operational policies affected chaplain funds during the Seventies. One set of policies concerned contracts for services procured by chaplain funds. These contracts sometimes reimbursed such ancillary persons as janitors, organists, choir directors, and religious education coordinators. If they involved more than $250, annual contracts were to be coordinated with the judge advocate and let through competitive bidding. Chaplain fund councils were advised in 1973 to contract for bus drivers "through agencies that have personnel qualified to drive military buses, such as the transportation section," in order to insure maximum safety and protection. Chaplain fund councils were also advised to keep any excess funds in saving accounts where they drew interest.[67]

In 1976 the office of the Chief of Chaplains made a request that chaplain funds be removed from the category of "non-appropriated funds." This action was taken because the increasingly rigid fiscal control exerted over these funds began to create serious problems for chaplain fund operations; it threatened to increase manhours and the need for more personnel, and in general greatly restricted a fund operation that showed remarkably consistent good stewardship and integrity. After the request was made the alternatives developed by the general counsel of the Department of Defense proved unacceptable, but a compromise was reached that enabled chaplain funds to continue operating under regulations prepared by the respective Chiefs of Chaplains of each service, including the Air Force.[68]

Receipts and Disbursements

The various chaplain funds collected and disbursed sizable amounts of money each fiscal year during the decade. The Air Force-wide figures for FYs 1975 and 1977 tallied the total receipts of all the Protestant, Catholic, and Jewish funds. The figures did not include the chaplain fund at Air Force staff level; neither did they include money collected for "designated offerings," offerings taken usually once a month and channeled directly to the selected recipient (as described below).

Air Force-Wide Chaplain Fund

	Protestant	*Catholic*	*Jewish*	*TOTAL*
FY 1975	$1,777,300	1,737,660	14,240	3,529,200
FY 1977	1,962,140	1,780,180	13,020	3,755,340

If twenty to twenty-five percent were added to each year's total as an estimate of the money collected Air Force-wide in monthly designated offerings, the respective totals would be $4,235,040 for FY 1975 and $4,506,408 for FY 1977. During the nine-month period between July 1975 and March 1976, chapel offerings totaled $3,548,214, and disbursements by chaplain funds during this period totaled $3,400,589. The figures for this period apparently included the designated offerings as well. A consolidated report in 1979 summarized the total receipts and expenditures of all chaplain funds during FY 1978. It indicated that $4,810,304 had been received by chaplain funds during that year, and $5,575,009 was disbursed in cash during the same period. The 295 chaplain funds reported that approximately $3.67 million was disbursed for supplies and services and $1.73 million for other program support. The net worth of the funds was approximately $3 million. The consolidated report of the activities of all the funds during FY 1979 showed that total cash receipts amounted to $5,783,022, while cash disbursements were $5,618,276. The net worth and accounts payable of the funds at the end of the fiscal year was $2,182,949. Each year each chaplain fund contributed 5 percent of its non-designated offerings to the Air Force Chaplain Fund, as discussed below.[69]

Receipts of chaplain funds at base level varied in proportion to the size of the base. Receipts at a large base such as Clark were naturally much larger than such smaller bases as Sembach or Barksdale, as these roughly compatible figures indicate:

CLARK AB, PHILIPPINES

	Protestant	*Catholic*	*Jewish*
FY 74	$36,100	26,200	413
FY 75	41,700	32,100	1,049

SEMBACH AB, GERMANY

	Protestant	*Catholic*	*Jewish*
FY 74	11,800	9,200	—
FY 75	14,900	12,700	—

BARKSDALE AFB, LOUISIANA

	Protestant	*Catholic*	*Jewish*
FY 74	15,400	27,500	—
FY 75	8,000	14,000	(6 months only)

The Chaplain funds at Clark consistently received and disbursed about $70,000 annually at mid-decade.[70]

Despite the large amount of money collected and disbursed by chaplain funds, the chapel program at Clark depended on appropriated funds for the majority of its support. In FY 1976 chaplain funds there made up fifteen percent of the total expenditures of the chapel program. This was in keeping with the constitutionally anchored policy of the United States government to provide military personnel, cost-free, the opportunity to follow the dictates of their consciences in the practice of religion, regardless of where they were stationed. During FY 1976, $465,508 was expended in and for the chapel program at Clark; $383,716 ($322,947 for staff salaries and $60,769 for operating expenses) came from appropriated funds, while Central Base Funds provided nearly $2,000. The remaining $70,800 came from chaplain funds—collections at worship services and various projects and offerings of chapel groups.[71]

In FY 1975 appropriated funds budgeted for chapel operating expenses at the USAF Academy (including the Cadet Chapel and Community Center programs) were only about one-fourth as much as the chaplain fund receipts. That was because nearly $70,000 of the $180,000 chaplain fund income came from visitors' donations for brochures describing the academy cadet chapel. At RAF Upper Heyford the FY 1975 appropriated funds budget for operating expenses ($29,000) nearly matched the FY 1974 chaplain funds receipts of $31,000.[72]

The following tabulations indicate how various chaplain funds at base level disbursed money for needed supplies and services. The Catholic fund at Eglin AFB spent $34,000 in 1971 for these purposes: chapel expenses (25 percent), designated offerings (25 percent), religious programs (32 percent), and social activities (18 percent). The four bases and sites of the 475th Air Base Wing in Japan had three funds that expended these percentages in FY 1973:

PERCENTAGE OF CHAPLAIN FUNDS

	Protestant	Catholic	*Jewish*
Worship, Liturgies & Rites	15	14	27
Religious Education	14	15	7
Pastoral Ministry	8	5	-
Lay Organizations	10	19	49
Spiritual Renewal Activities	17	4	2
Humanitarian Projects	7	15	-
Public Relations	1	-	-
General Support	27	28	16

The Protestant fund at the Academy Center Chapel had a similar distribution pattern in FY 1973:[73]

Property	1
Supplies	27
Literature	3
Honoraria	12
Employees	30
Designated Offerings	22
Other	6

Chaplain funds traditionally provided financial assistance for some social activities sponsored by chapel congregations and groups. In 1974, for example, the Protestant chaplain fund at Wheeler AFB bought the baked turkey that went to feed the 116 who attended the Family Thanksgiving Dinner; the next year the fund provided the turkey, bread, and drinks for this affair.[74] Apparently this was not an isolated practice.

Nearly every month each chaplain fund at base level gathered a designated offering for some specific religious or humanitarian project or program. Regulations permitted only one such offering each month. Sometimes the parish or chapel council suggested recipients for these designated offerings; sometimes the recommendations came from acquaintance with local needs, or from one or another of the assigned chaplains, or by encouragement of the Chief of Chaplains. Each year, in addition to suggesting possible recipients, the Chief of Chaplains sponsored a special offering for those denominations with chaplains on active duty. Sometimes the Chief's office recommended that the churches use the designated receipts for specific purposes, such as the relief of world hunger or the training of seminarians.

In 1976 the *Chaplain Newsletter* recommended that fund councils secure a detailed accounting of the proposed recipient's activities, as well as a financial statement describing how much of the income went for administrative expense. Earlier the *Newsletter* included this interesting informa-

tion, headlined "Consider the Council": "The World Council of Churches is involved in far-ranging concerns and programs that deserve the attention and support of Christian congregations." On other occasions the *Chaplain Newsletter* encouraged support of the USO (United Service Organization), organizations concerned with POWs-MIAs and their families, and other groups through designated offerings.[75]

At Clark AB nearly $15,000 was designated for humanitarian purposes in FY 1972. The chapel congregations at Norton AFB contributed $1,000 (sixteen percent of the total offerings) in the last quarter of 1975 for a variety of charitable causes including the American Bible Society, Society for the Propagation of the Faith, earthquake relief in Turkey, and Christmas baskets for less fortunate. Inspections of forty-five bases and sixteen sites in FY 1975 by the Chaplain Inspection Branch indicated that designated offerings equalled about ten percent or more of the annual income at about fifty percent of the bases; at the other fifty percent, the figure was lower. At nine of the bases this opportunity to make designated offerings was neglected to such a degree that a note was made in the memorandum report of the inspection.[76]

Designated offerings were used for many different kinds of religious and humanitarian purposes, depending on the fund council's decision. The amounts collected seemed to vary in direct proportion to the donors's familiarity with the recipient. The designated offerings at all chapel services on February 17, 1974 at Holloman AFB were designated for the National League of American Prisoners and Missing in Southeast Asia; $580 was collected. The Catholic congregation at Luke AFB had a priest from St. John's Indian Mission speak at all Masses when a designated offering was received in 1974. During the second half of 1975 the Protestant and Catholic congregations at Lackland AFB gathered designated offerings for the Canned Milk Fund of the San Antonio Council of Churches, the Episcopal Church Center, United Nations Children's Fund (UNICEF), Christian Encounter Conference, United Services Organization, Church World Service, Catholic Relief Service, Oblate Fathers of San Antonio, and the Air Force Chaplain Fund. The Christian Children's Fund, United Negro College Fund, Inner Peace, World Hunger Appeal, Cistercian Monastery, Bread for the World, Diocese of Albany, Sub-Sahara Relief, Xavier Society for the Blind, World Vision International, Youth Crusade Incorporated, American Leprosy Mission, Armed Forces Young Men's Christian Association (YMCA), local churches, USO, Advancing Gospel Ministries, Volunteers in Correction, Drug Addicts Recovery Enterprises, Salvation Army, Vietnamese Refugee Project, Carmelite Mission, disaster relief, Military Ordinariate—these and many other recipients received designated offering checks from chaplain funds across the Air Force during the decade.[77]

Two groups in great need, the Vietnamese Boat People and starving Cambodian refugees, were assisted by designated offerings in 1979. The office of the Chief of Chaplains sent a message to all commands allowing a special offering for the two relief operations. Over $120,000 was gathered for relief agencies assisting the Boat People.

Stewardship Efforts

The termination of Central Base Fund support for strictly religious functions (as compared with "people programs") and diminishing appropriated fund allocations have been discussed. These developments, as well as the impact of inflation on chaplain funds, were mentioned with increasing frequency in historical reports after mid-decade. The *Protestant Chapel Key* announced at Randolph AFB in 1977 that in FY 1978 "there have been substantial reductions in appropriated funds across the board." Installation Chaplain Dean C. Hostad told chapel parishioners at Minot AFB in a letter that "come Spring '75, we will have to pay for practically all of our salaried workers, i.e., custodians, choir directors, organists, and religious education secretaries, out of our own funds. This will be a considerable obligation." The Protestant fund council at Wright-Patterson AFB weighed all available options early in 1978 to find ways for the fund to cover $13,000 not provided in appropriated funds, in addition to the normal non-appropriated fund chapel activities. The council informed Protestants that

> our expenses for chapel activities are actually fairly reasonable, and the only area for significant potential savings is in designated offerings which remain a vital part of the current chapel program. Therefore, we plan

> to continue the designated offerings, but rather than giving the entire offering, we will choose a limit appropriate to the designee. The $500 designated offering to the American Bible Society last Sunday in an example.[78]

The fund squeeze was severe; inflation made it even worse.

One redeeming factor was that per capita giving in Air Force chapels was at best minimal. Stewardship programs had rich soil in which to grow. While it is not possible to calculate with complete accuracy the average per capita contribution of persons attending services at Air Force chapels during the Seventies, a series of reports on performance at different chapels at various times gives some indication of the stewardship practices of families and individuals who worshiped in these chapels.

The low Protestant per capita rate at the Academy Center Chapel showed little increase during a three-year period early in the decade; it was 21 cents per Sunday in FY 1972, 31 in FY 1973, and 28 cents during the first half of FY 1974. The per capita rate of giving of Protestants at Torrejon AB was nearly double this average in CY 1974: 69 cents. The Catholic rate there was 40 cents. Catholics at Eglin AFB gave an average of 25 cents each during Masses held in 1971. In 1973 their per capita rate increased to 40 cents, while during the same year Protestants at Eglin averaged 49 cents per person each service. Annual figures for the whole chapel program at Eglin in 1973 were $22.36 per person for all services; the average for Protestants was $25.48, and $20 for Catholics. When these totals are compared with the average total contributions of the inclusive membership of forty Protestant denominations in 1973, the weak stewardship of chapel programs becomes evident. Of forty denominations listed, the three lowest had annual per capita inclusive membership contributions of $71.85 (Free Will Baptists), $72.95 (Reformed Church in the U.S.), and $74.50 (The American Lutheran Church). The highest figure, $417.20, belonged to the Seventh-Day Adventists.[79]

The situation was not much better elsewhere. In 1974 the president of the Catholic Parish Council at Malmstrom AFB wrote to his fellow parishioners that "you are still living with the comfortable myth that the Air Force pays for everything. This is re-emphasized by your average Sunday donation of about 38 cents per person" for the 600 people, including children, who attended Sunday Masses. The per capita averages of three faith groups at Clark AB were 27 cents for Catholics in FY 1975 and FY 1976; 62 for Protestants in FY 1975 and 71 in FY 1976; and 71 cents for Jews in FY 1975 and 40 cents the next fiscal year. Reports from Elmendorf AFB indicated that the average adult Catholic contributed 54 cents per week in 1976. Protestants at RAF Bentwaters-Woodbridge showed some of the best weekly averages reported—and an increase at that!

PER CAPITA SUNDAY DONATIONS

	RAF Bentwaters Protestants	*Woodbridge Protestants*
FY 1975	$1.02	.88
FY 1976	1.14	1.32
FY 1977	1.09	1.01

Most of the time the Bentwaters services averaged about 150 in attendance, and Woodbridge around 200; the per capita giving rate applied to all in attendance, including children and adults. The achievements at this base were all the more remarkable in view of the fact that the average Protestant offering there in 1974 was 51 cents (while the average Catholic per capita offering was 37 cents). The average Protestant per capita gift at Chanute AFB during one Sunday in September 1974 was 96 cents; the accompanying report indicated that personnel "are giving more per capita than in the past," but the annual per capita rate was not provided.[80]

The bases at which stewardship campaigns were mounted derived real spiritual and financial growth from their efforts. A variety of methods was used. Many seemed to be following the line of reasoning enunciated by Deputy Chief of Chaplains Groome, who in an interview in 1976 suggested that the lack of a demonstrated need was one of the basic causes for poor stewardship in Air Force chapels. "I think generally we just haven't said, 'Look, people, here is a hungry world, or here is a world that needs your money,'" he observed, adding:

> The guy sitting in the pew looks around, and the chaplain is a Lieutenant Colonel, and he knows how much money he's making, it's air conditioned and it's heated and carpeted, and he thinks, "My gosh, the government is doing this—what does he need my money for?" You see, too often we haven't been scrupulous in advising people of the program

> and the outreach and what we need for that outreach. And too often too much of the money is spent in socializing.[81]

At Elmendorf AFB, under the leadership of Installation Chaplain George H. Bause, Jr., the chapel team set a management-by-objectives goal of increasing the offerings to the Protestant, Jewish, and Catholic chaplain funds by twenty-five percent in 1976. Contributions during the July-September 1976 quarter were sixteen percent, seventeen percent, and eighteen percent higher in each of the funds, respectively, than the corresponding quarter of 1975. Stewardship efforts led to these gains despite a major drop in military and dependent personnel residing on base; base population fell from twenty-four to sixteen thousand between December 1975 and December 1976.[82]

One stewardship approach educated the worshiper to the need for giving and the uses to which gifts were put. The chapel at Grant Heights, Japan, provided a "monthly stockholder report" in 1971 that included all income and expenses, as well as average Sunday offerings. An annual Protestant stewardship program at Patrick AFB brought nearly two hundred people to a dinner to hear reports from the congregation's lay leaders; special bulletins and flyers provided follow-up. November was designated Stewardship Awareness Month in 1977 at Andrews AFB; stewardship of talent, treasure, word, and the time was stressed on different Sundays. Sermons emphasized good stewardship at Hickam AFB in 1973 and at many other Air Force bases. Sometimes members of the fund council spoke at such services. Hanscom AFB had an ecumenical stewardship Sunday in 1974 during which the congregations were asked to contribute a tithe to support the chapel program; while the average Sunday offering was $500, more than $1,500 was received on this day. The Protestant chapel team at Patrick AFB published a brochure entitled *You've Got a Lot to Give* in 1974 in its effort to keep members informed of the cost of various chapel program elements.[83]

One of the most intensive long-range stewardship efforts was mounted by the Protestant fund council and parish council at Malmstrom AFB in 1976. One guiding concept was that "when we have to put our money on the line, individual involvement and responsibility increase . . . ." A pledge and church envelope program were used, and a special laity position (financial secretary) was developed to assist in accountability and caring for the pledging program. Stewardship materials were distributed each week during September, and representatives of the two councils spoke briefly each week on the stewardship theme. The 1976-77 Protestant chaplain fund budget totaled $22,750; the goal of the stewardship month was to raise one-half of that amount from pledges, assuming that the remainder would come from regular non-pledged offerings throughout the year. The congregation rallied to the challenge, and by Dedication Sunday over $17,000 had been pledged toward the budget, with other pledges still coming in. Stewardship month "brought people together in a unified show of support for the chapel and its ministry, and it clarified for each parishioner that stewardship is not just a passing fad, but a way of life for the responsible Christian."[84]

In 1977 Protestants at Minot inaugurated a new approach to giving by making available to worshipers a set of pre-dated and numbered offering envelopes. In 1978 a fund expenditure questionnaire was distributed at all services. Among the results were these answers:

> Are you aware of how your tithes and offerings are used? Very much (16); Somewhat (73); A little (44); not at all (12).
>
> Do you think the chaplain fund should supplement ticket cost for such events as the Sweetheart Banquet? Yes (35); No (85); Undecided (5).[85]

Air Force Chaplain Fund

The source of the Air Force Chaplain Fund was an annual levied contribution by each operating fund of five percent of the non-designated offerings collected during a year. The money was forwarded through command channels to arrive at the office of the Chief of Chaplains at various designated times throughout the fiscal year. The Air Force Chaplain Fund was one fund with four different accounts: Protestant, Catholic, Jewish, and non-denominational. The fund council consisted of the members of the staff of the Chief of Chaplains.

As the decade opened, strenuous efforts were exerted in the Chief's office to bring the fund's expenditures into line with income. Apparently the year 1970 was the first in some time during which

this goal was achieved, and the rapidly diminishing reserve funds were not used. Even with these strictures, nearly $3,000 was contributed to humanitarian programs, including a plan to rebuild a fire-destroyed ROKAF chapel at Taegu. Once again the next year Chief of Chaplains Terry insisted that FY 1971 expenditures not exceed income, and once more the budget was met. The same policy was applied again in FY 1972, even though the budget was much tighter since the FY 1971 income to the fund dropped thirteen percent below the preceding year.[86]

An annual budget was set for the Air Force-wide fund throughout the decade. But increased contributions from base chaplain funds and other income sources, such as investment earnings, caused the budget to grow in size. The fund's budget for FY 1978 was $380,000—a $75,000 increase over FY 1972's expenditure budget.[87]

In addition to a slight increase in proceeds from the five percent apportionment levied on each chaplain fund, the Air Force Chaplain Fund increased its assets in two other ways. One source was a series of prudent investments of reserve cash, which increased earnings and made more money available for distribution. The second was the cancellation or drawing down of several programs sponsored by the office. Early in the decade, for example, as many as eighty denominational leaders, lay persons, and theologians were sent overseas each year at the fund's expense for chapel program growth opportunities. While not cancelled, this program was substantially reduced during the decade at a sizable savings to the fund. In addition, the drastic modification of the Christian Encounter Conference program resulted in a substantial savings. These factors produced a surplus that was distributed in increasingly larger amounts, beginning with Chief of Chaplain Meade's term of office. Reminiscing about this development, Chaplain Meade said in 1978:

> We have been identified in so many responsible, cooperative ventures. For example, in the Catholic side of the house we've given over $200,000 to the Campaign for Human Development, an ecumenical program of starter funding for worthy and needy causes sponsored by the Catholic bishops, but the goal is for wherever the need exists . . . not where there is a Catholic need. We thought it was worth a lot to get associated with that. We have given $25,000 to the United Negro College Fund because we felt that here was a very important area. We hope to develop leadership in the Black community. How could we just sit back and say that without giving some of our resources to affirm it? We have given lots of money to Bread for the World. We have given a lot of local assistance. We've been involved with minority banks and credit unions, trying to help them get started. If we didn't have the funds to put our resources where our mouth is, I think we would have lost a great deal of credibility in public life, and in terms of identifying the chaplaincy with the need areas of society.

Chaplain Meade could have mentioned other areas as well, including the Vietnamese Refugee Resettlement Program, but his remarks showed that a surplus in the fund's assets coincided with a commitment by the fund council to disburse surplus funds in ways designed to add "money to mouth."[88]

The list of humanitarian and religious groups and organizations that received grants from the Air Force Chaplain Fund during the decade is nearly endless, but we will mention several of the more significant grants. Between 1972 and 1977, the Campaign for Human Development received nearly a quarter of a million dollars. Various ROKAF chapels received $10,000 in 1972, when Birthright also received $2,000. In 1976 Chaplain Groome presented a donation of $5,00 to Dr. Edward W. Bauman, founder and director of Bauman Bible Telecasts, Inc., for use in the work. The $25,000 grant to the United Negro College Fund in 1976 was given to assist Blacks attending college. In 1976 the fund matched with an equal amount the $52,000 collected by base Protestant congregations for world hunger. More than $40,000 was disbursed to chapel groups throughout the Air Force to assist in the resettlement of over four hundred Vietnamese refugees; the subsidy was granted at the rate of $100 per refugee. Bread for the World received $20,000 in 1976, while $52,000 went to churches to assist in their seminary education programs. The budgeted amount for humanitarian grants increased dramatically in FY 1974 and peaked in the fifteen-month period between July 1975 and September 1976:

Period	*Humanitarian Grants from Air Force Chaplain Fund*[89]
CY 1970	$ 18,500
FY 1972	17,375
FY 1973	24,500
FY 1974	100,560
FY 1975-Sep 1976	316,288
FY 1977	96,635
FY 1978	119,300
FY 1979	195,850
FY 1980	175,490
TOTAL	$1,064,498

The Air Force Chaplain Fund also expended sizable amounts of money in support of the chaplain program each year. It provided honoraria for resource persons for overseas conferences; supplementary funding for Christian Encounter Conferences and the USAF Chaplain Conference; special funding for staff officers to attend various Career Development Institutes; specific grants for particular conferences, workshops, seminars, and task forces; support for religious education programs, various lay organizations, and spiritual renewal; support for the annual Air Force Day at the Washington Cathedral, as well as joint conferences between the Armed Forces Chaplain Board and the Conference of Ecclesiastical Endorsing Agents; and a host of other professional projects. These expenditures composed the difference between the humanitarian grants made in any one year and the total expenditures from the fund in that year.

Below is a partial list of the annual receipts and expenditures of the fund during much of the decade:

TIME PERIOD	*TOTAL RECEIPTS*	*TOTAL EXPENDITURES*
CY 1970	Not available	$339,703
FY 1972	$349,768	310,357
FY 1973	349,216	226,885
FY 1974	399,461	373,818
Jul'74—Sep'76	468,360	608,517
FY 1977	432,101	384,760
FY 1978	362,297	337,771
FY 1979	466,420	577,016
FY 1980	532,441	614,728

The net worth of the fund on October 1, 1976 was $534,528, and on October 1, 1977 it was $581,869. In 1978 a net worth ceiling of $600,000 was established for the fund, including all reserves.[90]

Funds, facilities, equipment and supplies were necessities for chapel witness during the Seventies. They provided the resources that chapel teams and chapel communities used to exercise their constitutional right to freedom of religion and to give witness to their religious and humanitarian convictions on and off Air Force bases. These resources were not luxuries but necessities; without them chapel ministry would have been non-existent. Among the thousands of purposes for which appropriated and non-appropriated funds were expended were these: providing meeting space for the newly formed chapel councils, sanctuaries and prayer rooms, religious education facilities and supplies, public address systems, custodial services, publicity, replacements for worn-out organs, and the purchase of modular chapels.

These chapel necessities also provided opportunities for the various chapel communities to strike out in the new directions that characterized the Seventies. Increased funding was required at command level to provide per diem and travel expenses for the team-building facilitators who visited base chapel communities. The Air Force Chaplain Fund showed a renewed commitment to integrity and realistic witness when it joined "money and mouth" in sizable humanitarian grants for a variety of charitable and religious recipients. On the local level, the need to supplement dwindling appropriated budgets and the cancellation of most Central Base Fund support stimulated fund and parish councils to take action. Many people in chapel communities gained a new sense of self-direction and commitment when the hard challenges of financial stewardship became clear. Increasing cooperation between fund and parish councils was widespread, though by no means universal. The low per capita giving level of most chapel members—surprising since most chapel members were rather well off compared with many people in the American economy—offered an opportunity for real stewardship growth to offset inflation and the decrease in appropriated funds.

But as the decade closed this remained an unmet challenge at most bases, although here and there were signs that chaplains and lay persons were recognizing the need for greater effort in this area.

Chapter XIV

Chapel-Based Communications

Local churches and synagogues have systems of internal and external communication through which they share information and relate to the larger public and to their adherents. The same is true in Air Force chapels. Communications systems of many kinds functioned at various levels—Air Force staff, command, and especially base level. Here we focus on communication efforts through which chapel programs provided information and witness and sometimes publicized the new goals they were pursuing. The widespread use of print, television, radio, and film made each chapel a communication center of its own.

In 1975 the Chaplain Inspection Branch at Norton AFB offered some constructive comments on the kind of publicity that chapel programs were receiving at the forty-five bases the inspection team visited in the last twelve months. The team reported that while base newspapers seemed more and more reluctant to publish chapel schedules, they usually gave coverage to special events, though sometimes after the fact. Since not all bases published a daily bulletin, it was a less than satisfactory tool for publicity in most cases. The inspection team stressed the need to locate attractive, updated posters about the chapel program in high traffic areas. In 1978 the branch suggested closer cooperation between the chaplain, information officer, and director of administration, and offered a number of specific suggestions for improving effective communication through the media.[1]

Print Media

Millions of words in a variety of formats publicized chapel-related news and events during the Seventies. Some articles provided information, while others invited the reader to participate in a more direct way. Newsletters and chapel papers, chaplain's corners in base papers, and the decade's history program were among the print media formats. Not all were blessed with the humorous spirit of a sign in the front of an Air Force chapel: "Going to Heaven? Get flying instructions here!"

The *Chaplain Newsletter* continued to be the only regular publication issued by the office of the Chief of Chaplains. Compiled by staff writers at the USAF Chaplain Resource Board, its final copy was edited in Washington and then reproduced and mailed by the board. Chief of Chaplains Henry J. Meade for a time departed from the practice of including a signed editorial in each *Newsletter.*

Many of the command chaplain offices also issued periodic newsletters. SAC, TAC, ADCOM and several other commands used this format to provide regular technical and professional help to chaplains and chapel managers. The USAFSS Command Chaplain communicated with chapel staffs, lay leaders, parents and others who regularly read the *USAFSS Staff Digest* in 1974; articles on the chaplain function covered subjects such as Parent Effectiveness Training and changes in chaplain activity directives.[2]

In 1975 representatives of the various Air Force directorates and special staff agencies met to consider eliminating publications in the Air Force. The office of the Chief of Chaplains reported that it had only one publication at departmental level, and nine of the command chaplain functions were issuing periodicals. The Chief of Staff's goal was to reduce publications by forty percent.[3]

Chapel papers functioned at many Air Force bases. Because of funding, editing, and other pressures, these papers appeared and disappeared

with regularity. Edwards AFB's *The Protestant Pastoral* appeared continuously for six years before it was absorbed by the base paper in 1971; the *Desert Wings* then included chapel information in a full page once a month. At RAF Chicksands two volunteer lay persons took full responsibility for the *Chapel View* each month in 1973. One volunteer artist contributed artwork, and another used his own camera and film for photographs. Over a hundred manhours went into this publication each month. Installations Chaplain Walter R. Bauer announced that the "first true and genuine *MacDill Pickle*" would appear at MacDill AFB on September 6, 1974. With a circulation of 1,200 each week, the paper was delivered to all housing units on base. Special interest items included a "for sale" column and three-line mini-meditations. The *Chapel Religious Information Bulletin* for Lackland's permanent party used its acronym, CRIB, as a masthead when it appeared for the first time in 1974. Not to be outdone, the chapel staff at Dyess AFB named its new paper *Holy Graffiti* in 1978.[4]

Many chapel communities relied heavily on base papers to provide free publicity about future events. These papers frequently invited chaplains to contribute reflective articles for a "chaplain's corner." One of the best series appearing in base papers during the decade was written by chaplains at Beale AFB. Chaplain writers faced the challenge of communicating something worthwhile without estranging readers through esoteric subjects, theological jargon, or proselytizing zeal. Sometimes an article sparked an exchange of letters to the editor. A project designed to provide base papers with a regular syndicated chaplain's article, entitled "Dear Abbot," was aborted after preliminary feedback caused misgivings in the office of the Chief of Chaplains.[5]

Some chaplains paid for publicity programs out of their own pockets when there was no other choice. While serving as an ADCOM site chaplain in 1976, Ch. Richard S. McPhee ran off 150 copies of *4-Site* each month at a personal cost of about $15. This interesting and informative single sheet publication was an effective communication tool for the sites he visited; the "back-page" material, on subjects such as alcohol addiction or world hunger, provided a focus for discussions at the site.[6]

Chapel communities also distributed religious literature as part of their publicity and public relations programs. At Minot AFB, for example, thirty-five young men and women distributed five thousand pieces of religious literature to homes, trailers, and rooms on base in April 1977. The packet included portions of the Bible.[7]

Most chapels distributed informational packets on various chapel programs and services. Some also issued monthly or annual calendars that included full information on the chapel program. Round "tuits" were sometimes passed out with the service schedule imprinted and a reminder that worship was a necessity of life, not something to be done when a person got "around-to-it." Other publicity material included bent ballpoint pens inscribed with the motto, "Let God straighten out your life," miniature watch calendars, chapel bulletins for a wide geographical area (such as various Jewish bulletins for the European and Mediterranean area, or for PACAF), and other interesting items. At the USAF Academy Cadet Chapel, Ch. James E. Townsend issued a Basic Cadet Training Survival Guide in the summer of 1976. It offered the resources of the chapel and chapel staff as new cadets faced the "dragon" of their first summer at the academy.[8]

These and other forms of print media—including the use of daily bulletins, well-designed posters in high traffic areas, seasonal and topical features in base papers, Sunday bulletins, and chapel brochures in packets for newcomers—were an important part of the chapel communications system at many bases. Naturally, Murphy's Law functioned in the area too; whatever could go wrong often did go wrong, including delayed editorial deadlines, misspellings, poor layout, and unintelligible style and grammar. But more often than not, print media served its purpose well.

One major print media effort during the decade was the publication of the Air Force Chaplain Ten Year History for the Sixties and work on the volume for the Seventies. The current study is one of a series describing the Air Force chaplaincy and telling the story of chapel communities to Air Force commanders, chapel congregations, chaplains, chapel managers, ecclesiastical endorsing agents, interested scholars, and others.

As preparations were made to publish the

volume about the Sixties in 1974, attention turned to the Seventies and the need to ensure full coverage of all chapel activities in the forthcoming study. Two Reserve chaplains, who were also trained professional historians, Ch. Richard H. Thomas of Cornell College, Mt. Vernon, Iowa, and Ch. John E. Groh of Christ Seminary—Seminex, St. Louis, Missouri, were assigned to the USAF Chaplain Board at Maxwell AFB. They soon discovered that the amount of chaplain historical material reaching the Air Force archives at Maxwell was spotty and inadequate. As a result of their recommendations, Chief of Chaplains Roy M. Terry asked command chaplains to have chapel sections coordinate their historical reports with local historians. The office of the Chief of Air Force History offered full cooperation. In June 1974, an emergency change to AFR 265-8 ensured that a copy of the chaplain portion of all required historical reports was provided to these researchers at the USAF Chaplain Board. A letter to all installation chaplains from Deputy Chief of Chaplains Thomas M. Groome, Jr., summarized developments to date, required that a copy of the chaplain report be forwarded through command channels to the board, and included an assistance guide for historical reports.[9]

The machinery began to work, providing the research chaplains with material on the multitude of chapel activities around the world. Ch. Nicholas T. Kiryluk of the 51st Combat Support Group in PACAF, for example, appointed SMSgt. Howard W. Alspaugh as chaplain function historian for the organization in October 1974. Staff Chaplain Edwin A. Porter of Fifth Air Force convened a one-day conference of chapel historians at Yokota AB in November of that year. The renewed emphasis on history seemed to coincide with a renewed sense of professional identity among many chaplains and chapel managers. In addition, there was renewed recognition of the importance of chapel activities in the regular historical reports of bases and wings; for example, for the first time in the decade, the chaplain's historical report at Wright-Patterson AFB was included in the base report for the period that extended through June 1974.[10]

Meanwhile, command chaplains stressed the importance of fully reporting chapel activities so that all areas of chapel life were covered. Since chaplain historical reports were already required, forwarding a copy of each report through channels to the USAF Chaplain Board was no special hardship. Nonetheless, considerable effort went into the writing of these historical reports. Information tabulated at the office of the Chief of Chaplains revealed that the total number of hours varied among commands, depending in part on the number of chaplain functions. Commands reported the number of hours used to write historical reports in 1977 was as follows:[11]

MAC	45 hours
ADCOM	87 hours
AFLC	102 hours
SAC	487 hours
TAC	544 hours
USAFA	30 hours
USAFSS	9 hours
AAC	38 hours

Command chaplains frequently referred to the need for good histories in their newsletters, in staff assistance visits, and in other communications. In order to ensure that the historians had adequate data from the office of the Chief of Chaplains, a special Historical Memorandum of Record was designed for use there in 1976. Division chiefs forwarded these memoranda to the Chief of Chaplains each week for his review and written remarks.

In an effort to retrieve history, a series of interviews with retired and retiring chiefs and deputy chiefs of chaplains was arranged. These interviews provided "live" oral history, recorded on tape cassettes that were transcribed and permanently deposited in the Air Force Oral History Library and in the Air Force archives at Maxwell AFB. Among the interviews were Chaplain Groh's interview with Ch. Thomas M. Groome Jr., in 1976, his interview with Ch. Henry J. Meade in 1978, and Chaplain Thomas' interview with retired Chief of Chaplains Roy M. Terry the same year.

The historical retrieval system worked with remarkable efficiency. Each year hundreds of historical reports flowed into the two chaplain researchers at the USAF Chaplain Resource Board. They abstracted the material deemed pertinent for the history of the chaplaincy in the Seventies, and deposited some of the chaplain historical reports in a special chaplain history section of the Air

Force archives at Maxwell AFB. With the full cooperation of archival officials, they created a special chaplain archives so that researchers in the future would have primary historical data at their disposal.

The two researchers acknowledged the full cooperation and support of chaplains and chapel managers throughout the Air Force as the decade progressed. They received invitations to address command chaplain conferences, classes at the Air Force Chaplain School, and other groups. The continuing support and encouragement of staff members at the office of the Chief of Chaplains—especially Chaplains Joseph T. Sullivan, Edwin R. Porter, Stuart E. Barstad James E. Townsend, John P. McDonough, and all the chiefs and deputies—members of the USAF Chaplain Resource Board, and staff at all commands and bases, were the keys to an effective retrieval system. But most of all the researchers witnessed firsthand the deep dedication and hard work of hundreds of chapel historians—some chaplains, some chapel managers, and some civilian secretaries—who made the reports informative, readable, and valuable.

Other Media

Chapel communities and chaplains at all levels used a variety of other media to communicate the story of chapel activity as well. Among the most prominent were the American Forces Radio and Television Service (AFRTS), television and radio, and films and slides.

Religious programming over AFRTS was the responsibility of the Armed Forces Chaplain Board. AFRTS served areas overseas and outside CONUS. For many years civilian religious groups provided free television programs for weekly broadcast, but in 1971 the office of the Chief of Chaplains also programmed thirty-seven weeks of films from the USAF Chaplain Film Library. This experiment was not repeated. Instead, the Audio-Visual Advisory Group of the Armed Forces Chaplain Board continued to monitor films and productions provided by civilian ecclesiastical groups and to recommend to the board whether or not they should be scheduled over AFRTS. The advisory group was composed of chaplains from the three services. Once approved, the television film or production was submitted for broadcast. Programs that solicited funds or had a major denomination proclivity were not accepted.[12]

AFRTS also provided an outlet for radio programming. In 1972 it was reported that religious programming on AFRTS had blossomed "with a new round of sprightly formats created by imaginative chaplains supporting and working with their local station staff." Ch. William W. Lipscomb used some of the station's short, comic monologues at Korat RTAFB as the feature of a five-minute daily chapel show entitled "The God Squad." Ch. John P. Gilhooley was the project chaplain when Tokyo area chaplains and Far East Network staff members produced "The Music of the NOW Man." The background and development of contemporary music was presented in the program, together with excerpts and "Chap/Rap" sessions. At U-Tapao, Thailand, Ch. Clyde F. Pressley used five of the week's forty songs in a weekly music-and-talk show which aired panel discussions on subjects such as Ecology, Faithfulness, Women's Lib and Today's Women, and Race Relations.[13] In 1974 the Armed Forces Chaplain Board cooperated with AFRTS to produce a collection of sixty one-minute radio spots to help listeners answer daily problems with the Bible as a spiritual resource. The series, entitled "Where It's At," used formats that extended from country western to soul.[14]

Chaplains and chapel groups made heavy use of American Forces Radio to broadcast a variety of scripts. Both the Catholic Mass and the Protestant service at Iraklion AS were broadcast regularly in 1974, and the chaplains of Shu Lin Kou AS were heard island-wide through the facilities of American Forces Radio that same year. In Thailand, American Forces Radio regularly carried the Protestant service from Udorn RTAFB, and late in 1974 the chaplains began a five-minute morning meditation each day.[15]

Television was used both stateside and overseas as an arm of chapel communication. Some TV productions were designed in cooperation with local churches and clergy. The chaplains of Ent AFB produced the program "Church Game" each Sunday morning as a public service for the Pikes Peak Association of Churches. The show used teenage teams from local churches to answer challenging questions on Biblical information;

each team stayed in place until it lost. In 1972 it was estimated that over fifty percent of the show's audience was composed of military personnel. The show was still operative in the summer of 1976, hosted by Ch. Curtis E. Ross during the last three years. Nielsen ratings estimated an audience of forty thousand each week, making it the top Sunday morning show in the area.[16]

A similar weekly Bible quiz and talent show was produced by the chaplains and laymen of Nakhon Phanom in 1973. The program had been instituted by Ch. Robert W. Tabb and included a segment called "Bible TIC TAC TOE."[17]

Closed circuit TV was explored for possible adaptation and use on several bases. Although the staff of the SAC Chaplain's office called the experiment "very impractical" on the basis of a staff study that showed it "should not be supported," the chapel at Griffiss AFB moved ahead in FY 1973 with plans to use closed circuit TV for religious instruction (e.g., telling a Bible story to the Sunday school), for the Protestant Women of the Chapel, pre-marital clinics, and for videotaping events for later playback over the local cable TV station. Ch. Wayne L. Stork spearheaded the effort. In May 1974 he and his lay technicians began using the system to tape Catholic and Protestant services for videocast the next day over the local cable station.[18]

In 1978 the USAF Chaplain Resource Board offered special encouragement and a resource packet to chaplains and chapel leaders prior to NBC-TV's series "The Holocaust." There was also growing interest at base level in the question of network TV programming. Some chapel worship bulletins recommended that parishioners correspond with network officials about the low moral quality of such productions as "Soap." One example of the way chapels encouraged family involvement in TV programming was a packet distributed to Protestant families at Tinker AFB in 1978. It included postcards addressed to the three major networks and aids designed to help families evaluate their use of television viewing. The response was encouraging, and additional packets had to be ordered for use.[19]

Chaplains were also involved in using radio and telephone communications systems to advertise chapel activities and encourage reflection on religious subjects. At isolated Shemya AFB, Alaska, the chaplains made heavy use of radio to bring lively enjoyment to listeners. Included among the many programs they hosted during FY 1974 were a radio chat show of ten minutes; a taped "mystery voice" each Tuesday of a wife in one of the other forty-nine states; "Jonah, the Pet Whale," a comedy series that was a takeoff on a biblical study in the Shemya setting; a comedy series each Friday entitled "The Real Adventures of Shemya's Heroes (TRASH)"; Transactional Analysis vocabulary series, and a Sunday evening program that featured the chaplains and religious music in a light vein.[20]

The chaplains at K. I. Sawyer AFB began broadcasting the Sunday morning chapel services on the base radio station early in 1975. Broadcast on FM stereo, the services were well received by people on base as well as others in the Marquette County area. A number of chaplains at different bases offered weekly meditations over local stations, such as Ch. Melvin R. Wilson of Pease AFB in 1976.[21]

Minot AFB was apparently the first base where Sunday services were broadcast through live telephone hookup to missile crews on duty in missile silos. Combat crews at the missile launch control facilities merely had to pick up the phone and ask to be patched into the special telephone line carrying the services. The program began in 1974. The chaplains at F. E. Warren AFB made similar arrangements in 1977, and there may have been other bases in SAC where this occurred.[22]

Occasionally a film was produced locally to portray the chapel community's life and witness on the base. These films were often used as part of the briefing for newcomers. Even more frequently, slide briefings were prepared about the chapel's operation. This occurred at all levels of command, including the office of the Chief of Chaplains and the various command chaplains. One of the most impressive command chaplain briefings was the multi-media presentation on the mission of the ARPC Chaplain, which was assembled by professionals who were serving as Reserve information officers.

The first multi-media presentation on an annual theme was designed and produced in 1977 by the Professional Division of the Chief's office with the

assistance of contracted professionals. Ch. Stuart E. Barstad led the way in developing this excellent publicity tool, which was subsequently transformed into videotape for use at command and base level. A similar project followed for the 1978-79 theme, What Does the Lord Require?

The new directions pursued by chapel communities in the Seventies did not go unnoticed in chapel-based communications. Communications media—print, sound, and film—helped publicize such new developments as chapel councils, local needs assessment, lay leadership development, team building, the Chief of Chaplain's programming policies, and the host of other minor and major shifts we have called new directions. All too frequently these communication efforts became rigidly stylized and emulated the staid and official-looking publicity tools normally found on bases. But the exceptions showed that new directions were possible even in such a mundane area as chapel communications.

Part Three

The Extended Team of the Chief of Chaplains

CHIEFS AND DEPUTIES....
OPERATIONS OF THE CHIEF'S OFFICE....
MANAGING CHAPLAIN PERSONNEL....
CHAPLAIN SCHOOL AND RESOURCE BOARD....
COMMAND CHAPLAINS....
RESERVE FORCES....
CHAPLAIN CONFERENCE AND 25TH ANNIVERSARY....

Chief of Chaplains Roy M. Terry pins a star on Deputy Chief of Chaplains Henry J. Meade in March, 1973.

Chapter XV

The Chiefs and Deputy Chiefs of Chaplains in the 1970s

One maxim in sports is that a team is as good as its captain. Whether or not this proverb is applicable to the Air Force chaplaincy, it is certain that the "captains"of the Air Force chaplains' team—the Chiefs and Deputy Chiefs of Chaplains—were men of dedication, conviction, moral courage, and honor; clergymen who served God well in their important ministries. During the Seventies Air Force chaplains knew they were part of the Chief of Chaplains' extended team, and they were proud of that fact.

These brief biographical summaries of the careers of the Chiefs and Deputies are not designed to sum up the decade's developments. Neither do they seek to portray the major accomplishments of these leaders. That kind of effort would, in fact, run counter to the decade's mainstream of events and incorrectly imply that the Chief of Chaplains and his Deputy were puppeteers instead of team leaders.

Rather, this chapter describes the Chiefs and Deputies as first among equals in the extended team of clergypersons who served God in Air Force ministries. Brief career vignettes and descriptions of styles of ministry help us understand their leadership in the Air Force chaplaincy. In addition, their membership on the Armed Forces Chaplain Board and their relations with ecclesiastical, governmental, and military officials show this top echelon of the extended team in action.

Chief of Chaplains Terry and his Deputies

During the first four years of the decade, chaplains experienced the warmth and exuberance of a United Methodist clergyman who brought new vitality and a sense of change to the Air Force chaplaincy. Ch. Roy M. Terry was ably assisted by two Deputy Chiefs of Chaplains, John F. Albert and Henry J. Meade, both Roman Catholic priests.

Chief of Chaplains Roy M. Terry (1970-1974)

Ch. Roy M. Terry became Chief of Chaplains, United States Air Force, on 1 August 1970, after serving briefly as Deputy Chief of Chaplains. Born in Brooklyn, New York, he called Danbury, Connecticut, his home town.

After being educated at Syracuse University, Syracuse, New York, and Yale University Divinity School, New Haven, Connecticut, from which he received a Bachelor of Divinity degree in 1942, Chaplain Terry was ordained by the New York Conference of what is presently the United Methodist Church.

He entered the service in July 1942 and attended Chaplain School at Fort Benjamin Harrison, Indiana. After a short tour at Drew Field, Florida, he ministered to Air Force combat units in Tunisia, Sicily, and Italy. The Bronze Star was one of his many World War II awards and decorations.

Following the war he returned to civilian life and served for nearly three years as headmaster of Jesse Lee Academy in West Redding, Connecticut. He was voluntarily recalled to active duty in 1949. Among his many assignments in the CONUS and overseas, ranging from base level chaplain to command chaplain, were tours in Japan and the Philippine Islands, Maxwell AFB, Offutt AFB, Westover AFB, Andrews AFB, Scott AFB, Peterson Field (HQ ADC), USAF Academy, and Washington, D.C., as Chief, Professional Division, Office of the Chief of Chaplains and Deputy Chief of Chaplains.[1]

During his tour as Chief of Chaplains, Chaplain Terry made important contributions to the chap-

laincy and set a new tone of openness and change. The years between 1970 and 1974 bear his indelible imprint. That is clear from our earlier discussion of the annual themes of these years, the programming policies of the Chiefs of Chaplains, the changing role assigned to chapel managers, and a host of other subjects. Chaplain Terry had several priorities in mind when he became Chief of Chaplains; one was to emphasize the pastoral role of the chaplain, and another was to enhance the role of the chapel manager. His Methodist background enabled him to view his position as a sort of "bishop" who offered pastoral concern and professional support to the chaplains in his larger "parish."[2]

As a person who enjoyed sports and appreciated the value of teamwork, Chaplain Terry encouraged chaplains, chapel managers, and lay leaders of chapel congregations to work together as a team. While coaching a football team as base chaplain at Clark AB, he created such enthusiasm among team members that the single door of a prefab building serving as the dressing room had to be replaced. "We finally had to have a double door put in it, because two or three would hit that door at the same time and carry the frame in on their shoulders," he later recalled. As Chief of Chaplains he set out to instill this sense of teamwork among chaplains and chapel managers, creating the Senior Chapel Managers Council, and then the Senior Chaplain Advisory Group as "a sounding board for certain things that were happening or going to happen or we anticipated doing." Among the many chaplains who served on the Senior Chaplain Advisory Group during his term were the following members from 1970 and 1973: Thomas A. Hanlon, Leonard S. Edmonds, John E. Prokopovitsch, Victor H. Schroeder, Wesley J. Buck, A. O. Youngblood, Raymond Pritz, Norman G. Metsy, Lee W. Backman, John A. Doonan, David L. Valen, Donald E. Hunter, and Theodore H. Stainman.[3]

Chaplain Terry vigorously defended the chaplaincy's mission and opposed any interpretation of that mission that suggested the creation of a "military church." "The chaplain of today, as in the past, must be able to interpret today's world to his people out of a background of Judeo-Christianity," he said in an interview in 1970. He added:

> Today's ministry is not just to young men fighting in Europe or the Pacific as during World War II. Today's ministry is to the fighting man most certainly. But it is also to career men and one-termers alike *and* their families.

This understanding of the chaplaincy's mission left no room for a "military church":

> It is inherent in our organization and diversity that we are not a "military church" set aside from the rest of the world. The major denominations and faiths support their people who are in the military by endorsing particular ministers to work within the military structure. And I might add that the denominational agencies who screen chaplain applicants are endorsing young men of particularly high caliber to enter the military chaplaincy.[4]

Vocal opposition to the Vietnam War and to the military chaplaincy undoubtedly contributed to Chaplain Terry's decision to establish a Division of Ecclesiastical and Public Relations for the first time in the office of the Chief of Chaplains (XVI).

Chaplain Terry's commitment to the primacy of persons was a strong undercurrent during his term of office. This commitment helped nudge open the doors of change. In an important editorial in the *Chaplain Newsletter* in 1972, he wrote that an emphasis on persons puts chaplains "in danger of a confrontation with the process of change." Challenging chaplains to maintain a vital and growing ministry, he noted that the primary constant of the age was change. Change can be risky and painful, but "it can also be a positive force. The power of our ministry may well be determined by the level of risks we are willing to assume in order to place persons first," he concluded.[5] When Chaplain Terry ended his term there was no doubt that the Air Force chaplaincy would never be the same.

Chaplain Terry visited hundreds of bases in an attempt to give chaplains, chapel managers, and chapel congregants "some feel . . . that the Chief's office is not some far distant, cold, hard-hearted factory of figures . . . but we're really, earnestly concerned with their ministry." Many visits included a breakfast for chapel managers and a luncheon for chaplains and commanders, as well as an evening chapel dinner with everyone present, "to give us an opportunity to talk to them and give them a feeling of being part of a great

Ch. Roy M. Terry.

ministry and a great congregation Air Force-wide." He also held separate sessions with base commanders to nurture good relations between the installation chaplain and the commanders.[6]

While the list of visits is almost endless, some sense of the "itinerant ministry" of this Chief of Chaplains is gained from this group of visits and speeches in 1971 and 1972:[7]

1971

Career Development Institute (CDI), Louisville, Kentucky
Randolph AFB, Texas
USAF Academy, Colorado
Norton AFB, California
Hickam AFB, Hawaii
Andersen AB, Guam
Fuchu AS, Yokota AB, Misawa AB, Japan
Osan AB, Taegu AB, Korea
Kadena AB, Okinawa
Clark AB, John Hay AB, Philippines
Tan Son Nhut, Cam Ranh Bay, DaNang, Republic of Vietnam
Nakhon Phanom, U-Tapao, and Bangkok, Thailand
Keesler AFB, Mississippi

1972

Whiteman AFB, Missouri
Forbes AFB, Kansas
McConnell AFB, Kansas
Kincheloe AFB, Michigan
Lajes Fld, Azores
Zaragoza AB, Torrejon AB, Spain
Brindisi AB, Aviano AB, Italy
Iraklion, Crete
Athenai AB, Greece
Izmir, Turkey
Hahn AB, Lindsey AS, Wiesbaden AB, Germany
RAF Alconbury, United Kingdom
Maxwell AFB, Alabama
Ft. Knox, Kentucky
Norton AFB, George AFB, Beale AFB, Castle AFB, California
USAF Academy, Ent AFB, Peterson Field, Colorado
CDI, Dallas, Texas
Hanscom Field, Massachusetts
Pease AFB, New Hampshire
Loring AFB, Maine
Goose AB, Laborador
Griffiss AFB, New York

Chaplain Terry was known as an excellent speaker who could hold an audience's attention during base visits. Ch. Thomas M. Groome, Jr., who served for a while as Chaplain Terry's Chief of the Professional Division, offered these interesting insights:

> I had the greatest admiration for Roy. He was a tough guy to work for; in one respect he was so dynamic that it was real difficult to keep up with him. I know on trips we'd start off at 6:30 in the morning and knock off about midnight, whether we were finished or not. And he'd speak five times during the day; I don't know how he could speak five times during the day—I could hardly stay awake five times . . . and listen to him, but I always did. Roy knew everybody and never met a stranger, and of course he's a man with a whole infinite stock of jokes which he told so well, and could overwhelm an audience like nobody has ever seen. I used to sit and listen to understand why he was so effective. I never quite cracked his code, but I had to conclude that by his enthusiasm and by the force of his personality, he just dominated an audience. Technically he wasn't a good speaker, but no one should worry about the technicalities. The net result was that he was a tremendous speaker. Roy was one whose favorite slogan was, "Ah. . . ." — he always had audibles at the line. . . .[8]

Chaplain Terry's ability to speak and preach with consummate communicative skill was certainly one of his important leadership assets. Undoubtedly the last sermon he preached in the Pentagon prior to retirement, on Memorial Day 1974, was characteristic of his sermons and speeches. It was a living memorial to his capacity to enthuse, excite, communicate, and lead the chapel staffs who were part of his extended team.

Chaplain Terry expressed deep warmth for team members at the 1973 USAF Chaplain Conference when he thanked the assembled chaplains—and others who were not present—for the many communications and "get-well wishes" he received during his recent hospitalization. They were, he said, a living witness of the rapport he had with the chapel teams of the Air Force, a demonstration that "we are all walking together."[9]

The Chief of Chaplains received many awards and honors during his long and faithful career. He was named Air Force Chaplain of the Year in 1957, received an honorary Doctor of Laws degree from Atlanta Law School in 1963, and received the B'nai B'rith Four Chaplains Award in 1970. His military decorations included the Distinguished Service Medal, the Legion of Merit with oak leaf cluster, Bronze Star Medal, Air Force Commendation Medal with oak leaf cluster, Army Commendation Medal with two oak leaf clusters, and Distinguished Unit Citation Emblem with oak leaf cluster.

Chaplain Terry was retired from active military service on July 31, 1974 by Gen. Richard H. Ellis, Vice Chief of Staff, at ceremonies conducted at the Pentagon. General Ellis commended his outstanding leadership and decorated him with the Distinguished Service Medal, the highest decoration awarded by the Air Force for non-combat duty.

More than two hundred guests joined Chaplain Terry and his wife, the former Emily P. Parks, at a retirement testimonial dinner. Present were leaders of the Air Force, chaplains from all branches of the Armed Forces, endorsing agents of various religious groups, and personal friends. The major speech was given by the Honorable John L. McLucas, Secretary of the Air Force. Others on the program were His Eminence Terence Cardinal Cooke of the Military Ordinariate, Rabbi Aryeh Lev of the National Jewish Welfare Board, and Bishop W. Ralph Ward, Jr., Chaplain Terry's Methodist bishop. The retiree concluded his farewell address with these stirring words which aptly summed up his career:

> What is critical is not where we are, but the quality of our interpersonal relationships and the vision of life and faith we embody in those relationships. Our primary role as representatives of the religious traditions of America is to maintain a spirituality that gives positive witness to God's presence in our lives and to share, through loving concern, the power of that presence with persons around us in the Air Force community.[10]

It was an evening to remember, and those present undoubtedly recognized the enduring impact of this man's tenure as Chief of Chaplains on chapel communities and chaplains throughout the Air Force.

Ch. Henry J. Meade, who served as Deputy Chief of Chaplains with Chaplain Terry and later became Chief, offered one of the most precise character descriptions of the man who he said "made the chaplaincy respected and influential." Chaplain Terry, the Deputy said,

> brought respect and influence to (the chaplaincy). He knew everybody and he worked the problem twenty-four hours a day. He was absolutely an unflappable man. He was balanced, he was open, he was ecumenical, he was respected . . . . one of the great influences in my life, specifically in this job, has been Roy Terry.[11]

While he had idiosyncrasies, misperceptions, and failures, many of them rightfully pass into oblivion and yield to the stronger influence of Chaplain Terry's enthusiasm, ability to inspire, team spirit, dedication to persons, and deep conviction that people will not ignore relevant and understandable religious truths.

Deputy Chiefs of Chaplains Albert and Meade

Two Roman Catholic chaplains served as Deputy Chiefs of Chaplains between 1970 and 1974: John F. Albert and Henry J. Meade. Chaplain Meade's career is discussed in greater detail in the following section. Before reviewing Chaplain Albert's contributions, it is appropriate to comment on one of the novel institutional features of the Air Force chaplaincy during the Seventies, namely, the so-called "dead-end deputy" position.

From one perspective this term is a misnomer, but it does connote an important shift in policy. After an unfortunate train of circumstances developed in the closing years of the 1960s, it was determined that the tour as deputy Chief of Chaplains would be limited to two years instead of four, as previously practiced. This implied that the first deputy to serve during a Chief of Chaplains' four-year term was, by implication, a "dead-end deputy": he could ordinarily not be promoted to Chief of Chaplains, nor could he serve another two-year tour as deputy. By the same token, the second deputy to serve during a Chief's four-year term was not necessarily promoted to become Chief of Chaplains, although that practice became something of an unwritten tradition.

Chief of Chaplains Edwin R. Chess and Chaplain Terry secured permission for this policy change from the Chief of Staff, according to Chaplain Terry's recollections. Chaplain Terry noted that after Chaplain Chess and he discussed the possibility,

> it was a joint decision on our part to go to General Ryan (McConnell and Ryan) to ask that we be allowed to select a deputy for two years, a man who could not possibly continue on or would not be eligible for any further selection. And so he agreed to that, and we feel that, in every four year period actually we'd given an opportunity for one more man to serve in general officer rank; so really it's an open end for colonels to have one more shot at a star position, which

> normally had been confined to two—now it was a matter of three. We also had feelings that maybe it was too long to have someone if, as has been assumed, the person moves on. Eight years is too long to have anyone sitting around Washington.

Given this understanding of the development, it is evident why Chaplain Terry referred to the term "dead-end deputy" as a misnomer.[12]

Chaplain John F. Albert served as Deputy Chief of Chaplains from August 1, 1970 until July 31, 1972. He too traveled extensively, visiting these bases, stations, and fields in the first four months of 1971: Scott, Hancock Field, Lockbourne, Wright-Patterson, Grissom, Norton, Travis, Goose, Thule, Sondrestrom, Griffiss, Langley, Seymour Johnson, Shaw, Moody, Maxwell, Aviano, San Vito, Athens, Incirlik, Istanbul, Wiesbaden, Berlin, Mildenhall, London, Little Rock, Vance, Travis, Hamilton, McClellan, and Peterson.[13]

Chaplain Albert was born in Rochester, New York, where he completed St. Andrew's Seminary in 1935 and St. Bernard's Seminary in 1941. He was ordained as a Roman Catholic priest in the diocese of Rochester and served as a civilian pastor four years, entering the U.S. Army by direct commission as a chaplain in 1945. After serving three years in the Philippine Islands, he was assigned to Carswell AFB in 1948. He transferred to the U. S. Air Force when it became a separate organization of the Armed Forces. Other duty stations included Ramey AFB; Loring AFB; RAF Stations West Drayton, East Kirby, and Lakenheath; Bolling AFB; Naha AB; Lackland AFB; and Ent AFB. He served as command chaplain for AAC and Alaskan Command in 1965-67, and as command chaplain of SAC in 1967-70. In 1969 Chaplain Albert was elevated to the rank of Monsignor by Pope Paul VI. His military decorations included the Legion of Merit, Joint Service Commendation Medal, Air Force Commendation Medal with oak leaf cluster, and Army Commendation Medal.

Upon his retirement after more than twenty-seven years of service as a chaplain, the deputy received this warm commendation from Chief of Chaplains Terry:

> Loyalty is an important word to Chaplain Albert. More than a word, however, it describes his total way of life. Devoted to his faith, alive to our service community, dedicated to our ecumenical chaplain ministry and committed to his brother chaplains, Ch. Albert created an atmosphere of openness, warmth, good-will and genuine spirituality wherever he served. He vividly demonstrates . . . team spirit. . . .[14]

The first Deputy Chief of Chaplains to serve in the office with the full knowledge that he would terminate his service at the end of two years, Chaplain Albert filled the position faithfully, offering trustworthy advice and all his energy to Chief of Chaplains Terry.

Chief of Chaplains Meade and his Deputies

The four years that spanned the middle of the decade (1974-78) were a time of trial and renewed commitment both for the Air Force chaplaincy and for the American system of government. In his intention to instill a renewed sense of professional identity, to do "more with less" both with personnel and funds, and to provide leadership for the religious observance of the American Bicentennial (which stood in sharp contrast with the excesses of Watergate), Chief of Chaplains Henry J. Meade was ably assisted by Deputy Chief of Chaplains Thomas M. Groome, Jr., a clergyman of the Reformed Church in America, and Ch. Richard Carr, a minister of the United Church of Christ.

Chief of Chaplains Henry J. Meade (1974-1978)

Ch. Henry J. Meade became Chief of Chaplains, United States Air Force, on August 1, 1974, after serving two years as Deputy Chief of Chaplains. A Roman Catholic priest, he took office at a time when the nation was in the throes of the Watergate scandal. His tour as Chief of Chaplains seemed to revolve around commitments that were antithetical to Watergate: candor, honesty, openness, collaborative effort, accessibility, and personal integrity. Our earlier discussion of annual themes during his tenure, the programming policies of the Chiefs of Chaplains, and the concept of chapel team spirit described some of the specific developments that occurred between 1974 and 1978. But Chaplain Meade had an unmistakable personal quality that seemed to lie partly hidden behind the "out front" programs and policies. That personal quality interests us here.

As Chaplain Meade assumed office, the President of the United States was preparing to leave

Ch. Henry J. Meade.

office under less than honorable circumstances. On July 27-30, 1974, the House of Representatives' Judiciary Committee voted three articles of impeachment, and the full House threatened to vote impeachment on the Committee's recommendation. On August 9 at 12 noon, Richard M. Nixon resigned his office and flew into self-imposed exile in California. Chaplain Meade later commented on his feelings as he watched events unravel from close range:

> In the early proceedings I thought a lot of the journalism was bizarre, and I thought there was a conscious desire not really to see the issue brought to light but the vicarious thrill for a couple of investigative journalists, making a mark for themselves. I guess I have a natural inclination to favor the guy who is down, and that natural inclination came to bear on my perception of the developing Watergate. I just could not believe that the President of the United States was involved. Knowing how a high office works, even in my small little world, I was convinced that somewhere—that a man as smart as Richard Nixon could never have permitted this idiotic, incredibly juvenile kind of thing to happen, to have made or compounded that idiotic break-in with cover-up . . . it took me a while to be convinced, again, I guess, because I . . . looked upon the Presidency with such awe, and maybe realistically I expected much more than what one brought to the office. So the day did come when I, like everybody else—the proof was laid out in black and white, in all the dimensions of the rainbow. I had a sick feeling as I watched him resign. I couldn't believe the swirling mass of things that were taking place. I guess I went from disbelief in the beginning to disappointment, to sympathy for him and for the care of the country. And then a more sober re-appraisal—that maybe this whole thing is healthy, like a cathartic that brings us to a brighter day, that . . . his predecessors by innuendo were guilty of other kinds of behavior inappropriate to the president. And politics had gained too much power. People in high places had made fools of the people who had elected them, and in effect had made fools of the electoral process, and the pillars of this democracy and this republic.[15]

Deputy Chief of Chaplains Groome added these comments in 1976 as he reflected on the events of 1974:

> We (the staff of the office of the Chief of Chaplains) were down at Fredericksburg (Virginia) then in a planning conference . . . and, of course, this was a great topic of conversation. I remember a great shared feeling of gratitude and thanksgiving that we had weathered—the system had weathered—this terrible storm, and the almost incredible relief and realization that there was something really awesome about this system that our forefathers had put together that could sustain this. There was, of course, all during this time indecision in government. I mentioned facetiously yesterday that my nomination for promotion was held up something like six weeks or two months because there was really nobody running the government at that time. We felt constantly that there was nobody really running the government. I felt that in Europe (as USAFE Command Chaplain) and I felt it here.[16]

It was not the best of times for any leader to assume the mantle of leadership.

Four years after beginning his term, Chief of Chaplains Meade reflected on his early priorities:

> I think what I really wanted to achieve more than anything else was a new sense of trust, more trust at least, among all the chaplains; a common sense of commitment to the tasks that we had to face; that we would have a refreshing, new sense of credibility to people outside; that when they looked at us, they would see, in the best sense of the term, true professionals; true clergymen who were true to their calling of serving their God and serving people. I really didn't know how to do that at that time; I just knew that we could do it. I knew there would be programs each year that try to achieve that kind of end. I knew that we had to act, continue to find new ways of acting more pastorally as we dealt in the assignment business . . . new ways of shoring up (people who were passed over) in their moments of great disappointment.

Chaplain Meade established relationships in his office that were designed to put these priorities into practice. Referring to his staff and other major command and base assignments, he said:

> I needed people who were going to be loyal to me, who would tell me when I was wrong, who wouldn't be afraid of me, who would call me by my first name, and wouldn't have any other basis from which this office would run; that they could come and say "Hank," I could say, "Joe, Charlie, Frank." That would facilitate the kind of relationship that I was searching for. . . . I know that I am the final sign-off, and I have to ask certain questions,

> and in this job I am able to come to grips with other pieces of information that they don't have. So, their input plus what information that I may have would determine whether or not I would buy it completely or partially. But, for the most part their staff work . . . has been superior, absolutely superior.[17]

He summed up much of his philosophy of leadership in an article in the *Air University Review* in 1977, entitled "Commitment to Integrity." After making the simple but by no means simplistic assertion that "men need landmarks, and the time has come to reassert integrity as a lifestyle for leaders in every part of our national life," he defined integrity as "not just truthtelling, or kindness, or justice, or reliability." The article grew out of Chaplain Meade's address at the semi-annual meeting of Air Force generals at Corona West in October 1976. The chaplain said:

> Integrity is the state of my whole life, the total quality of my character, and it is witnessed by the moral soundness of my responses to every life situation.
>
> Integrity will resist the subtle forms of ethical relativism that blur the issue of right or wrong in favor of the functional or pragmatic attitude that asks only what will work. . . .
>
> Integrity suffers when leaders demand or expect an exaggerated personal or mission loyalty from their subordinates, the kind of loyalty that keeps people from telling the truth, or at least discourages them from it. Integrity suffers when we become obsessed with image and try to support a dream world that differs from the real world in significant ways. Integrity suffers when the drive for success blunts our ethical sensitivity, when the personal need to achieve becomes more important than moral responsibility.[18]

The Chief's early life was rooted in Bostonian Roman Catholicism. He grew up as a rather mischievous child and, like many other boys, he followed the trail that led to becoming an altar boy. But he was "thumbed off the altar and never served, which was, you might gather, a terrible, terrible scandal," he laughingly recalled. Despite this early confrontation with the organized church, he had an inborn humanitarian spirit that was nurtured by religious attendance at Mass and instruction classes. "I always had within me some kind of a bubbling urge to reach out and help," he noted.

> My mother used to tell me this: When anyone would come to the door selling something, I would immediately see destitution in their face. I would empty the cookie jar of whatever was in there to give to anybody who came to the door. I had instincts, feelings of emptiness, when I knew I had something that somebody else didn't have. I would want to share. I felt compelled to share.
>
> If someone were to say, "How do you trace your vocation to the priesthood?", I would say that I could trace it way back to those days . . . I had a lot of humanitarian feelings about people. . . . That's the seed from which I think developed the spirit the Lord placed in me to serve him.[19]

Throughout his career as a chaplain and during his term as Chief, Chaplain Meade maintained a spiritual discipline that centered in the Mass, but kept ready contact with the living saints around him:

> My spiritual life basically has been centered around the Mass, and I have found that prayer for me, while I still have certain personal prayers that I say every day—my spiritual life gets its biggest boost from watching people dedicated to God's work. I have a great feeling, a great warm spiritual sensation, when I see somebody who is totally dedicated to their vocation . . . . The saints still exist today, and if it was valid to study the lives of those who were the heroes of the Church before, I find that the contemporary saints give me more in terms of spiritual uplift than reading about some saint who lived in a time without the pressures that this day and age bring.[20]

Humanitarian graciousness and a readiness to acknowledge God's activity in the lives of others were hallmarks of his leadership as Chief of Chaplains.

Born in Brookline, Massachusetts, Chaplain Meade attended St. Anselm's College in Manchester, New Hampshire, from 1942 to 1943, and graduated from St. John's Seminary, Brighton, Massachusetts, in 1951. Richard Cardinal Cushing ordained him as a priest in 1951, and he served in the Boston Archdiocese until 1957. He entered active duty service in the Air Force in that year. His assignments included tours at Perrin AFB; USAF Retraining Center, Amarillo, Texas; Westover AFB; Officer Training School and Officer Candidate School, Lackland AFB; Barksdale AFB;

and Dover AFB. Overseas assignments included Samsun/Trabzon, Turkey; Kindley AFB, Bermunda; and U-Tapao Airfield, Thailand. In 1969 he was assigned to the Professional Division of the office of the Chief of Chaplains, and in 1971 he became the first Director of Ecclesiastical and Public Relations in that office. He served as Deputy Chief of Chaplains from 1972 to 1974. Among his military decorations were the Legion of Merit, the Bronze Star Medal, Air Force Commendation Medal with three oak leaf clusters, and the Air Force Outstanding Unit Award Ribbon. He received the Four Chaplains Award in 1973 and the Civitan International Award in 1975. His hobbies included golf, tennis, and boating, and at one time he was a licensed pilot.

Chaplain Meade's personal warmth was evident during the many visits he made to sites and bases as Chief of Chaplains. He began his tour of office by visiting all the major command chaplain headquarters in order to increase his knowledge of the uniqueness and special ministries of each. In 1975, for example, he traveled widely, consulting with chaplains, commanders, chapel managers, and lay leaders at F. E. Warren AFB, Kingsley Field, Fairchild AFB, McChord AFB, Travis AFB, Holloman AFB, Kirtland AFB, the three Arizona bases, Grand Forks AFB, Glasgow AFB, Malmstrom AFB, Grissom AFB, USAF Academy, Lowry AFB, Minot AFB, K. I. Sawyer AFB, Langley AFB, Andrews AFB, Gunter AFB, Maxwell AFB, Nellis AFB, Randolph AFB, Vandenberg AFB, Barksdale AFB, and the following bases in PACAF: Yokota and Tachikawa, Japan; Clark and John Hay, Philippines; Bangkok and U-Tapao, Thailand; Andersen, Guam; Hickam and Wheeler, Hawaii; and Johnston Island. In 1976 he visited Vance AFB, Whiteman AFB, the Canal Zone, Edwards AFB, Castle AFB, George AFB, Richards-Gebaur AFB, Chanute AFB; and made a major tour of these USAFE bases: Chicksands, Camp New Amsterdam, Incirlik, Ankara, Ramstein, Aviano, Rhein-Main, and Wiesbaden. While in Italy he traveled by helicopter to Forgaria to observe firsthand the devastation of a recent earthquake. During his USAFE visit he used a variety of transportation modes, including a T-39. Of special interest to him were the regular breakfasts he had with parish councils and a conference with the USAFE Commander, Gen. R. H. Ellis. These visits continued throughout the remainder of his tour as Chief of Chaplains; in one month in 1977 he visited eight bases in the United States. In August 1976, accompanied by staff member Ch. Raymond Pritz, he was the first Chief of Chaplains to visit the northern sites; the two rode with site chaplains James E. Price and Wallace K. Pearson on their "rounds" of ADC Radar Stations of Minot South Base, Fortuna, Opheim, and Havre in North Dakota and Montana. Again in 1977 Chaplain Meade showed his deep personal concern for people in their work areas, visiting the Minuteman missile sites near Ellsworth AFB, South Dakota, by helicopter. In August he accompanied Gen. David C. Jones, Chief of Staff, on an official visit to Shemya AFB, Alaska, and other locations.[21]

Chaplain Meade's personal warmth was a valuable tool as he presented his case to military officials or sought assistance on an issue of major importance to the chaplaincy. He acknowledged that he learned from Chaplain Terry how to establish the kind of personal communication with Air Staff officers that was required to represent the chaplaincy effectively. He in turn "worked very hard at it" in order to supplement the written reports and documents that were a formal part of inter-office relationships.[22]

No less significant was the way his warmth and candor surfaced when personal turbulence struck a chaplain, such as a marital or familial difficulty or vocational indecision. On those occasions when it became clear that the "reverend chaplain had feet of clay," Chaplain Meade tried with the full measure of his persuasive powers to convince the people in authority that "forgiveness is also very important to the health of the institution." He would, he indicated,

> put our best heads out, our minds out, get all the opinions we can get from the staff here and, always if it's possible and people aren't scandalized, damage is not done to the institution, we would like to see to it that they recover from an initial fall. Repeated falls indicate a lack of care, and we are not quite so moved then. . . . One thing we can't do, however, by policy of the Chief of Staff is to move one problem from one command to another."[23]

Reflecting on his accomplishments as he neared the end of his term of office, Chief of Chaplains

Meade perhaps unconsciously underlined the close linkage in his mind between service and success. "There is an exhilaration to management, believe it or not," he began.

> When you have a string of assignments, for example . . . it always begins as a puzzle and as a bunch of unrelated pegs in holes. . . . It's a very tough process. It goes for many days . . . . When you finally put the pieces together—when the puzzle finally comes out—it's really like a great conquest.

He added,

> I'm always very careful not to delude myself that everything I do and say is accepted 100 percent. Being the Chief, I know that I'm insulated, or at least partially insulated. . . . But anyway, when the program succeeds, and when the chaplains find gratification in their work, when wives come up to me (as they frequently do) and say that these have been good days for them, that their role is being clarified, that the same kinds of pressure that they once knew they don't face anymore—I have a great feeling of success.

He stressed that the semi-annual meetings between ecclesiastical agents and the members of the Armed Forces Chaplain Board had produced "more trust, more openness, more candor, more honesty than I ever perceived in the past," and that was rewarding to him. Dissatisfaction with chapel building programs led to increased consultations with church architects, "people who have some theological feeling for the times . . . ." (XXVI). The fact that he knew almost every general officer in the Air Force by first name contributed to feelings of satisfaction as his term neared its end. He concluded the list of successes by referring to his relationship with his predecessor and relationships between the "field" and his office:

> I have come to respect my predecessor more because I see him in such a different world than when I was in the field. Back in the field it is very easy to criticize anyone who sits here, as I'm sure people criticize me, and as I, perhaps, would continue to do if I were in the field. And happy criticism isn't bad for an institution, if it's not destructive. I don't expect to win all the popularity contests; I never did. I just hope that I will perform not just for general self-advantage, but that when I leave, that I would leave it better than when I took it over.[24]

Chaplain Meade's link between service and success seemed as natural for him as breathing.

Shortly before he retired Chaplain Meade delivered the keynote address at the Fifty-Ninth National Institute of the Military Chaplains Association, meeting in Colorado Springs, Colorado. His speech, entitled "Become the Pastoral Dream," summed up many of his views about the chaplain as pastor. In summary, "what others expect of us, the dream they hold for the ministry, that our lives will be valid proof of our corporate vision of the life of faith."[25] Chaplain Meade said what he believed, and lived what he said.

The great respect and affection in which he was held was evident at the Hail and Farewell reception hosted for him by Deputy Chief of Chaplains Richard Carr on July 28, 1978. Attending the affair were the Chairman of the Joint Chiefs of Staff, the Chief of Staff of the Air Force, the Chiefs of Chaplains of the U.S. Army and U.S. Navy, and 450 other colleagues, friends and well-wishers.[26]

Deputy Chiefs of Chaplains Groome and Carr

The two Protestant chaplains who served in the deputy position between 1974 and 1978 included the first Protestant to fill a shortened two-year tour, Ch. Thomas M. Groome, Jr., and Ch. Richard Carr, whose career is discussed at length in the following section.

Ch. Thomas M. Groome, Jr., Deputy Chief of Chaplains from August 1974 through July 1976, retired after nearly twenty-nine years of active duty and a military career that spanned three wars. He held the position of Chief, Professional Division, Office of the Chief of Chaplains, from 1967 to 1971, longer than any other individual.

Born in Greensboro, North Carolina, Chaplain Groome attended Houghton College, Houghton, New York, for two years before entering the United States Army Air Corps in 1942. Following training as a radio operator mechanic, he entered the Air Corps Technical Cadet Program at Valley Forge Military Institute and Yale University. Commissioned a second lieutenant in 1943, he served at several U.S. bases, and for fifteen months during 1944-45 in the China, Burma, India Theater. Upon separation from the service in 1946 he attended Columbia University School of Business, then returned to, and was graduated from, Houghton College. He received his Master of Divinity Degree from Western Theological Semi-

nary of Holland, Michigan, was ordained by the Reformed Church in America, and then served a pastorate in Lawyersville, New York. Recalled to active duty during the Korean War in 1951, he served at F. E. Warren AFB, Elmendorf AFB, Eglin AFB, Erding AB (Germany), Lincoln AFB, Thule AB and James Connally AFB. After completing Air War College in 1964 he became Assistant Staff Chaplain at First Air Force at Stewart AFB, New York. He served as USAFE Command Chaplain from 1971-74, following a tour as Chief of the Professional Division.

Chaplain Groome walked in itinerant shoes while he was Deputy Chief of Chaplains. Like the rest of the staff, he participated in the plan to have representatives of the office of the Chief of Chaplains at all major continuing education events for chaplains; he attended innumerable Career Development Institutes and workshops. He also traveled widely to bases. A PACAF tour between November 29 and December 22, 1974, for example, included these bases: Elmendorf AFB, Alaska; Yokota AB, Japan; Osan and Kunsan ABs, Korea; Kadena AB, Okinawa, Japan; Taipei, Taiwan; Bangkok, U-Tapao, and Nakhon Phanom, Thailand; Clark AB, Philippines; Andersen AB, Guam; and Hickam AFB, Hawaii. He was accompanied by Ch. Joseph T. Sullivan of the Professional Division. His comments on the value of visits to commands and bases provide insight into his understanding of the deputy's role as the number one "support system" for the Chief of Chaplains. In 1976 he said:

> Our objective is to visit a command, find out what the Command Chaplain's people are doing, and also to call on the major commander, and frequently socialize with the major commander to get his input as to whether he is satisfied or dissatisfied, but also let him know that we are interested in what is going on there. . . . This gives us entree to them. It also gives us an opportunity to assist the Command Chaplains in their relationships with (the commanders), but also to see how the major commanders react toward the Command Chaplain—to see whether we have problems there or not. And it is a good time just to know, and to be known by, the Command Chaplain's staff and talk business in a relaxed fashion, but to socialize as well so that they will know that they can talk to us and we'll know we can talk to them. I think it's terribly important to be able to know whom you are talking to and also to know something about him. As to the bases, we are operating pretty much on the same basis there too. We want to know these people and want them to know us. You see, since we do our own assignments, we really need to know our people. . . . Then, of course, we also need to know the environment in which they are working. When preplanning construction, a matter of construction is raised, or some other question is raised, we need to be able to visualize a place and can make an intelligent input at that point. . . . I believe the more travel the better as far as being in the field. . . . I think that we ought to eat at dining halls, go to the "rec" facilities, go to the commissary, the BX, visit barrack rooms (and I've had some great experiences doing these things, by the way) to see where the people live and what they do.[27]

Chaplain Groome demonstrated a special gift of using visits and the information acquired from them as part of the data bank for recommendations to the Chief of Chaplains. He was particularly adept at using the staff-study approach, including informal consultation with persons in the office of the Chief of Chaplains and others closely involved in a problem, to arrive at a well-reasoned position on a given situation, and to carry this statement of the problem and the best solution (along with other alternatives) to Chaplain Meade.

At the time of his retirement Chaplain Groome added a Distinguished Service Medal to his list of military decorations, which included the Legion of Merit with oak leaf cluster, the Meritorious Service Medal, and the Air Force Commendation Medal with oak leaf cluster. Together with his wife, Jean, he was feted at a retirement reception attended by over 300 persons, including the Honorable David B. Taylor, Assistant Secretary of Defense (Manpower and Reserve Affairs); Gen. William V. McBride, the Vice Chief of Staff, USAF; church endorsing agents; about thirty general officers; senior USAF chaplains; and the Chief of Chaplains of the Army and the Navy. In a memorandum of record written two days later, Chief of Chaplains Meade observed,

> I feel I have lost part of my right arm, if not all. No one gave more of his time to his vocation than Tom Groome. A most loyal man! A person of great integrity! A facile

> mind, a marvelous sense of humor, and managerial skills rarely equalled. I shall long remember Chaplain Tom Groome as my boss, my colleague, my loyal deputy and most of all, as my friend.[28]

Chaplain Groome retired when the struggle over Hymn 286 in the new *Book of Worship* was most intense. His calm, deliberate, and theological mode of reasoning provided valuable assistance to Chaplain Meade in a situation that, to some observers, had the markings of a witch hunt (XVIII).

Chief of Chaplains Carr and his Deputy

The decade ended when Ch. Richard Carr was midway through his four-year term of office as Chief of Chaplains. Ch. Jeremiah J. Rodell, a Roman Catholic priest, served a two-year term as deputy from 1978 to 1980. Chaplain Carr's breadth of experience and his deep interest in the chapel program, especially its impact on enlisted personnel and marriage and family life, stamped his indelible mark on the chaplaincy and chapel communities. Chaplain Rodell's long experience in marriage enrichment programs and his wide acquaintance with assignments and chaplain personnel challenges equipped him well to serve as an advisor and team-worker.

Chief of Chaplains Richard Carr (1978-)

Ch. Richard Carr was the second Protestant to head the chaplaincy in the Seventies. He was appointed Chief of Chaplains in 1978 after serving as deputy from 1976 to 1978. Shortly before he was chosen for the new post, Chief of Chaplains Meade offered these comments about the review and promotion process that resulted in the selection of the new Chief of Chaplains from all eligible chaplains. Reflecting on a recent experience during which he sat on a line promotion board for brigadier generals, Ch. Meade said:

> For the first time a Chief of Chaplains was given that high privilege to be a member of a line Brigadier General panel . . . and it was a great experience for me. (A pre-panel) purged something like 3,560 records to 184. . . . Now the final panel was to review 184 records for 49 spaces. Any one of those 184 could have been a Brigadier General, any one of them. There was no question of who was the best man. They were all the best men. What promoted one over another might be simple accident—the job he might be serving in at the moment, their age, and other miscellaneous kinds of things. So, to say that the best man—there are in the chaplaincy many outstanding people that would bring their own particular kinds of leadership to the role.[29]

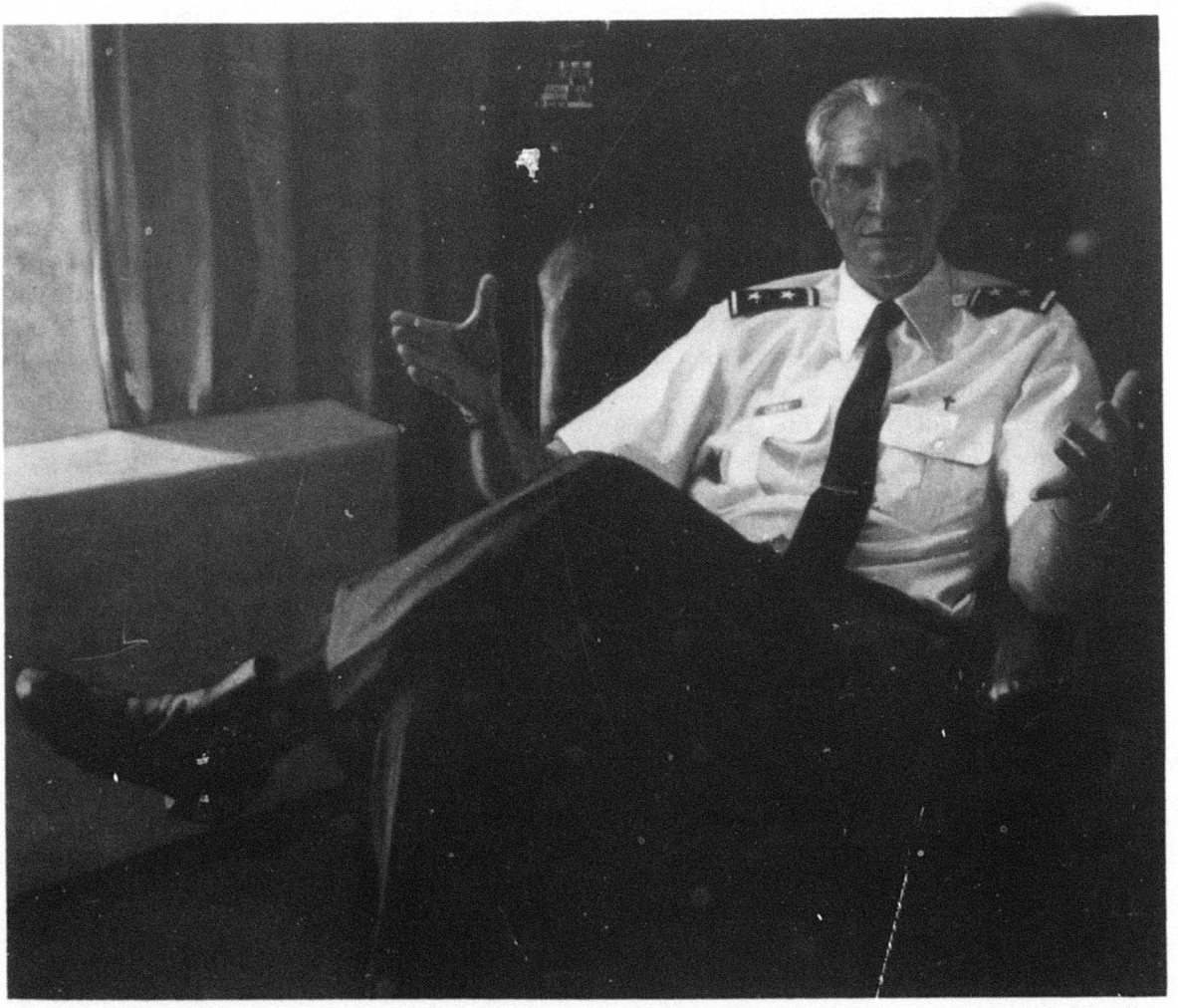
The appointment of Chaplain Carr as Chief of Chaplains continued the tradition of alternating the position between two major groupings in the chaplaincy, Catholics and Protestants.

Born in El Centro, California, Chaplain Carr entered the Army Air Corps in 1943 and served as an enlisted B-24 crew member in the Southwest Pacific and as a radio operator gunner. He was released from duty in 1946 after returning from overseas, and was graduated from Whitworth College, Spokane, Washington, in 1949. The next year, after completing one year's work at Fuller Theological Seminary in Pasadena, California, he accepted a position with the Marine Medical Mission in Alaska as a student missionary. While serving there he was recalled to active duty in 1951, following the outbreak of hostilities in Korea.

Released from active duty in 1952, Chaplain Carr completed his studies for the ministry at Fuller in 1954 and was ordained as a minister of the United Church of Christ. He served churches in Pasadena and Los Angeles, California. Appointed by the County of Los Angeles to do special social work among the minority population there, he was a pioneer in human relations activities involving community and church programs in southern California.

Chaplain Carr began his Air Force chaplain affiliation when he was appointed first lieutenant in the Air Force Reserve in 1954, serving as a group chaplain at Long Beach AFB, California. He was recalled to active duty as a chaplain in 1955, and during the next ten years he served at Perrin AFB, Osan AB, Williams AFB, Kindley AFB, Bermuda, and Mather AFB. From 1965 to 1969 he served as Chief, Personnel Actions and Manpower Programs, Personnel Division, Office of the Chief of Chaplains. The next year he became PACAF Region Chaplain of the United States Security Service, stationed at Wheeler AFB; he then spent a year at Osan AB, Korea. During this period he worked in early programs of race relations and social actions.

Upon his return from Korea in 1971 Chaplain



Ch. Richard Carr.

Carr was assigned as Ninth Air Force Staff Chaplain at Shaw AFB. The next year he was reassigned to the Chaplain's Office, TAC, where he served as Chief, Budget and Logistics Division; as Chief, Professional Division; and ultimately Command Chaplain from 1974 to 1976.

Chaplain Carr maintained close relations with his endorsing church, serving in a number of official capacities. One important contribution was his chairmanship of the United Church of Christ's Military Chaplain Study Group, which studied the church's clergy in the military chaplaincy and the role of the church's service to military personnel.

Among his military decorations were the Legion of Merit, Meritorious Service Medal with three oak leaf clusters, Air Force Commendation Medal, and other service awards for participation in World War II and the Korean conflict.

Chaplain Carr and his wife, Jeanne, were leaders in developing marriage and family life programs in the chaplaincy, and they conducted numerous workshops and seminars on Air Force bases, stateside and overseas. While serving as Deputy Chief of Chaplains he was instrumental in developing and distributing a special cassette tape resource for all Protestant chaplains, entitled "Prime Time." It was designed for use by chaplains and their wives to assist them in dividing time and activities between pastoral and private life, including family life. His tour as Chief of Chaplains was marked by a concern for continued marriage enrichment among chaplains and other married personnel in the Air Force (XXXV).[30]

A buoyant man whose ready smile mirrored the deep concern and affection he had for everyone he met, Chaplain Carr brought a sense of excitement and adventure to the office of the Chief of Chaplains. The selection of the annual theme for the first year of his tour—What Does the Lord Require . . . ?—was designed in part to emphasize the continuing need for self-criticism, high standards, and the attainment of self-imposed goals by chaplains and chapel programs Air Force-wide.

Soon after he became Chief of Chaplains, Chaplain Carr convened members of his staff, office mobilization augmentees, representatives of the USAF Chaplain Resource Board and Chaplain School, and the Chaplain Branch of the Inspector General, for a four-day staff planning conference on September 11-14, 1978. The time was devoted to laying future plans, reviewing administrative practices, discussing priorities and goals, interfacing projects, and coordinating programs. Chaplain Carr expressed his desire to address the needs presented by new life patterns in the Air Force and to face the challenge of developing strategies for ministry while stressing accountability for ministry.[31]

This double emphasis—upon family life patterns in the Air Force, and accountability in ministry—became the hallmarks of Chaplain Carr's early years as Chief of Chaplains. In the fall of 1978 he convened a Command Chaplain's Conference at Kirtland AFB. Among the stated objectives of this planning conference were to develop comfortable working relationships across command and functional area lines, to "identify specific directions for the future about which systematic planning and action can be taken," and to "establish clear direction for the coming year and general direction for the next four years through the examination of two concepts: life patterns in the Air Force community, and accountability in ministry."[32]

Chaplain Carr was an exceptionally energetic and highly visible spokesman on behalf of quality ministry in the Air Force community. Well known among American church leaders, he visited endorsing agencies that supplied chaplains to familiarize them with the uniqueness of chaplain ministry and to affirm both numerical needs and the need for the best qualified clergypersons. He journeyed widely in order to keep abreast of needs within the service community—traveling alone with MAC crews and visiting major bases, headquarters, and sites. He increased chaplain involvement in readiness programs to an appreciable degree. With his wife Jeanne, he showed intense personal involvement and interest in quality of life and quality of family life in the Air Force. He accomplished a significant study of life patterns in the Air Force that provided extensive discussion material for Air Force leaders. He showed a strong commitment to increasing minority representation in the chaplaincy, not only racially and with women, but also by actively recruiting chaplains from small denominations and groups with qualified clergy that were not represented in the chaplaincy. He also insti-

Chief of Chaplains Richard Carr addresses the National Prayer Breakfast at McClellan AFB, California, in January, 1980.

Chief of Chaplains Carr at the ARPC Chapel Manager's Conference, Denver, Colorado, in 1978, with Ch. Mervin R. Johnson (center) and Chapel Manager Thomas Kolstad (right).

Deputy Chief of Chaplains Jeremiah J. Rodell (right).

Chief of Chaplains Meade (right) in conversation.

Chief of Chaplains Henry J. Meade visits K. I. Sawyer AFB, Michigan, in 1975.

tuted a new program for training Jewish lay leaders.

As the senior pastor of the Air Force, Chaplain Carr gave a number of speeches during his extensive travels as he visited commanders, chaplains, and lay persons in their far-flung posts. Frequently, members of his staff accompanied him. In 1979, for example, Chaplain Carr visited personnel in Turkey and Saudi Arabia. The focus of his concern were the special needs of Air Force personnel in remote outposts. In the course of the trip he travelled as a mission observer in aircrew status. In October 1979 he addressed the Nuclear Symposium, meeting at Kirtland AFB. In his remarks he stressed the "need to recognize that the responsible use of our power is based on something beyond ourselves," and that "where we use our power responsibly in the living history of each day's events, there is actually much cause for hope." He added that "there is a new spirituality moving with great power among us," and encouraged his listeners to participate. The address was a call for leadership with moral and spiritual vision and courage.

As a stimulus for personal devotional growth and ethical thought, Chaplain Carr forwarded two books in 1979 to all general officers and selectees. *War, Morality, and the Military Profession* was selected for its challenge to reflect on the function, importance, and responsibility that fall on military leaders. The *Upper Room Disciplines* was a personal devotional resource. The Chief received over fifty personal letters of appreciation for his gift and concern.

Chaplain Carr established a special relationship with a number of the families of hostages being held in Iran. He made personal calls on the families during the Christmas season in 1980, assuring them of his personal support and prayers, and those of other Air Force personnel. Under his chairmanship the Armed Forces Chaplain Board issued an interservice call for religious services of prayer for the hostages and their families, to be coordinated with President Carter's designation of October 6th as National Day of Prayer. In his message to Air Force personnel Chaplain Carr wrote, "We must keep the hostages in our minds, our hearts, and our prayers. The power of our prayers and the influence of our concern must not be denied them" (IV).

Deputy Chief of Chaplains Rodell

Ch. Jeremiah J. Rodell served as Deputy Chief of Chaplains from 1978 to 1980. He was an exceptionally personable priest whose continual commitment and concern was for the "little people" of the service community. A national leader in the Marriage Encounter movement, he spent significant amounts of his off-duty time conducting workshops in both the civilian and military communities. Chaplain Rodell was also very significantly involved in the recruitment of Catholic chaplains. He visited bishops, order houses, and seminaries, and met with a number of priests interested in the chaplaincy. Partly as a result of his efforts, the Air Force had the highest percentage of Catholic priests in the chaplaincy among the services.

As Deputy Chief of Chaplains, Chaplain Rodell was strongly committed to maintaining the spiritual well-being of priests/chaplains and enriching their lives and ministries. His leadership helped create a support network for priests in the Air Force, with the cooperation of the Ministry to Priests Program of the University of Notre Dame. But Chaplain Rodell was by no means a person with limited interests. He was highly ecumenical in outlook and concern, and personally managed the recruitment and assignment of Jewish chaplains. He also helped raise consciousness to ensure appropriate support of Jewish programs, even in the absence of an assigned rabbi. As part of his concern for adequate ministry in the chaplaincy, he was instrumental in researching, developing, and initiating a functional manpower study to accurately determine chaplain requirements. The study resulted in a new Air Force standard for the chaplain function.

Chaplain Rodell was born in Minneapolis, Minnesota, and graduated from Quigley Preparatory Seminary in Chicago, Illinois. He attended St. Mary of the Lake Seminary in Mundelein, Illinois, and graduated with a master of arts degree. He was ordained in Chicago in 1947 and served as a parish priest on the West Side until 1955, when he entered active duty. He served stateside military

parishes at Holloman, Eglin, Little Rock, March, Wright-Patterson, and Offutt AFBs; and overseas assignments at Naha AB, Ankara, Clark AB, Ubon RTAFB, and Wiesbaden AB. In 1973 he was assigned to the Command Chaplain's office of Aerospace Defense Command, and in 1975 he moved to the Personnel Division of the office of the Chief of Chaplains. Among his military decorations were the Bronze Star, Meritorious Service Medal, Joint Service Commendation Medal, Air Force Commendation Medal with two oak leaf clusters, and the Air Force Outstanding Unit Award.

As the senior ranking Roman Catholic chaplain in the U.S. Armed Forces in 1980, Chaplain Rodell had the privilege of an audience with the pope while making a tour of USAF installations in Europe. The audience on June 18 enabled him to present the need for priests to serve military personnel and to offer a small gift as an expression of affection for His Holiness. Chaplain Rodell reported that "we were given a warm welcome by His Holiness, and our message to him was well received."

In recognition of Chaplain Rodell's ministry to military personnel over his long career, and as a symbol of the service and dedication of all Air Force chaplains, the Goode-Ben Goldman Lodge, B'nai B'rith of New York City, presented its annual Four Chaplains Award to Chaplain Rodell in 1980. Chief of Chaplains Carr took special note of his Deputy's retirement in an editorial in the August 1980 *Chaplain Newsletter.* Chaplain Carr wrote:

> Above all, Jerry Rodell is a pastor's pastor. I can testify to that firsthand, and there are a large number of chaplains of all faiths who have been able to draw strength in difficult times from him. His calm demeanor elicits sometimes hidden confidences, and his integrity keeps them. He put many of us on the right path with the properly holistic emphasis on taking good care of ourselves; helping us discover that necessary professional and personal balance between hard work and recreation, between finding time to study and finding time to enjoy loved ones and friends.
> . . .
>
> His loyalty to his church and to the Air Force will be felt for many years through the service of those Catholic priests who are on board with us because Jerry went out and recruited them. His sensitive insight and understanding have been positive catalysts in his leadership on the Advisory Action Committee of the Military Ordinariate.

After a distinguished career in the chaplaincy in which he held a variety of important positions in a number of specialized areas, Chaplain Rodell could retire with a deserved sense of satisfaction and the heartfelt good wishes of his chaplain colleagues and thousands of other blue suiters.

The Armed Forces Chaplain Board

The Chief and Deputy Chief of Chaplains of the Air Force, as well as their counterparts in the Army and Navy, were members of the Armed Forces Chaplain Board (AFCB). This board was responsible to and under the supervision of the Assistant Secretary of Defense for Manpower and Reserve Affairs, and was charged with providing guidance on policies of morals and religion in the Armed Forces, and relationships with religious institutions. AFCB coordinated the variety of activities and decisions relating to chaplain procurement and educational requirements, procurement of supplies and services, and recognition of religious groups when they met the requirements for becoming endorsing agencies for chaplains.

Various chaplains from the services served as members on the AFCB's advisory groups, which included the Personnel Advisory Group; Construction, Materiel, and Supply Advisory Group; Professional Training Advisory Group; Jewish Religious Education, Protestant Religious Education, and Catholic Religious Education Advisory Groups; Audio-Visual Group; Public and Ecclesiastical Affairs Advisory Group; and the Reserve Component Chaplains Advisory Group. The origin of the term "group" is an interesting one. Apparently some years ago the Secretary of Defense decided that too many "committees" were functioning in the Department of Defense; at this point the AFCB decided to have "groups" instead of committees.[33]

The chairmanship of the AFCB rotated every eighteen months among the three Chiefs of Chaplains on the board. Chaplain Terry served as chairman in 1971-73, and Chaplain Meade in 1976-77. The Board's executive secretary was a chaplain

selected from a different service than the chairman.

Early in the decade the AFCB inaugurated a new dialogue format with representatives of the denominational endorsing agencies, a practice continued throughout the decade at semi-annual meetings between these two groups (XXXI). In 1971, for example, the Honorable Roger T. Kelley, Assistant Secretary of Defense (Manpower and Reserve Affairs), held an open discussion of mutual concerns regarding the ministry of military chaplains. The Conference of Ecclesiastical Endorsing Agents offered much help and support to the Chiefs during the decade.[34]

One of the most significant accomplishments of the AFCB during the Seventies was the publication of the *Book of Worship for United States Forces* in 1974. A product of many years' work, the volume offered many new worship aids to chapel congregations (XXVIII).

The board extended the Air Force chaplain "team," connecting it to the Chief/Deputy teams of the Army and Navy. In addition, the interservice advisory groups of the AFCB exemplified staff teamwork at the highest level.

Relations with Governmental and Military Officials

In their day-to-day work the Chief and Deputy Chief of Chaplains came into contact with a variety of governmental and military officials. Their ministry to these individuals and the way they championed the chaplaincy's needs are part of the story of the "top echelon."

In 1971 the new Air Force Museum was dedicated at Wright-Patterson AFB by President Richard M. Nixon. Chief of Chaplains Terry was invited to give the invocation, and he delivered this prayer for the occasion:

> Gracious and ever-loving God. This is a special time, this is a special place here for us tonight; for we touch a special, meaningful moment in the life of our calling. Our Father, we ask your blessing now upon the President of the United States and upon all men in

Chief of Chaplains Roy M. Terry (right) dedicates the chaplain exhibit at the AF Museum, Wright-Patterson AFB, Ohio, with Deputy Chief of Chaplains Henry J. Meade on his right, and retired Chiefs of Chaplains Charles I. Carpenter (left) and Edwin R. Chess (second from right).

> positions of leadership and command, and especially may your spirit be upon and among us as we dedicate this Air Force Museum. Let us be appreciative of men and machines, exploits and lessons of the past that will be represented, made visible and remembered within the walls of this institution. Let this structure be not only a monument to the past, but a living testimony to the spirit of a great people who brought into being, and today provide an air power to protect and a force to free. O God, let what we do be the beginning of a great museum. Bless the labors of those who by the work of their hands and the creativity of their minds build this monument to greatness. May we, citizens all of a great nation, continue to dedicate ourselves, and build, that we might achieve new heights of national accomplishment and faithfulness of service to the Nation we love. Amen.[35]

Chief of Chaplains Meade was invited by President Gerald R. Ford to accompany him on Air Force One to attend the International Eucharistic Congress in August 1976 in Philadelphia, Pennsylvania. He was also invited to have dinner one evening with the Fords in the private quarters of the White House, together with mutual friends. Chaplain Meade liked to tell the story of how President Ford called Chaplain Meade's mother on the phone that evening and had some difficulty getting her to understand that it was "Jerry Ford President Jerry Ford" on the other end of the line.[36]

After President Jimmy Carter assumed office he held a reception for various appointees and high military officials at the White House, to which Chaplain Meade was invited. President Carter "noticed the cross on my blouse," Chaplain Meade recalled.

> He pulled me aside and said, "Chaplain, obviously from your rank you must be the chief of your service." And I said I was. And he said, "If and when you meet your men, will you please be sure and tell them"—(he didn't mention women; perhaps he didn't know we had female chaplains)—he said, "Please ask them to remember me in their prayers that I might serve them well as President." I was impressed by that.[37]

Other contacts with appointed and elected officials in the executive and legislative branches occurred in the normal course of business.

The Chief of Chaplains regularly attended the meetings of the staff of the Chief of Staff, USAF. Occasionally the Chief of Chaplains' office was asked to respond to letters of inquiry received by the Chief of Staff, or received by the White House or members of Congress and channeled through the Chief of Staff.

Ministering to the institution was one of the joys of being the Chief of Chaplains, according to Chaplain Terry. "I think Hank (Meade) and I always got a big kick out of listening to some of our colleagues in the other services saying that it was up to us to impact the institution—the power structure," he recalled in 1978.

> Our reply to that was we don't have to impact it; we are already inside of it, ministering. We are not beating on doors and then battering against walls to knock walls down, because we found that from the very beginning the Air Force has opened doors to us within the institution to be pastors at that level. . . . I have never seen the doors closed from the institution's standpoint when you were willing to move. . . . (I had the opportunity) to address the world-wide commanders' conference each year . . . in areas of faith, morale and morals. And given that opportunity, welcomed it—and the response was tremendous. Every year we were asked for copies of that presentation which the Command Generals would ask to be distributed—at times to their wing commanders.[38]

This opportunity to address commanders' conferences convened by the Chief of Staff was one way the Chiefs of Chaplains ministered within the institution to persons of high rank and responsibility. Each year they also distributed a specially chosen book to general officers with the wish that the work would bring strength, guidance, and some greater degree of commitment to human values. On the other end of the officer scale were the graduating cadets at the USAF Academy, and the Chiefs and Deputies frequently addressed the baccalaureate convocation for graduates. For example, Chaplain Meade told the Class of 1976 that religious faith was of consummate importance in view of life's shifting currents, and he assured the graduating cadets that Air Force chaplains had a deep and abiding concern for the spiritual formation of persons.[39]

The Chiefs and Deputies performed a number of ministerial acts for persons of high military rank

in the course of the decade. For example, in 1975 Chaplain Meade terminated a tour of bases in PACAF after hearing of the sudden death of Gen. J. C. Meyer, who had recently retired as Commander in Chief, Strategic Air Command. Returning to the states, he performed a ministry of comfort for the family and conducted the funeral.[40]

The first of March 1978 was a solemn occasion at the Shrine of the Immaculate Conception in Washington, D.C., when Chaplain Meade was the celebrant and preacher at the Mass of the Resurrection for Gen. Daniel "Chappie" James, Jr., USAF, Ret., an outstanding leader whom Chaplain Meade called a "bridge over troubled waters." Military and governmental dignitaries crowded the sanctuary and heard Chaplain Meade offer words of comfort to General James' wife and words of praise to God for "this remarkable man, husband, father, patriot, leader." The next day at Arlington National Cemetery, Chaplain Meade conducted the burial service with full military honors for General James.[41]

Soon after he retired Chaplain Meade was asked to deliver the memorial address at funeral services for Gen. George S. Brown, the retired Chief of the Joint Chiefs of Staff. Concluding his remarks, the former Chief of Chaplains noted that

> when the flag of the Republic is presented to the widow of a military man on the occasion of his death, the chaplain or commander very briefly says: "Please accept this flag with grateful appreciation from a grateful nation."
>
> To you, Skip and Mom, we all say—Please accept our presence here, our prayers, our gratitude, our love, with heartfelt appreciation from a grateful nation.[42]

Like Chaplain Meade, the other Chiefs of Chaplains and Deputies performed innumerable acts of pastoral assistance, continuing to fulfill their pastoral responsibilities while exercising leadership in the Air Force chaplaincy.

During the decade oral interviews were conducted with some of the Chiefs and Deputies as they ended their tours. These interviews convey a sense of immediacy and a more intimate view than that usually provided by written documents. While the spoken word sometimes lacks the polish and refinement of written documents, the quotations above exemplify the modes of thinking and expression of these individuals.

Functioning as a team, the Chief and Deputy provided a model for the extended team of chaplains and chapel managers around the world. In each case the top echelon deserved—and received—the support of the entire organization. That is why this chapter stands at the center of this study rather than at the beginning. Through staff and command chaplain teams, and through chapel teams operating at each base, the Chief of Chaplains and his Deputy were able to organize high-priority programs and special emphases, reaching out to touch the hearts and lives of many personnel and dependents Air Force-wide.

Chief of Chaplains Henry J. Meade presents the flag to the widow of Gen. "Chappie" James at Arlington National Cemetery, 1978.

Chapter XVI

Operations of the Office of the Chief of Chaplains

The Office of the Chief of Chaplains was the first level of the extended team functioning in the Seventies. The office had a basic uniformity of organization and operation throughout the decade. In addition to the Chief and Deputy Chief of Chaplains, there were three major divisions: Professional, Budget and Logistics, and Personnel. We will discuss each component separately, after considering the overall organization of the office, including the assignment of an enlisted executive; the formation of the Division of Ecclesiastical and Public Relations and the Division of Readiness and Reserve Affairs; detached organizational elements; and attempts to radically restructure and disperse the Office of the Chief of Chaplains.

Organization of the Office of the Chief of Chaplains

The tripartite division of staff functions into Professional, Personnel, and Budget and Logistics Divisions was the standard organizational structure of the office of the Chief of Chaplains during the Seventies. The personnel who served in these sections, together with the Chief and Deputy Chief of Chaplains and the civilian secretaries, made up the office of the Chief of Chaplains. But this basic structure was modified in several ways.

Immediately before Ch. Roy M. Terry began his term as Chief, the office of the Chief of Chaplains was moved to Bolling AFB, D.C. This event, scheduled to occur in March 1970, ended the office's nineteen-year tenancy in Building T-8 ("T" stood for "temporary"!) in downtown Washington. Soon after Ch. Henry J. Meade became Chief of Chaplains the office was moved from a small area above the base exchange at Bolling to a major building that identified the new tenant's name in large letters.[1]

In the last half of 1971 the command section of the office was reorganized to include the Ecclesiastical and Public Relations Division and the Executive Division, with its subordinate Support Section. The Ecclesiastical and Public Relations Director replaced the position of special assistant to the Chief of Chaplains; the director retained his responsibilities as executive assistant to the Chief and Deputy and assumed increased duties in the area of ecclesiastical and public relations. The Executive Division assumed all the executive administrative duties formerly performed by the special assistant. Two senior chapel management superintendents, CMSgt. Gerald D. Cullins and MSgt. Charles E. McKee, became the Executive and the Head of the Support Section, respectively. The Support Section served as the distribution center for the office, replacing the outmoded "mail room" designation. It also provided full administrative and logistical support for the whole organization, including transportation requirements.[2]

The new position of Director of Ecclesiastical and Public Relations was filled by Ch. Henry J. Meade, and then in turn by Chaplains Gerard M. Brennan and Raymond Pritz until the spring of 1978. Because of a required headquarters ceiling cut, the position had to be eliminated. However, Chief of Chaplains Richard Carr viewed relations with endorsing agents as so important that he set out to reestablish the function in the summer of 1978. The position had to be reduced in rank. Chaplains James M. Thurman and John L. Mann occupied it in the remaining years of the decade.

In creating the post Chaplain Terry proposed that the director should establish firm, continuing relations with the denominational endorsing agen-

cies, assist in answering the multitude of congressional and White House inquiries reaching the office, and strengthen relations with the Air Force's Office of Information so that the chaplaincy would receive the recognition it deserved inside and outside of the Air Force. In addition, one of Chaplain Meade's special assignments was to recruit Catholic and other chaplains. Subsequent directors followed this job description as well, concentrating on strengthening relations with the Church of Jesus Christ of the Latter-Day Saints and minority seminaries, and making regular visits to ecclesiastical endorsing agents, among other functions. The directors often accompanied the Chief or Deputy on visits to church headquarters, commands, and bases. In addition, Chaplain Pritz had the dubious distinction of answering the mountain of inquiries generated in the controversy over Hymn 286 in the new *Book of Worship* (XXVIII).[3]

One example of the director's public relations work was an interview with representatives of five news services that Chaplain Pritz arranged through the Air Force Office of Information in 1976. Chief of Chaplains Meade went to New York City to be interviewed simultaneously by Religious News Service, Newsday, NBC News and Information Service, the Associated Press, and Scripps Howard Newspapers. The Associated Press alone circulated the interview to over thirteen hundred newspapers. This was the first time an Air Force Chief of Chaplains had given such an extensive and wide-ranging interview. Reflecting on what he called a "fascinating and fatiguing" experience, Chaplain Meade noted that the interviewers' questions demonstrated quality and depth; his early judgement told him that "they were sincere and were not out to trap."[4]

One of the most interesting experiments undertaken by the division of ecclesiastical and public relations, in conjunction with the professional division and a chaplain "ghost writer" who was not part of the office, was the "Dear Abbot" project of 1975-76. In March 1975 the Deputy Director of Information, Office of the Secretary of the Air Force, wrote to the Chief of Chaplains indicating that, in general, articles written by chaplains in base newspapers were ill-defined and not meeting the needs of readers. A study group composed of Air Force Information and Office of the Chief of Chaplains personnel met on May 1, 1975 and agreed, according to a later memorandum of record, that

> well written Chaplain's columns can be highly effective in explaining the aims, relevance and accomplishments of the Air Force Chaplaincy in the military community. Also, active cooperation between Chaplains and Information staffs can insure broad coverage of Chaplain events throughout the year. In many cases, however, it was agreed that locally produced Chaplain's columns fail to stimulate the interest of Air Force readers. . . . It was agreed by Chaplain and Information representatives that development of new concepts for production and use of Chaplain's columns holds promise for more effective internal communication.

The decision was made to develop a question-and-answer chaplain's column for distribution to Air Force base newspapers on a six-month trial basis. "Questions should be current, pertinent, even controversial, as a means of attracting and sustaining readership," according to the planning memorandum. The result was "Dear Abbot," a project that Chaplain Meade said was "very different—with an element of risk—but that very risk is healthy because the familiar and traditional and often bland chaplain columns were simply unread."[5]

The Abbot was a well-developed personality and sharp-tongued commentator on the human scene, intolerant of what he perceived to be phoniness, angry at closemindedness or injustice, a spokesman for the chaplain, but honestly critical of the chaplain when the situation seemed to merit negative commentary. A slightly bigoted, self-proclaimed male chauvinist, he was designed to make statements for which he had to apologize, and he was capable of apology. The logo that accompanied his column portrayed a stern-faced monk with a cocky "How dare you question me?" demeanor. None of the base papers were required to carry the column during the trial period.

The first column appeared in many base papers in early January 1976. At the staff meeting of the office of the Chief of Chaplains on July 26, 1976 it was announced that the joint information/chaplain project to provide a lively, syndicated chaplain column had been cancelled.[6] The first series of

articles in question-and-answer format drew several negative responses from base newspaper readers, editors, members of local information staffs, and others, including some chaplains. "Dear Abbot" was dead.[7]

It is possible that readers who normally read the chaplain's column were disturbed by this raucous character, whose less-than-holy responses may have offended their sensibilities. But careful reading of the columns that were used, and others projected for publication, shows that the Abbot might well have been making contact with a wide variety of readers who normally would not cast an eye on the chaplain's column—the kind of persons who would be less inclined to write any congratulatory or commendatory message about the new column to base editors.

The Division of Readiness and Reserve Affairs was an outgrowth of the office's increased involvement in mobilization planning. In 1980 the Chief of Chaplains sent Ch. Jerry L. Rhyne to consult with all major commands involved in mobilization planning. Over three months Chaplain Rhyne visited with the readiness divisions of command chaplains and with command mobilization planners in CONUS, Europe and Asia. This was the first time that a representative of the Chief's office had travelled to the field to deal with mobilization needs. The Chief's office took quick action to rectify several shortcomings that surfaced. Revisions were made in the unit type code to provide for better denominational coverage. Training for chaplains in mobility exercises was modified to bring it more into line with wartime conditions, and the AFLC Chaplain began taking inventory of all Harvest Eagle and Harvest Bare mobility equipment.

The Readiness and Reserve Affairs Division was established in the office of the Chief of Chaplains on August 1, 1980. The division was assigned the following mission:

> Develops policies, plans, procedures and directives; reviews and evaluates Air Force Regulations and Manuals pertaining to the Chaplain Function input to "Manpower Requirements in Support of National Strategy (MANREQ)." Chaplain Service functional manager and liaison for Department of Defense initiatives and programs of Readiness and Reserve Affairs. Provides interface and interoperability support with other US Military Components and NATO.
>
> Monitors the planning, training, execution and evaluation of programs to assure the Chaplain Service will be able to provide highly trained personnel to offer ministries and programs to ensure the highest degree of morale, spiritual, and moral well being of Air Force personnel involved in any contingency.
>
> Responsible for the interpretation and coordination of the above policies and procedures to all MAJCOMs and Reserve components.

Chaplain Rhyne was named to head the new division. During October and November 1980 he was involved in a number of meetings, exercises, and conferences where readiness concerns were the central focus. He presented briefings at the TAC Installation Chaplains Conference, the Air National Guard Staff Chaplains meeting, the Major Air Command Chaplains Conference, and also visited readiness exercises at Ft. Bragg, North Carolina and the Tactical Air Warfare Center, Eglin AFB. Plans were laid for the first major command conference of chaplains and NCOs responsible for wartime readiness planning to be held in 1981.

Detached components of the office of the Chief of Chaplains operated at a distance from the office, but were functionally related to headquarters and dependent upon it for policy guidance. Detached units included the following: the Air Force Chaplain School and the USAF Chaplain Resource Board (XVIII); the Chaplain Inspection Branch at Norton AFB (VII); the Chapel Management School of Keesler AFB (XII); and the Chaplain Section of the Air Force Military Personnel Center, discussed here.

At the end of 1971 the Chief of Chaplains field extension at Randolph AFB was aligned within the Air Force Military Personnel Center, which had just become a separate operating agency. At the same time, all homogeneous functional groupings and associated manpower authorizations under the control and supervision of the Chief of Chaplains were transferred to AFMPC and placed under the supervision of the AFMPC Chaplain. His staff was placed under the operational control of the AFMPC Commander, but direct communications were authorized with the Chief of Chaplains' office, U.S. government agencies, the Department of Defense, the military services, major and

intermediate commands and operating agencies, and bases and installations, as required.

The AFMPC Chaplain was directly responsible for assigning, utilizing, and plotting the career development of all chaplains below the grade of colonel; programming and implementing chaplain procurement objectives; processing applications for clergypersons for appointment as chaplains to extended active duty; maintaining liaison with ecclesiastical endorsing agencies in regard to chaplain procurement; coordinating and approving publicity material for procurement programs; monitoring chaplain separations, resignations, releases from extended active duty, promotions, career Reserve and Regular Air Force selections; and representing the office of the Chief of Chaplains at meetings, conferences, boards, and committees, as required. Typical of the bulk of work performed by this extended agency, the AFMPC Chaplain's office processed two hundred assignments of chaplains below the rank of colonel in the first six months of 1974.[8]

The office of the Chief of Chaplains faced a major challenge shortly after mid-decade. In July 1977 it was proposed that the office be eliminated as a separate staff agency and be placed under the cognizance of another agency, namely, the Deputy Chief of Staff, Personnel. Chief of Chaplains Meade noted on July 18 that "there is almost daily pressure to consider 'streamlining' the organizational table on the Air Staff. Consideration to place the chaplaincy within the personnel system has met with a most negative response from this office." The Chief indicated that if the present structure were to be eliminated, the best option would be to create a "people agency" including chaplains, medics, and judge advocates responsible directly to the Chief of Staff. The office found equally unacceptable a proposal that its various divisions be deployed to outlying bases, including the personnel division to Randolph AFB and the professional division to Maxwell AFB. It was argued that the need for daily coordination among the divisions and their capacity to function as a staff for the Chief of Chaplains necessitated the current structure.[9]

On Thursday, October 30, 1980, the offices of the entire headquarters staff at Bolling AFB, D.C. were devastated by fire. While no loss of life or major injury occurred, the office of the Chief of Chaplains faced the challenge of continuing its mission as the center of the chaplain service. A special order on November 3 created a Fire Investigation Board to investigate the cause of the blaze, which essentially destroyed the three-story wood frame building constructed in 1942, which housed the Chief's office on the second floor.

While the fire was still raging, operational control of the chaplain service was transferred to the major commands; the commands were instructed to relay information about the fire to all bases and to handle all affairs of importance until further notice. Fire safety rules precluded any effort to retrieve records, files, or personal articles; however, the portraits of the retired Chiefs of Chaplains hanging in the vestibule were retrieved by members of the staff and the security police.

Temporary quarters were established the next morning in the annex of the chapel at Bolling AFB. The base chapel staff assisted in every possible way. Plans were laid to use the "freeze-dry" process if necessary to recover files that might have been heavily damaged by water, but later it was determined that the process would not be needed. On the following Monday the Chief's office informed the major commands that it had been temporarily relocated and that telephone service would soon be installed, but that only calls of "emergency nature that cannot be handled by MAJCOM or other chaplain service agencies" should be made.

Led by CMSgt. Richard C. Schneider, MSgt. Robert B. Board, and other chapel managers, a team rapidly set to work to turn in the damaged property, including desks, typewriters, filing cabinets, and word processing equipment. Members of the staff investigated the extent of loss of files, operational papers, regulations, and personal effects. No classified papers were lost. Soon after the fire the safes containing classified documents were hoisted from the building by crane; temperature indicators built into one safe indicated a very high temperature. A number of the staff members worked for five days, removing all damaged equipment and furniture from the burned area with manual labor and a fork lift. Within one week orders for new equipment had been placed, and all disposable equipment had been turned in.

The major commands were requested to search their files and submit copies of all relevant correspondence to or from the Chief's office during the previous year. CMSgt. Charles E. McKee of the SAC Chaplain's office gathered a new command reference library of pertinent regulations and pamphlets and forwarded it to the office.

More files and correspondence were salvaged than at first was deemed possible. Although there was some loss, most files were retrieved in very good condition. The budget and logistics division lost nearly all historical and current floor plans for chapels, as well as color renditions of recent chapels. Chief of Chaplains Carr lost all accouterments in his office, including many momentos, shields, plaques, and other personal articles. The reported deluge of millions of gallons of water had its own damaging effect, in addition to flame and heat generated by the fire.

Chief of Chaplains Carr determined at an early stage that the office would continue to occupy space at Bolling AFB rather than leased office space elsewhere. The base commander soon offered the use of nearly all of Building 16, a two-story brick structure that was totally refurbished to meet the needs of the Chief's office. The structure had been designed for the Bolling base operations function, and later served as a confinement facility, telecommunications center, and educational facility. A great deal of carpentry work, painting, cleaning, and carpeting prepared it for its new use. The staff occupied the new quarters on November 17. Reminiscing about the fire and the staff's subsequent actions, Chaplain Carr highlighted the importance of a cooperative spirit among the staff and the fact that everyone showed great patience and a willing spirit during what was admittedly a time of stress.

The work of the Chief's office was dramatically affected by the fire, but the task went on. A conscious decision was made to maintain all previous commitments, especially in the area of travel and staff assistance visits. Plans that had been committed to paper and various suspense dates were re-created from memory. For example, the entire personnel assignment cycle for the next year was re-created on paper with great accuracy. The staff met twice a day for several weeks to deal with problems and decisions. Chaplain Carr and several staff members departed for a visit to PACAF on schedule in mid-November.

The inability to retrieve some material rapidly, either because it had been destroyed or temporarily misplaced, or because there was no room to use the material in the temporary quarters, caused a major evaluation of the way certain records were being kept and whether all of the records were indeed necessary. When the tragedy occurred, the Chief's office was in the process of implementing a major decision to eliminate unnecessary office files in favor of a more secure records system. Prompted by the fire, the office took action to secure microcomputer facilities that enabled the secretarial pool, budget and logistics division, and personnel division, as well as others, to compactly store and retrieve information in rapid order. At the same time, many records were purged since they proved to be unnecessary for the basic operation of the office.

Despite a temporary sense of dislocation, the office staff showed remarkable ability to weather the storm. Under the pastoral leadership of Chaplain Carr and Deputy Chief of Chaplains John A. Collins, the staff sorted out the various choices to be made, worked as a team, and soon was functioning in new quarters with no let-up in intensity. The staff expressed deep appreciation for the leadership of Chaplains Carr and Collins and also acknowledged the deep commitment, hard work, and expertise of both the Executive and the Executive Administrator, Chief Schneider and Sergeant Board.

Personnel Division, Office of the Chief of Chaplains

Assignments, personnel reductions in a period of decreasing force size, manpower authorization levels, promotion opportunities, and a host of other personnel-related activities were the "stock in trade" of the Personnel Division. The chaplains who served in personnel had to have nerves of steel, the wisdom of Solomon, the patience of Job, a warm heart, and firm commitment to the chaplaincy's mission. While they seldom had all of these qualities at once, they were admirably suited for the difficult task of managing the force. The next chapter describes in much greater detail the results of their labors in terms of total manning

A fire destroyed the building that housed the Office of the Chief of Chaplains at Bolling AFB, D.C., on October 30, 1980.

strength during the Seventies, and includes additional information about the chaplains who made up the chaplaincy force. This section deals more directly with the operational control exercised by the personnel division.

Assignments

All assignments of chaplains were made by the office of the Chief of Chaplains, specifically by the personnel division. Matching individual chaplains to base needs, ensuring denominational representation in the chaplain service, maintaining proper grade distribution, and accommodating the geographic preferences of chaplains whenever possible were all considerations in the assignment process.

The division operated according to a publicized set of guidelines as it made assignments. The set of guidelines published in 1977 was nearly identical with those from the last three years:

(1) Under normal circumstances, chaplains will not return to a base where they have previously served nor to the same geographical area.

(2) No consecutive overseas tour for chaplains.

(3) Tour lengths are stated in AFR 36-20, 30 June 76. (Exception: Accompanied tour on Okinawa has been lengthened from 30 to 36 months. Kalkar, Germany has been added. It it unaccompanied and tour length is 15 months).

(4) Normally, one remote/isolated assignment in the course of a career (Catholics excepted). Requests for voluntary second remote/isolated tours for Protestant chaplains will be considered. Each Protestant chaplain assigned to a remote tour will be given a follow-on assignment prior to his departure for the remote tour. (Follow-on assignment for Catholic chaplains is impossible at this time due to their shortage).

(5) Assignment preferential priority will be considered for remote/isolated returnees and overseas returnees within limitations of requirements and policies.

(6) Denominational spread must be maintained on installations.

(7) With the reductions of authorizations at intermediate headquarters levels and at major commands, more colonels will be senior installation chaplains.

(8) Fewer oversea chaplain requirements and Air Force de-emphasis on CONUS to CONUS moves translate into longer CONUS tours and fewer overseas requirements.[10]

A study completed in March 1978 showed the results of the personnel division's efforts to accommodate the wishes of chaplains in base assignments. In February 1978 a check of the last one hundred base-level CONUS assignments showed that the division had used AF Form 90 (the career "dream sheet") as an effective management tool, and continued to match chaplain preferences with assignments in many cases. The study revealed that thirty-three per cent of the chaplains were assigned their first choice, and sixteen per cent received their second choice. Comments from the field indicated that this procedure contributed to the high morale of chaplains and their families.[11]

Situations that developed when chaplains moved from an old base to a new assignment were sometimes recounted by chapel historians with unintentional humor. The chapel historian at Bolling AFB casually noted at the end of 1976 that a farewell coffee was held after the Protestant service for a chaplain who was departing for a new assignment, adding that "there were a lot of mixed emotions among the congregation."[12]

The division worked the assignment puzzle with great concentration, seeking to place the right person in the right place at the right time. Nonmilitary resource personnel were sometimes used to illumine personnel problems. In 1976, for example, the Rev. Dr. James Gill, a psychiatrist from the Harvard Medical Services, attended a Chief of Chaplains' staff meeting that focused on interpersonal relations.[13]

Since all assignments were routed through the Deputy Chief of Chaplains to the Chief of Chaplains for final approval before any action occurred, it was natural that the Chiefs and Deputies gave considerable personal attention to the assignments proposed by the personnel division. Commenting on the types of individuals he wanted in specific operational assignments, Chaplain Meade observed that an installation chaplain should be someone "who can facilitate a team, one who can generate openness." The command chaplain was to be an individual with "special skills in leadership, but also open." Assignment to the USAF Chaplain Resource Board required special academic and professional skills already acquired or being

acquired. The people assigned to the Chief's office, he observed, had to be "special, just special"—individuals who were comfortable with him and whom he could trust to bear with him through any situation. The Chaplain School assignments required individuals who were adept at facilitating the group growth and interpersonal relations required to make the various courses function most efficiently. For promotion boards he looked to senior people "who have manifested good judgment with people in the past."[14]

One area of special concern for the personnel division was an assignment policy for Jewish chaplains that ensured coverage to Jewish personnel in overseas areas. In December 1977, upon the recommendation of its Personnel Advisory Group (which included representatives of the division), the Armed Forces Chaplain Board agreed on a plan to divide responsibility for the care of Jewish personnel in overseas areas among the three services. The Air Force was assigned responsibility for Jewish coverage in Alaska, England, Greenland, Iceland, Scotland, Greece, Turkey, Spain, and, in cooperation with the Army, Germany. The Army was assigned Panama, Korea, Italy, Norway, and the Netherlands, while the Navy was assigned Hawaii, Diego Garcia, Guam, Philippines, Okinawa, Japan and Taiwan. The AFCB asked that each Chief of Chaplains notify the command chaplain in the respective areas of his service's responsibility, indicating that "commands providing area coverage must budget and assign Jewish chaplains in positions which will make them available for area coverage." The board acknowledged that to minimize cost and mandays, in some cases "it is practical to bring Jewish personnel to the Jewish chaplain." Differing philosophies regarding duty assignments for chaplains among the three services complicated this plan, and by the early part of 1978 it was evident that coverage of Air Force personnel in the Far East by Navy chaplains under the AFCB agreement would have to be closely monitored by the personnel division.[15]

Despite the effort to ensure smooth assignment processes, it was inevitable that hardships, overlapping, and undermanning sometimes occurred. The chaplain section at Andrews AFB, for example, was facing a critical manning situation early in 1976. Four of the Protestant chaplains were scheduled to depart for PCS between late May and early June; while three replacements were scheduled to arrive between mid-June and mid-July, the two remaining Protestant chaplains had the difficult task of carrying on the full program and maintaining the sense of continuity that was so important to the religious program.[16]

The division was challenged to maintain the proper denominational and rank spread in all assignments. To give some idea of the complexities involved, it should be noted that the USAFE Command Chaplain office alone included these denominations in 1976: Presbyterian, Roman Catholic (2), United Methodist, and Lutheran. Ramstein AB in Germany, where the command was located, included an even more diverse denominational representation: Lutheran, Southern Baptist, Roman Catholic (4), Church of Jesus Christ of Latter-day Saints, United Methodist, Episcopalian, American Baptist, and Jewish.

But this was a relatively minor challenge compared with a major problem the office faced at mid-decade. In 1974 the retiring Superintendent of the USAF Academy recommended to the Chief of Staff that chaplains, along with medics and judge advocates, should be relieved of the responsibility for making their own assignments. A letter from the Deputy Chief of Staff/Personnel informed the Chief of Chaplains that his office would soon cease making personnel assignments. The counterarguments offered by Chief of Chaplains Meade and Deputy Chief of Chaplains Groome reversed the decision, but only after some anxiety.[17]

The effectiveness of the division's assignment process was acknowledged by one of the largest commands in 1976. SAC Chaplain Edmund Puseman wrote that "chaplain assignments by (the personnel division) are meeting command needs most of the time," adding that

> it seems we have a greater number than usual of 'waiting periods' for replacements; this has been a concern especially in the Catholic area because it is difficult to obtain coverage in view of the geographic isolation of some SAC bases. . . . We do not feel the bases involved have been unduly hurt, but in a couple of cases it was a matter of grave concern.[18]

Assignments were one of many tasks performed by the division, but a very significant one.

Personnel Turbulence and Manpower Authorizations

Annual reports issued by the personnel division hinted at the personnel turbulence that hit the Air Force chaplaincy during the Seventies, just as it affected the rest of the Air Force. While a complete statistical picture is presented in the next chapter, this brief sketch highlights the problem. Between June 1970 and June 1977, the total number of chaplains on extended active duty dropped thirty percent, resulting in 330 fewer chaplains on active duty:

DATE	*CHAPLAINS ON ACTIVE DUTY*
June 1970	1,157
June 1974	981
June 1976	860
June 1977	820
June 1978	846

The sixteen percent cut in force between 1970 and 1974 was repeated again between 1974 and 1977, a three-year period. The number of chaplains who were Regular officers remained fairly stable, dropping approximately twenty-two percent between 1970 and 1978. Meanwhile, following the natural course during a draw-down period, the number of chaplains who were Reserve officers fell by twenty-nine percent between 1970 and 1978.

These statistics point toward several of the factors involved in the personnel turbulence of the Seventies. Reduction in Force (RIF), "growing down" process, lowering of promotion quotas, decreasing the number of new chaplains taken onto active duty—all of these factors were compounded by the new Officer Effectiveness Report system (IV).

For the first time in sixteen years, some chaplains were involuntarily released from active duty during the first half of 1974 due to imposed reduction quotas. Fifteen Reserve chaplains were identified for release on July 31, 1974 as part of a directed reduction in force—four Catholics, one Jewish chaplain, and ten Protestants. Apparently fourteen were finally released.[19]

Upon taking office, Chaplain Meade established as policy an immediate priority to avoid any further reduction in force if at all possible. The earlier reduction from a list of fifty-two chaplains had caused deep trauma, and Chaplain Meade was convinced that "RIF was the worst possible thing that could happen to this institution, therefore we would work might and main to prevent that from happening if we could." Later, he recalled:

> We would negotiate and bargain with the institution, saying we could curtail our recruiting and we will lower the quota for promotion, but above all things, let us try during this turbulent period to pass the message to the people who have given their life to this vocation—let's get the message out that we will do what we can, humanly possible, to protect this permanence that they have. . . . (In 1975) I think we were charged with only one (reduction in force), so compared to other services, compared to other parts of the institution, we fared better than anyone else. And I credit (Ch. James) Thurman's great plan of quota reduction and curtailment of recruiting, and patience and attrition, with solving our problem; and we worked through these grim years and have emerged now about where we were before it all happened.[20]

One basic decision was to reduce annual acquisitions by nearly one-half, from an average of about fifty-five new chaplains each year to about thirty-five, although it was recognized that this short-term solution could soon cause its own problems. One other factor that helped in the draw-down process was the pay inversion system, which made it financially attractive for some to retire before the mandatory date.[21]

The personnel division worked concertedly to bring the number of assigned chaplains into line with authorizations. The fact that the division drew down the force after mid-1974 with only one involuntary release was something of a miracle, given all the variables. While some who had been involuntarily released earlier were not assuaged by this "success" story, the chaplains remaining on active duty, especially the Reserve chaplains, recognized that the division had spared no effort and held back no bargaining tool to give them as much vocational security as possible.

The larger issue in the draw-down process was the need to validate the manpower authorizations that were required for chaplains to function at the various levels. While the number of chaplains on active duty roughly paralleled the proportional number of active duty personnel during the decade, the questions of manpower authorization

had to be faced squarely: specifically where—at base, command, and staff levels—would chaplains be authorized to serve, in what grades, and performing what specified functions?

The Air Force Special Staff Management Engineering Team (AFSSMET), stationed at Peterson AFB, had the mission of developing and maintaining manpower standards Air Force-wide in such functions as chapel, legal, inspection, information, history, command, and other areas. In January 1977 AFSSMET began reviewing AFM 26-3, Manpower Standards, in order to develop functional models for determining chaplain manpower requirements. In February the personnel division completed a proposed revision of the AFM 26-3 narrative for the team's consideration. Ch. Edwin A. Porter, Chief of the Personnel Division, visited AFSSMET to review justifications for current workload factors. He discovered that the team was constructing a new model for evaluating the chaplain career field's manpower authorizations, and assisted in completing a field questionnaire on manpower issues to be sent to all chapel functions in the Air Force. The Chief of Chaplains forwarded this questionnaire and a covering letter to all chaplain functions, requesting that results be sent to AFSSMET. At the Chief's request, the AFSSMET team briefed the command chaplains on this survey at a conference in March. Most commands provided input by April, and meanwhile the AFSSMET team visited four bases to intensively interview chaplains and chapel manager personnel, in order to understand chaplain function manpower needs. How to treat chaplain coverage in hospitals in the new standard caused some problem. Waiting for the analysis of chaplain functions to be completed, the personnel division secured a world-wide freeze on manpower spaces for chaplains in July 1977 until the new standard was completed. Final work on the new standard was completed in 1978. Then, for the first time since 1969, work center descriptions of chaplain functions were updated and made current. The revision was sent to all major air commands and separate operating agencies on June 29, 1978. This Air Force Standard Implementation Plan set the standard for determining manpower authorizations in number and grade for chaplains, chapel management personnel, and secretaries at staff and installation level. The project's completion was an important achievement for the personnel division since the draw-down in force precipitated an Air Force-wide evaluation of manpower needs.

The new manpower standard provided a clear justification and defense of chaplain requirements and was an extremely important long-range response to the personnel turbulence that struck the chaplaincy in the Seventies. The protracted process required to set manpower standards for staff and base chaplains came to an end with a letter of implementation for the Air Force Manpower Standards Plan, dated November 21, 1978. Commenting on this achievement, Chaplain Carr noted that "the great legacy of Chaplain Meade will be the revision of AFM 26-3, Manpower Standards."[22]

In 1980 a proposal of the Wing/Base Organization Review Group to locate the chaplain under the support group commander, rather than under the wing commander, met the strong opposition of Chief of Chaplains Carr and the personnel division. Chaplain Carr wrote in a letter to the Deputy Chief of Staff for Manpower and Personnel, Lt. Gen. Andrew P. Iosue, "If the proposed revision . . . is approved, installation chaplains will find themselves placed in the most ineffective organization position in the history of the Chaplain Service." The Chief labelled the proposal an "unprecedented organization handicap." He also indicated that the religious organizations that supplied chaplains to the Air Force would interpret the move as "an unambiguous downgrading of the function and importance of the Chaplain Service." The issue was finally settled at a joint meeting of the Air Force Council and a staff board on June 12, 1980. The vote supported the Chief of Chaplains' position, namely, that the chaplain should be placed on the base commander's staff and also on the wing commander's staff as an additional duty. The decision was a major achievement for the office since it reaffirmed the historic position of the chaplain in the Air Force command structure.

During the decade the personnel division began using computer technology to manage the chaplain force. In the last half of 1977 the division acquired a dial-up computer terminal. Plugged into an outlet and attached to a phone, the terminal was capable of communicating with the major personnel computer at Randolph AFB. Its

portability enabled the staff to use it while visiting bases, conferences, and the Chaplain School. The instrument provided a variety of displays on individual chaplains and allowed quick determination of whether or not a scheduled personnel action had been completed.[23]

Promotion Quota Levels and Other Tasks of the Personnel Division

At mid-decade the traditionally high rate of retention of chaplains made the chaplain rank structure top-heavy. Promotion opportunities were reduced in order to bring the chaplain force into alignment with the Air Force grade level structure.

In 1976 Ch. Jeremiah J. Rodell of the personnel division served as a member of the HQ USAF Colonel Requirements Review Board. This board prioritized Air Force colonel positions by reviewing and validating Regular and Reserve requirements for colonel positions, using certified position descriptions submitted by the major commands. After approval by the Chief of Staff, the board's recommendations became the basis for allocating colonel authorizations and manning these positions, including chaplain positions. The loss of 0-6 (colonel) chaplain positions under authorization of this board was a matter of deep concern to the Chief's office, and in 1978 the personnel division, together with the Chief and Deputy Chief of Chaplains, met with the Air Force Director of Manpower and Organization to discuss the issue. As a point in fact, chaplains had lost 0-6 spaces at a rate higher than the line. A possible long-range solution to the problem was suggested in a personnel communication from Lt. Gen. James A. Knight, Jr., Vice Commander of TAC, to Chaplain Meade, suggesting that the Chief of Chaplains' office be given central management of all chaplain 0-6 positions. This idea was taken to the Director of Manpower and Organization and approved, and early in 1979 a letter informed all major commands that the new authorization for 0-6 chaplain positions was drawn from a priority list developed by the office of the Chief of Chaplains, subject to command approval. While this did not totally solve the problem, it was a step in the right direction; it helped halt the inequitable decline in senior authorizations and proved to be an effective way to manage the force at this rank.[24]

Continuing personnel authorizations for chaplains who had been promoted to high rank was one problem, but the other side of the coin was equally significant: maintaining standard promotion opportunities for chaplains. During mid-decade, it was decided to accept lower standard promotion opportunities in exchange for not having an involuntary reduction in force for chaplains. But how could the normal promotion opportunities be re-established after the force was brought back into line through the draw-down? That was the question.

The promotion opportunity for 0-5 (lieutenant colonel) was reduced from seventy percent to fifty percent in 1975, and at the same time the opportunity for promotion to 0-6 was reduced from fifty percent for first-timers to thirty percent. Meanwhile, the manpower office of the Air Force also tried to secure a cut for chaplains in the promotion possibilities to 0-4 (major) from eighty percent to sixty percent; it took great personal effort by Chaplains Meade and Groome to prevent this. Decreased promotion opportunities, together with other factors already mentioned, helped reduce the chaplain force by twenty-five 0-6 chaplains and twenty-two 0-5 chaplains between 1975 and early 1977. At that point the personnel division presented a staff study that requested readjustment of promotion potentials once again. Finally the 0-5 potential was increased to seventy percent (from fifty), but 0-6 potential was raised only from thirty percent to forty.

Achieving some partial return to the standard promotion opportunity was part of the office's larger effort to manage the chaplain force. Other management tools included effective recruitment, assignments, manpower authorizations, and "biting the bullet" where it was in the best interest of quality ministry to all Air Force personnel. In a personalized letter to all chaplains who already had twenty years of service, the Chief of the Personnel Division, Chaplain Porter, wrote in 1977 that "staying on to the bitter end is what most of us do." His letter, which included a number of responses about "life outside" from chaplains who had recently retired early, continued:

> A few brave souls retire before the onset of senility. Of these, several have agreed to share their experience. What they have to say has more significance than anything said by

someone who has not made a similar decision.

He concluded the informal force management letter with the comment that "the day may come when rereading (these letters) will be useful. Early retirement may be better than we think."[25]

In 1976 the office of the Chief of Chaplains faced a major challenge from a congressional committee regarding the counseling activities of chaplains. Based on the testimony of an Air Force manpower officer before the House Appropriations Committee in the spring of 1975 to the effect that chaplains in the Air Force were not counselors, and based on the fact that some chaplains in the Army and Navy apparently served as full-time counselors, staff members of the committee arranged a meeting with representatives of the Chief's office. Ch. Isaac M. Copeland, Jr., Chief, and Chaplain Rodell of the personnel division, and Ch. Richard D. Miller, Chief of the Professional Division, met with the committee staff members in January 1976 to discuss the role of the chaplain in the Air Force and the relative place of counseling in the chaplain's ministry. The attendees basically agreed that counseling was "incidental" to Air Force chaplains' primary responsibilities as religious leaders of a parish or congregation. The staffers then asked whether an increase in the number of chaplain authorizations would bring the office to accept human relations/social counseling responsibilities. The answer, of course, was "No." Late in January the staff team visited bases in and near San Antonio, Texas. At one time the chaplain force was scheduled to lose thirteen or fourteen positions in force reduction as part of the overall designation of "reductions in counseling positions" in the Armed Services. But the division offered a clear message to the Congress: "We were ministers, priests, and rabbis, and only incidental to that were we counselors."[26]

Another major task of the division was to provide guidance regarding the number of chaplains required for wartime. After a long process of revision, a final draft Manpower Requirements for Wartime Situation Functional Guidance was forwarded to the commands for use at that level. The division also prepared the chaplains' portion of the Strategic Movement Analysis and its manpower requirements in 1977.[27]

Many of the division's daily activities concerned relations with denominational endorsing agents. While the recruitment of chaplain candidates is discussed elsewhere (XX), note should be made of the annual denominational quotas established for active duty service and the difficulties encountered in bringing "church and state" together.

The work of the division between January and June, 1978 was fairly typical. Denominational quotas for new active duty chaplains were established in the fall of 1977 and sent to the endorsing agencies for action. In January 1978 the division contacted these agencies to see if they could supply the specified number of persons. From long experience with this system and evidence based on anticipated retirements, resignations, and health factors, the division projected that to actually bring to duty the required seventy persons, one hundred nominations would be required from the denominations. But two developments, evident by February, invalidated this projection. First, there were not as many unanticipated losses in the active force as usual, and second, the denominations responded with more nominations than usual. A decision was made to contact the denominational endorsing agencies that had not met their quotas and arrange delays so that some nominees would not enter extended active duty until the next fiscal year. These arrangements were completed, and adjustments were made in quotas and manning needs in the new fiscal year. This management process enabled the division to retain highly qualified nominees in the pool and to bring them to active duty at times appropriate to the individuals, the churches, and the Air Force.[28]

In 1976 the personnel division, in coordination with other divisions, provided guidance to chaplains on assisting Christian Scientists (and members of other denominations which rely on prayer alone for healing and preventing disease) in securing permanent waivers of immunization on the ground of "legitimate religious objection." This type of waiver was authorized by a paragraph of AFR 161-13, Medical Services, Immunization Requirements and Procedures.[29]

The office of the Chief of Chaplains was instrumental in turning back an attempt by the Department of Defense to assign conscientious objectors to non-combatant duties, rather than releasing them from service. A proposed revision

of Department of Defense policy on the assignment of non-combatant duties on the basis of conscientious objection was circulated to the AFCB on December 20, 1977. The issue arose because some medical officers educated at government expense were attempting to use current policies to avoid military duty. As circulated, the revision "removed conscientious objection as a basis for separation and recommends processing of all conscientious objector applications as requests for assignment to non-combatant duties." Early in January 1978 the AFCB Executive Secretary issued a memorandum for the Chiefs of Chaplains, enclosing the proposed directive and requesting comments not later than January 25, 1978. The Chief of Chaplains' office was surprised to see this document because no effort had been made to coordinate the subject with that office.

The implications of the matter were discussed at the AFCB Personnel Advisory Group meeting on January 12, 1978, with Chaplain Porter representing the Air Force Chief of Chaplains. A formal reply to the AFCB and the Deputy Chief of Staff, Policy Division, by the Chief's office was dated January 25, 1978. It voiced vigorous opposition to the proposal, stating that the policy was "an absolutist position" which would "not allow for the quiet exit of military men and women who become converts to a religious body which flatly prohibits military duty in any form."[30] All of the service Chiefs of Chaplains joined in non-concurrence of the proposal, forwarding their responses on February 3, 1978.

Between January 20, 1978 and February 10, 1978, the Chief's office held a series of discussions with the Air Force Directorate of Personnel, the Air Force Judge Advocate General, and Air Force General Counsel. Chief of Chaplains Meade and Deputy Chief of Chaplains Carr vigorously pressed their arguments upon these agencies and coordinated their opposition with the other service Chiefs of Chaplains, as well as concerned staff officers.

On February 7, 1978, Chaplain Meade wrote the Assistant Secretary of the Air Force, Personnel Policy, a special letter on the issue.

> The Air Force has proceeded on ignorance, without the benefit of professional religious counsel, to a solution which will be perceived by the American religious community as an arrogant attempt to abrogate human rights and engage in a form of religious persecution,

wrote Chaplain Meade. Forcefully, he developed a case against the proposal and carefully detailed the number of Air Force discharges for conscientious objection in recent years, including all ranks and specialty codes, attaching a statistical report as evidence. The Chief reminded the Assistant Secretary about the opposition registered by other Chiefs of Chaplains and the comments of many line officers as well. As the Chief of Chaplains viewed it, the issue was not one of sincere conscientious objection as much as the problem of Reserve medical doctors evading military obligation.[31]

The personnel division was involved in answering a variety of inquiries from Congress, the White House, endorsing groups, and a host of other sources during the decade. Some of the most persistent inquirers were the members of the Chaplain Promotion Research Committee. Under the leadership of former Army chaplains Joseph Turner and Athanasios R. G. Rector, the civilian group presented a series of questions and issues to the Armed Forces Chaplain Board. The central issue was a challenge to any promotional system that results in the discharge of chaplains who are endorsed by churches whose quotas for chaplains, in one or another service, have not been filled.

Reverend Turner's primary concern was with the Army, but the issue was presented to the other services through a long series of congressional, White House, and Department of Defense inquiries, citing provisions of the Freedom of Information Act. A major dimension of this challenge was the fact that the three armed services had different promotional systems for chaplains.

The office of the Chief of Chaplains responded to each inquiry within the required suspense time and attempted to address the many issues raised by the Promotion Research Committee. The personnel division organized the multitude of questions into seven major areas and subdivided each into a series of questions and answers in order to manage the vast amount of paperwork. This was also used as a digest of the issues and responses for conversations with the other Chiefs of Chaplains and government officials.

The discussion of promotion issues was raised to the level of the Secretary and Assistant Secretary

of Defense for Manpower, Reserve Affairs and Logistics. The Chiefs of Chaplains met with the Secretary in April 1978 and with the Assistant Secretary in June 1978 to discuss the matter. The Secretary's office established an action timetable for working towards a resolution, and the Chiefs of Chaplains agreed to meet with the Secretary in July 1978 to present a recommendation regarding the Research Committee's issues. The varying promotion and retention systems of the services had prevented the Chiefs of Chaplains from complete agreement in crucial areas. The personnel division met with the Personnel Advisory Group of the Armed Forces Chaplain Board in June 1978 to discuss varying perspectives and to develop briefing material for each Chief in preparation for the forthcoming meeting with the Secretary's office. The extensive involvement of individuals and governmental agencies required much staff time.[32]

For the first time the personnel division convened a Personnel Conference in December 1978. Participants included the three members of the division; the ASTRA officer (Ch. Robert S. Leeds); Ch. Robert F. Overman of AFMPC; Ch. Samuel G. Powell, Executive, AFCB; and a retired Air Force chaplain with wide experience in the personnel field, Ch. Thomas M. Campbell, Jr. On the agenda was legislation to amend Title 10 of the United States Code to provide clear legislative authorization for the positions of Chief and Deputy Chief of Chaplains, USAF. Plans were made for a conference of personnel division chaplains from major commands.[33]

The first personnel division chaplain conference convened at Randolph AFB in April 1979. Attendees included chaplains and chapel managers responsible for personnel actions at major commands, as well as representatives of the personnel division, the AFMPC Chaplain's office, Headquarters Air Force Reserve, and ARPC. Chaplain Porter provided the initial leadership in an agenda that addressed a wide range of issues, including promotions, assignments, manpower standards, utilization of Reserve chaplains, and mobilization planning.

Professional Division, Office of the Chief of Chaplains

The mission statement of the Professional Division of the Chief's office included these provisions in 1975:

> The Professional Division provides policy and program guidance for religious worship, sacramental ministrations, personal counseling, religious education, moral leadership, training, religious missions, spiritual retreats, humanitarian projects, professional training, audiovisual aids, chapel organizations, and the Air Force Chaplain School. In cooperation with the Departments of the Army and Navy, this Division selects the curricula for the religious education program of the Armed Forces. It determines requirements for professional publications and chaplain public relations materials and recommends chaplains for graduate study under AFIT (Air Force Institute of Technology). Further, the Division maintains liaison with religious groups for selection of missioners and retreat leaders, answers inquiries from Congressional, religious, and civic sources and represents the Air Force in professional and related matters on the Armed Forces Chaplains Board working groups.[34]

The mission statement remained fairly standard throughout the decade.

Earlier pages described the professional division's role in revising of AFR 265-1, Chaplain Service (1974), developing the annual themes, scheduling Christian Encounter Conferences, formulating the Chief of Chaplains' programming policies, and forming chapel councils. Later pages describe two geographically separated operating agencies of the office that were directly under the professional division, namely, the Air Force Chaplain School and the USAF Chaplain Resource Board (V, VI, VIII, IX, XVIII, XXX).

Here we will describe the professional division's role in developing a specialized "professional" network; its leadership role in formulating programs of continuing education for chaplains in the Air Force; its programs for spiritual renewal and growth; and other activities and projects that it completed. In a true sense, the professional division was a permanent symbol of the chaplaincy's goal and mission: ministry to personnel of the Air Force. Providing tools for that ministry and continued professional growth for ministers were the division's two chief objectives.

The Professional ("X") Network

The History of the Office of the Chief of Chaplains for July-December 1970 included an intriguing paragraph which by implication provided the rationale for developing a professional network throughout the Air Force. It read:

> While there were no specific areas of failure (in this period), a need for greater participation in the decision-making process by all chaplains became apparent. To this end the previously mentioned workshops were held at the USAF Chaplains Conference. Also the CONUS CDIs (Career Development Institutes) were designed along process lines to afford a variety of inputs.[35]

The emergence of a decision-making, process-oriented group of professionals, who in turn would assist chaplains at base level in their professional programs, was intimately linked with this philosophy.

The first conference of the heads of professional divisions at command and staff levels convened at Maxwell AFB in October 1971, under the auspices of the USAF Chaplain Board. Ch. Paul G. Schade, Chief of the Professional Division, may well have read the prayer for the meeting which he used at the USAF Chaplain Conference earlier that month. The division "Chief's Prayer" read: "If it's all the same to you, Lord, this year teach us the virtue of humility in spite of outstanding, glorious achievements. Some other time teach us moral courage in the face of disaster!"[36]

In his invitational letter for the 1972 Professional Chaplain Workshop, Deputy Chief of Chaplains Henry J. Meade noted that

> close liaison between the Professional Division of this office and the Professional Divisions at Major Command Chaplain Offices was established in FY 72 to stimulate program innovation and promote higher achievements in Conferences, Institutes, and Lay Development Missions at home and overseas. Facilitative activities by Command Professional Chaplains may well be the most significant help that can be given to Base Chaplain Programs throughout the Air Force.

The workshop involved thirty-four chaplains from all commands except USAFE. Members of the professional divisions attended, as well as the faculty of the Chaplain School and members of the Chaplain Board. Discussion centered on programming activities for the 1973-74 annual emphasis.[37]

These annual conferences continued to devise techniques and strategies for improving the overall professional effectiveness and competence of Air Force chaplains. In 1973 the conference met at Andrews AFB in November. The conference adopted a job description for professional division chaplains in order to help clarify their role, and strongly urged that "professional division chaplains be removed from all inspection functions to provide direct ministry support." The conference also questioned the continued feasibility of Christian Encounter Conferences as currently designed.[38]

The professional network conference in the fall of 1974 was designed to develop conferees' skills in program analysis and evaluation. It met again at Maxwell AFB. After querying major commands about the need to meet, a conference of professional workers convened again in March 1976 at Randolph AFB.

The 1976 conference faced two realities that directly impinged on the work of the command professional division chaplains: the new OER review procedure and the new Air Force Chaplain Inspection Model. These goals were agreed upon for command-level divisions for 1976-77:

1. To insure that a management/evaluation process that supports the chapel program mission as stated (in the new AFR 265-1) be established and facilitated at every Air Force installation. . . .
2. To recognize the priority need of every chapel team for genuine affirmation, both personal and professional. . . .
3. To validate the management/evaluation process at each installation by providing appropriate command resources and support that are identified by chapel teams, through their evaluation process, as essential yet beyond local capabilities.

In addition, it was agreed that each major command office would submit semi-annual narrative reports about its professional activities; a summary compiled by the professional division at headquarters would be shared with all commands.

The professional conference continued to meet in the remaining years of the decade, encouraging esprit de corps among professional division chaplains and permitting the Chief's office to work directly with the "movers" in areas of special interest and concern. The 1977 conference re-

viewed the New Media Bible and recommended that the program not be purchased for widespread use in its current form, since it did not meet educational needs of chapel programs. The 1978 conference marked the first participation by chapel managers who served as NCOICs of chaplain professional divisions at the major commands. The program focused on present directions in ministry, dreams for ministry in the future, living patterns in the Air Force, and three concepts that affect ministry: integrity, responsibility, and accountability.[39]

The development of the professional network was clear evidence that a new leadership style was emerging, one that encouraged greater responsibility at lower levels while maintaining high standards. The gradual elimination of inspectional responsibilities from professional division chaplains in command chaplain offices, the de-emphasis of the annual theme as a "canned program," and the emphasis on training professional division chaplains to facilitate local needs assessment and team-building processes were some of the results of the professional division's effort to upgrade the quality of ministry Air Force-wide.

Continuing Education Programs

The professional division had direct responsibility for continuing education programs for Air Force chaplains during the Seventies. This responsibility was exercised most directly through the Air Force Chaplain School and the Career Development Institutes that the division supervised and, in the case of the CDIs, which it also organized. In addition, the division monitored chaplains who were receiving special educational training through Air Force Institute of Technology and professional military education experiences. These subjects are discussed elsewhere (IV, XXX).

A major review of chaplain continuing education philosophy was provided by the Chaplain Career Area Panel in 1976. Chaired by Deputy Chief of Chaplains Carr, the panel included two chaplain representatives from the professional division, Stuart E. Barstad and Joseph T. Sullivan, and two from the personnel division, Edwin A. Porter and Jeremiah J. Rodell. The panel reported to the Chief of Chaplains that continuing education for chaplains "lies at the very heart of an effective Chaplain Service, providing the fresh perspectives, new ideas, and stimulating insights that enrich ministry." It defined continuing education as "planned learning experiences, following professional preparation, which assist the chaplain to achieve greater satisfaction and competence in ministry." The panel validated requirements for graduate education (long course) positions in five major areas of study: marriage and family counseling; clinical pastoral education; religious and moral education; religious journalism and media; and parish development and lay leadership training. It reaffirmed the practice that the major portion of the chaplain continuing education program should center in the short course approach, which provided more frequent but less lengthy educational experiences for chaplains. Austere manning and basic philosophical decisions precluded any thought of releasing chaplains for a full year's training, except in the case of AFIT-sponsored long tours.[40]

In 1976 the professional division began meeting with the resource leaders of scheduled CDIs prior to the conferences in order to familiarize the civilians with the Air Force chaplaincy and its ministry. This practice proved to be very valuable. In addition, some members of the Chief of Chaplains' staff attended all of the CDIs and other continuing education events sponsored by the professional division.[41]

In an important policy decision, Ch. Stuart E. Barstad, Chief of the Professional Division, met with the professional growth committee of the Military Chaplains Association in 1976 to clarify the Air Force's responsibility to provide professional development for chaplains. The division advised that it was inappropriate for the association to provide training events for active duty chaplains that were longer than one day.[42]

Opportunities for Spiritual Growth and Renewal, and Other Activities

The professional division sponsored a number of programs and activities designed to facilitate spiritual growth and renewal. Probably the most significant development in this area during the decade was the decentralization of such programs.

Earlier in the decade, spiritual renewal efforts such as Operation Come Alive were staffed and

coordinated directly by the division. This practice faded, and soon even Spiritual Life Conferences, renamed Christian Encounter Conferences, were no longer sponsored by the division. Apparently this move was partly forced and partly a free choice (X).

Another manifestation of the trend toward decentralization and local decision-making surfaced in the area of religious education, which the division carefully monitored. Representatives of the division regularly participated in the preselection and selection conferences for curricular material for Protestant, Catholic, and Jewish religious education curricula. Decisions were made by church representatives and chaplains. The inauguration of a two-track system in the Protestant curriculum (Bible to life, and life to Bible) was part of a new direction encouraged by the division, which gave more curricular freedom to the chapel program. No less significant in this regard was the rejection of the New Media Bible as an educational tool; it seemed to be too expensive and lacked flexibility (XXXII, XXXIII).

The professional division was involved in a number of significant policy decisions and activities during the decade. Among them were the selection of persons to be invited by the Chief of Chaplains to the annual National Security Forum at Air University, and the annual observance of Air Force Day at Washington National Cathedral. Two others will be mentioned here.

The spring 1977 meeting of the USAF Chaplain Task Group was an outgrowth of the division's keen interest in human relations. After a planning committee designed the program, twenty-four Black chaplains gathered to deal with specific issues. The planning committee consisted of Chaplains Simon H. Scott, Jr., I. V. Tolbert, Bruce Ewing, and Stuart E. Barstad; and Dr. Lawrence N. Jones of Howard University. The first session of the conference addressed the role of the minority chaplain as perceived by self and peers. Another meeting was spent in discussing the expectations for Black chaplains held by the Air Force, chaplaincy service and the church. The final working groups focused on "The Role of Worship in Meeting the Needs of a Pluralistic Community." Chief of Chaplains Meade hosted a reception for the group and set the tone for the discussions. An informal meeting was arranged with the Air Force Chief of Staff, Gen. David C. Jones. The task group issued a document summarizing the results of its meeting.[43]

One other important area was the question of granting Basic Allowance for Subsistence (BAS) on the grounds of religious dietary practices. The various divisions of the office of the Chief of Chaplains, including the professional division, addressed this issue forthrightly as early as 1976. At that time the Chief of the Personnel Division, Chaplain Porter, commented,

> We recommend entitlement to BAS not be made solely on the basis of religion, but in some cases this factor may be an extenuating circumstance which would justify entitlement to BAS. Each application must be considered on its own merit based on criteria in the current Department of Defense Military Pay and Allowance Entitlements Manual.

The division chief cautioned that the Air Force should not pass judgment on the validity of such religious requirement or test the sincerity of persons holding religious views. He concluded that the Air Force "cannot meet the religious dietary needs of all its members through BAS entitlement or other means. However, it is important that this is not a prohibition or denial of a person's right to provide for his/her own religious dietary needs in so far as it is possible to do so."

The issue surfaced again in April 1978, partly as the result of an Alaskan Air Command interpretation of the policy which did not allow for consideration on religious grounds. On April 13, 1978 a meeting was held between two representatives of Entitlements Division, Directorate of Personnel Plans and the following personnel from the Chief's office: Chaplains Carr, Porter, Rodell, Barstad, Collins, Mallory, Thurman, Mosier, Mr. A. Eugene Steward, and CMSgt. Charles R. Meier. The Chief of Chaplains' position again supported the opinion stated by Chaplain Porter in 1976. The representatives insisted that religious reasons be recognized as a factor in the decision of local commanders. While recognizing the dangers and possible abuse of the policy, the basic argument was that religious pluralism must be recognized and honored whenever possible. The conclusion of the meeting was that a low key approach should be taken to clarify Air Force policy and that no

general announcement would be made, but clarification given as each case was submitted. The Chief's office offered to assist in the clarification process when necessary.[44]

While on the surface the professional division's work during this decade seemed to lack some of the drama, personal involvement, and institutional confrontation of the personnel division, its mission lay at the very heart of the Air Force chaplaincy: ministry in chapel programs around the world. The development of the professional "X" network which the professional division spearheaded, the wide array of continuing education programs that it organized, and its continuing effort to provide for spiritual growth and renewal made the division an indispensable part of the Chief of Chaplains' extended team, just as the division, in turn, reached into the very sanctuaries of chapels around the world.

Budget and Logistics Division, Office of the Chief of Chaplains

Like the other divisions of the office of the Chief of Chaplains, the Budget and Logistics Division provided policy guidance and logistical assistance to chapel programs and chaplains throughout the Air Force. The head of the division during most of the decade was a man widely respected for his expertise in the areas of budget and logistics. Mr. A. Eugene Steward, a civilian, retired in 1979 after nearly thirty years of service with the office. During his long and illustrious career he received two Exceptional Civilian Service Awards, three awards for Sustained Superior Performance, four Outstanding Performance Ratings, and a Quality Salary Increase Award. Mr. Steward served all the Air Force Chiefs of Chaplains and was exceptionally skilled in his field. He and other members of the division served as the Air Force representatives on the respective advisory group of the Armed Forces Chaplain Board.

The budget and logistics division provided policy and direction regarding the multitude of items needed for chapel programs, including chapels, equipment and supplies, chaplain funds, and budgetary procedures. In addition, the division represented the Chief of Chaplains in congressional appropriation hearings for chapel complexes and religious education facilities (XIII, XXVI).

The division played a crucial role in the construction of chapels and religious buildings on Air Force bases—from the first blueprint drawing to the dedication ceremony. The Chapel Facilities Committee was created by Chief of Chaplains Meade to establish construction priorities for the fiscal year and create definitive drawings for a new chapel design. Finally in 1978, after several years of negotiation, the division secured voting membership on the HQ USAF Facilities Requirement Committee. Representation on the headquarters Air Force committee gave the Chief of Chaplains a vital role at the very crucial point where chapel center facilities were approved for construction.[45] The chapel complexes constructed after mid-decade under the direct supervision of the division showed a new interest in religious architecture and departed from the purely functional design that had characterized Air Force chapels for years. The inclusion of church architects in the planning process contributed to what might be called "the churching of chapel construction" during the decade (XXVI).

The year 1976 marked the first budget and logistics division chaplain conference. Chaplains from TAC, SAC, ATC, ADC, AFLC, MAC, and AFSC headquarters discussed such subjects as chapel financial management, facilities, and auxiliary chaplains. One result was the decision to create a mechanism which would ensure closer cooperation between the Surgeon General and the office of the Chief of Chaplains, so that hospital chaplains would have adequate chapel facilities in USAF hospitals. Ch. Shural G. Knippers assumed this special responsibility. Similar conferences were held later in the decade, including one at Wright-Patterson AFB in 1978.[46]

Budget and logistics also administered the Air Force Chaplain Fund, gathering receipts and disbursing money in accordance with directions from the fund council. In addition, the division's continuing interest in the chapel management personnel career field brought major changes to the field early in the decade, due to the direct involvement of two of the division's staff members, A. Eugene Steward and Ch. Robert M. Moore (XII, XIII).

The operation of the office of the Chief of Chaplains was tightly linked to its organizational structure. Its three major functional divisions (Professional, Personnel, and Budget and Logistics) were duplicated in most command chaplain offices, as was also the case later with the Division of Readiness and Reserve Affairs. The office's Executive and Support Sections provided the administrative support required to ensure effective operation, and the Division of Ecclesiastical and Public Relations maintained important external relationships, while the Readiness and Reserve Affairs Division concentrated on a new area of emphasis.

The Professional Division was dedicated to equipping and maintaining chaplains for full ministry by providing professional tools and continuing education opportunities. The Personnel Division handled all assignments for chaplains and grappled with such major questions as manpower limits, draw-down in force size, acquisition, and promotional opportunities. The Budget and Logistics Division offered direction and policy guidance on equipment and supplies, as well as construction of all chapel and religious education facilities. With these three divisions operating at full capacity, and the assistance of two other division heads and the Executive, the Chief of Chaplains and his Deputy had a skilled and competent extended team. The goal of this staff was to facilitate the ministry of hundreds of Air Force chaplains spread around the globe.

Chapter XVII

A Major Challenge: Managing Chaplain Personnel in the Seventies

Team players on the Chief of Chaplain's extended team included hundreds of chaplains who faithfully performed their duties on bases around the world. One major challenge was to manage this corps of chaplains during the period of severe manpower cuts which accompanied the end of the Vietnam War. The process of reducing the chaplain force was inextricably linked with a number of other factors. Involved were a lowered promotion potential, involuntary reduction in force and release by separation, the new Officer Effectiveness Report and attendant control system, the augmentation of chaplains into the Regular Air Force, and new hopes that came with proposed congressional action on DOPMA.

The two major subjects of this chapter are, in a sense, the technical and personal sides of the chaplain force: the manning profile of the USAF chaplaincy during the Seventies, and personal portraits of some chaplains who were part of the force structure during that decade. The printed page cannot convey the anguish suffered by chaplains who were involuntarily separated because of the reduction in force. Only they could fully measure personal suffering and the cost of vocational adjustment. Conversely, words can scarcely express the joy of team members who were promoted because of recognized potential.

The management of chaplain service personnel was a complicated task in the Seventies. But one thing is certain: it was not a dreary, impersonal process. Nor was the decade a dull one for chaplains on extended active duty. Ch. Donald D. Reeves offered this humorous glossary of "First Impressions of Lasting Expressions" about personnel actions after he had a month's experience in the chaplaincy:

SOCIAL SECURITY NUMBER:	Proof of Creation
CBPO:	The Pilgrimage Guide
IN-PROCESSING:	Crossing the Red Sea
TLQ:	A Tent in the Wilderness Where You Dream of the Promised Land
BASE HOUSING:	The Promised Land ('trickling' with milk and honey)
SECURITY CHECK:	Meddling Around Back in Egypt
CLOTHING ALLOWANCE:	10 Fishes and 1 Basket in a Hungry Crowd of 5,000
MESS DRESS:	Royal Robes on Servant's Salary
THRIFT STORE:	The Basketfuls Left Over (or—that weren't worth keeping in the first place)
AEROBICS TEST:	The Goliath Challenge (or—the run for righteousness
COMMAND CHAPLAIN'S OFFICE:	The Hills to Which I Shall Lift Mine Eyes
INSPECTION TEAM:	Spies from the Hills
RESERVE OFFICER:	Before Confirmation
REGULATIONS:	Book of the Law
265 REGULATIONS	The Holiness Code[1]

Statistics and Their Meaning

The following charts summarize a large amount of data about the chaplain corps in the Seventies.

CHARTS

Chart I	Chaplains On Extended Active Duty, 1970-80
Chart II	Age Characteristics of USAF Chaplains By Percentage Of Total Number On Extended Active Duty As Of 31 December, 1971-80
Chart III	Protestant And Catholic Chaplains, 1970-80
Chart IV	Jewish And Orthodox Chaplains, 1970-80
Chart V	Regular And Reserve Chaplains On Extended Active Duty, 1970-80
Chart VI	Rank Structure Of Chaplains
Chart VII	Accessions And Separations 1970-80

A number of observations can be made on the basis of these charts. In an impersonal format, the statistics document the changes that occurred in the chaplain corps. Chart I shows a major reduction in the number of chaplains. The total number of chaplains fell sharply; the decrease between June 1970 and June 1977 represented a 29 percent drop in assigned chaplains. This roughly paralleled the general draw-down throughout the Air Force. (Between 1968 and 1978, military manpower in the Air Force decreased by 37 percent.) The number of Air Force personnel dropped from 674,000 at the end of CY 1973 to 584,000 at the end of CY 1976, a reduction of 14 percent; during the same period the number of chaplains decreased from 998 to 843, a drop of 16 percent. In general, the decrease in the number of chaplains seems to have followed the contours of the general draw-down of Air Force personnel Chapter (IV).

The chaplain corps consisted of a tenured force of Regular officers, and Reserve officers with no guarantee of career stability. Chart V indicates that during the draw-down, the number of Reservists fell from a high of 537 in December 1970 to a low of 342 in June 1977, a precipitous drop of 36 percent. The number of chaplains who were Regular officers reached a high of 598 in December 1971 and a low of 398 in December 1980, but the 33-percent decline occurred gradually over the decade and was largely the result of normal attrition.

The force draw-down and tenure policies for Regular officers contributed over the decade to the general aging of the chaplain corps. Chart II shows that the number of chaplains who were forty-six years old or older rose from 34.5 percent in 1971 to nearly 50 percent at the end of 1976.

In general, the ratio of Regular and Reserve chaplains to the total number of assigned chaplains remained fairly stable. The relative percentage of Regulars increased at mid-decade while the draw-down occurred, and the percentage of Reserve chaplains climbed toward the end of the decade.

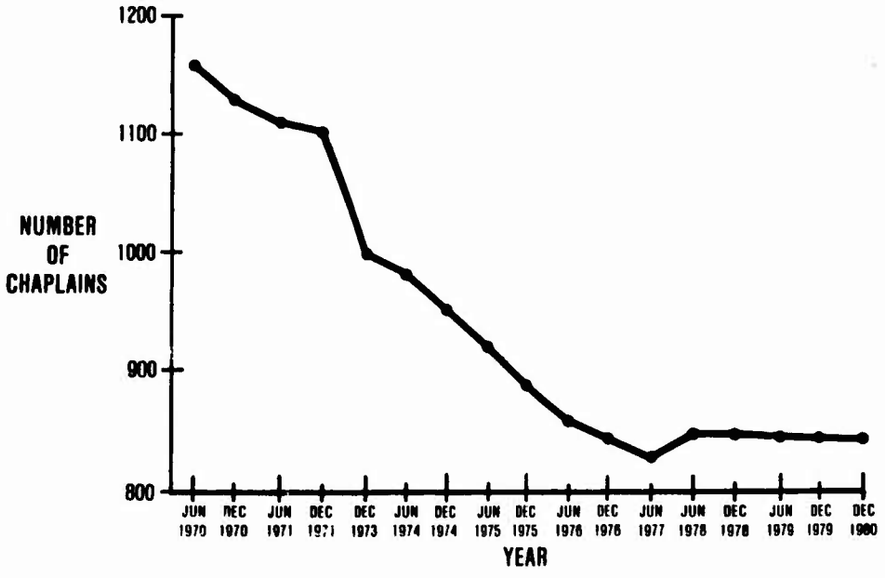
DATE	*PERCENTAGE OF REGULAR OFFICERS*	*PERCENTAGE OF RESERVE OFFICERS*
December 1970	52	48
December 1971	55	45
December 1973	59	41
December 1974	58	42
December 1975	58	42
December 1976	59	41
June 1977	59	41
June 1978	55	45
December 1979	52	48
September 1980	47	53

Since the percentage of assigned chaplains who were Regular officers remained fairly stable while the total chaplain force diminished in size, the total number of new chaplains who could be accessioned to active duty was stringently controlled (CHART VII).

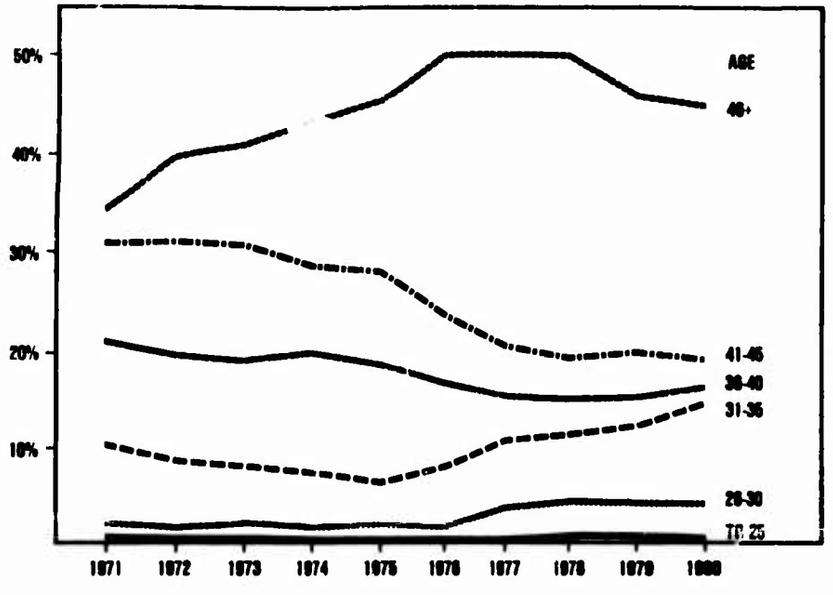
The gradual reduction was managed as equitably as possible by the office of the Chief of Chaplains. This is evident from the fact that the number of Protestant and Catholic chaplains assigned to active duty fell by approximately the same percentages. Chart III indicates that the number of assigned Protestant chaplains decreased 26 percent between December 1970 and June 1977; the number of Catholic chaplains fell by 30 percent between December 1970 and June 1978. Throughout the decade, Protestant chaplains composed between 66 to 67 percent of the assigned force while the number of assigned Catholic chaplains was about 30 to 32 percent. There was a persistent shortage of Catholic chaplains. Chart IV indicates that the number of assigned Jewish and Orthodox chaplains remained fairly stable throughout the decade, although the number of Jewish chaplains fell from fifteen in 1970 to eleven in 1980, and the number of Orthodox chaplains decreased from six to five between 1970 and 1978, then rose.

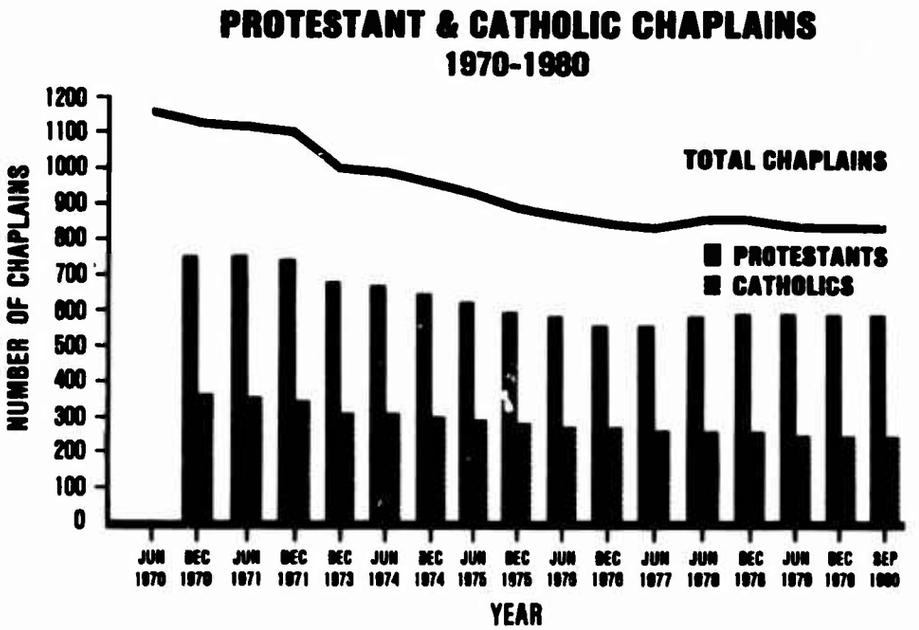
Chart VI shows the chaplaincy's rank structure during the decade. The gradual draw-down in size resulted in a decrease in the number of assigned colonels after a temporary upsurge at mid-decade (95 in June 1970, 150 in 1973 and June 1974, 107 in June 1978, and 96 in 1980). Generally speaking, the number of lieutenant colonels decreased as the number of colonels rose, then held fairly stable at around 240 for some time before falling to 181 in 1980. The decrease in the number of majors, from around 380 in the early part of the decade to about half that number toward the end, was paralleled by a correlative decrease in the number of captains; but significantly, the total number of captains first

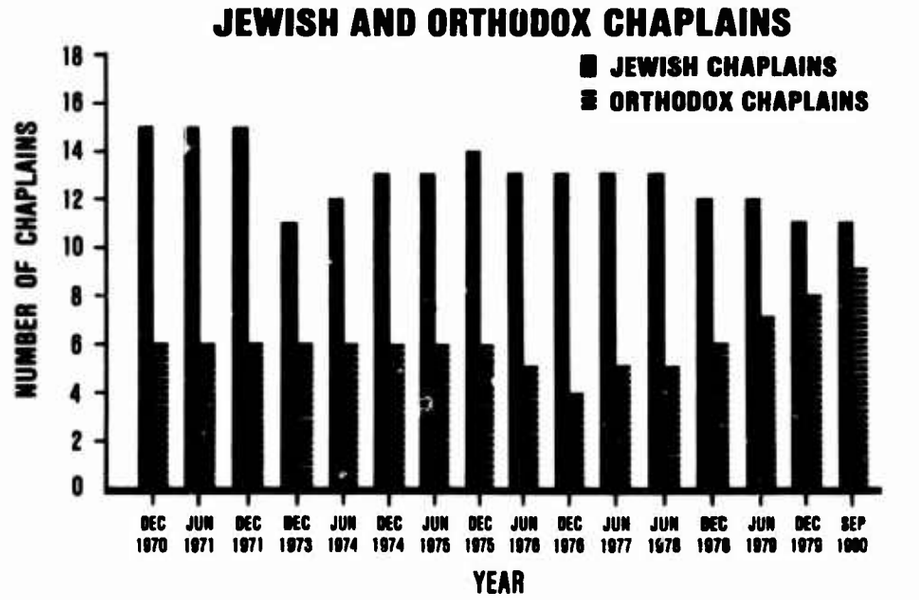
CHAPLAINS ON ACTIVE DUTY, 1970-1980



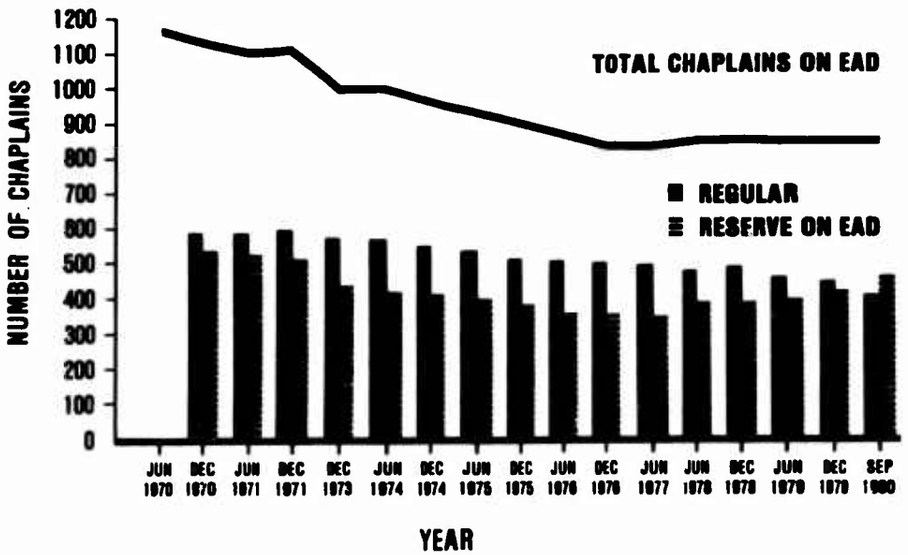
AGE CHARACTERISTICS OF USAF CHAPLAINS BY PERCENTAGE OF TOTAL NUMBER ON EAD AS OF 31 DECEMBER, 1971-1980



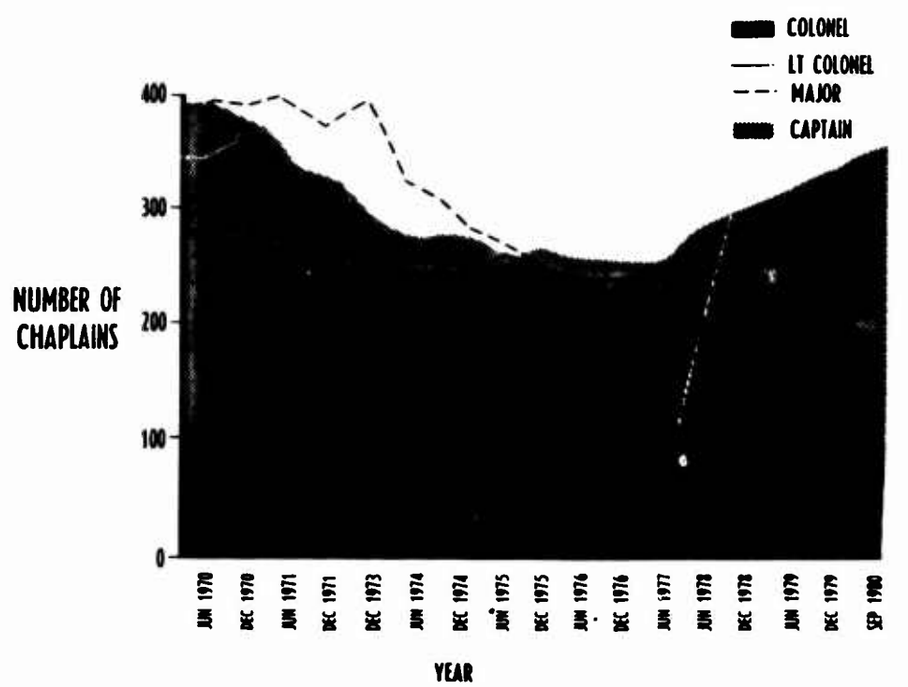

PROTESTANT & CATHOLIC CHAPLAINS
1970-1980
NUMBER OF CHAPLAINS
1200
1100
1000
900
800
700
600
500
400
300
200
100
0
TOTAL CHAPLAINS
PROTESTANTS
CATHOLICS
JUN 1970
DEC 1970
JUN 1971
DEC 1971
DEC 1973
JUN 1974
DEC 1974
JUN 1975
DEC 1975
JUN 1976
DEC 1976
JUN 1977
JUN 1978
DEC 1978
JUN 1979
DEC 1979
SEP 1980
YEAR

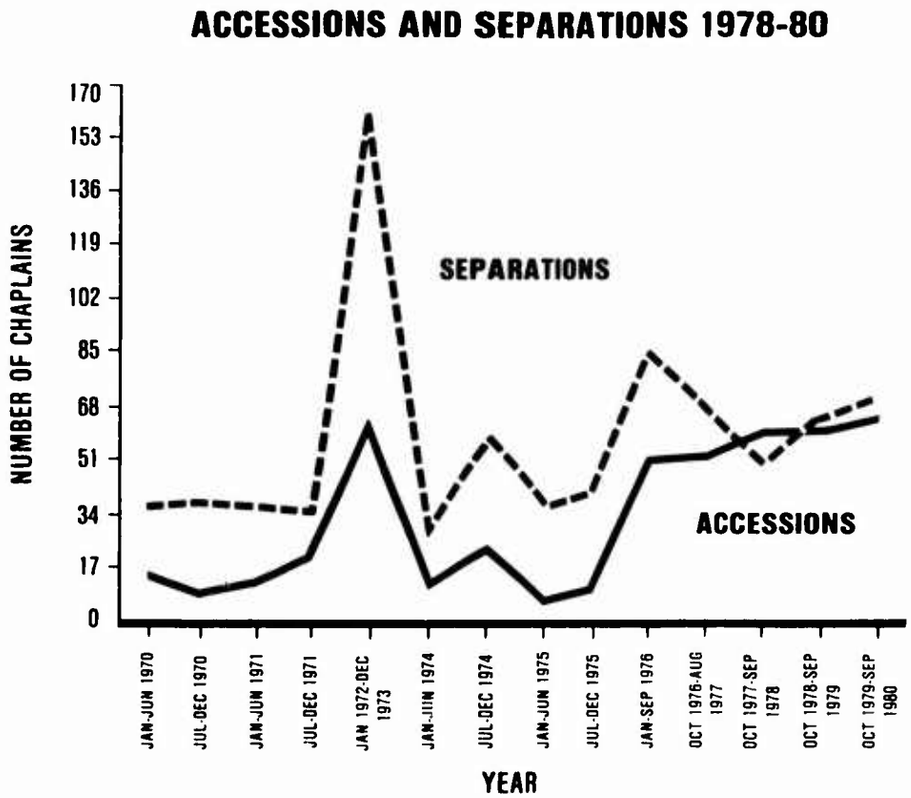

JEWISH AND ORTHODOX CHAPLAINS
NUMBER OF CHAPLAINS
18
16
14
12
10
8
6
4
2
0
JEWISH CHAPLAINS
ORTHODOX CHAPLAINS
DEC 1970
JUN 1971
DEC 1971
DEC 1973
JUN 1974
DEC 1974
JUN 1975
DEC 1975
JUN 1976
DEC 1976
JUN 1977
JUN 1978
DEC 1978
JUN 1979
DEC 1979
SEP 1980
YEAR

REGULAR AND RESERVE CHAPLAINS ON EAD, 1970-1980



RANK STRUCTURE OF CHAPLAINS





equalled and then exceeded the total number of majors in 1975.

As the charts indicate, by June 1978 a more typical "Christmas tree" rank structure was being approximated. At that time the structure permitted both promotion and a thinning of the ranks. There were 288 captains, 210 majors, 239 lieutenant colonels, 107 colonels, and two general officers.

The office of the Chief of Chaplains squarely faced the challenge of managing the chaplain force during the draw-down. A number of variables had to be juggled, including Air Force manpower authorizations, denominational quotas, the impact of augmenting chaplains into the Regular force, the accession of new chaplains, efforts to recruit minorities and women, the impact of promotion potential levels, and traditionally high retention rates for chaplains. The field grade retention rate exceeded the average rate for line officers, causing the promotional and authorized "bell" curve to roll over from its base to its top.

Special note should be made of the number of chaplains who served in Southeast Asia (SEA). The number fell gradually as the government's policy shifted. In June 1970, 77 chaplains were serving in SEA; 257 (25 percent of the force) already had served tours of over 180 days, and 29 less than 180 days. In December 1970, 66 chaplains were in SEA; 293 (26 percent of the force) already had put in extended tours. In June 1971 these figures were, respectively, 60, 353, and 31 percent of the force. The draw-down continued and by December 1971 there were 57 chaplains in SEA, and 35 percent of the force had served there. Only 25 chaplains remained in SEA in December 1973, and all of them were in Thailand. The last chaplain left Vietnam in March of that year (Chapter III).

The Joy and Anguish of Promotion Opportunities

The traditional high retention rate in the chaplaincy affected promotions in an important way. As chaplains were promoted, even with tight promotion quotas, significant overages occurred in certain grades because of the high retention rate. This in turn triggered efforts by Air Force man-

power officials to reduce grade authorizations, or tighten promotion quotas even more. While many awaited congressional action on the Defense Officer Personnel Management Act (DOPMA) as a permanent solution, the promotion system inevitably brought joy and anguish in the ranks: joy among those whose potential resulted in promotion, and anguish among chaplains who were not promoted, although their dedication to ministry was never questioned. In a few cases, failure to be promoted resulted in involuntary release.

The personal side of promotion opportunities involved chaplains and chapel-related people sharing their emotions when promotion lists became public. Mutual encouragement and support was extremely important to some when it seemed that the institution was pinning a negative label on a chaplain's ministry. While the office of the Chief of Chaplains tried to secure higher promotion quotas as the long-term solution to this problem, it did not ignore the immediate needs of chaplains who were experiencing disappointment. Members of the office staff, as well as command chaplains, installation chaplains, and the other members of chapel teams, were encouraged to participate in a shared ministry with individuals who understood some of the institutional and theological connotations of the word "pass-over." There were two publications on the subject: an article by Ch. Gilbert W. Beeson, "Coping with Promotional Failure: A Personal Odyssey," and a case study, entitled "A Question of Pastoral Concern," by Ch. Selwyn G. Geller of the Air Force Chaplain School. Chaplain Geller's study was designed "to promote discussion of a timely problem and, hopefully, to improve our response to it; some chapel sections might be interested in using it for their own purposes."[2] The hard facts behind the promotion system were evident in a memorandum from the Personnel Division of the Chief's office in 1975:

> Fifty-eight (Regular Air Force) chaplains were eligible for the first time for consideration for promotion to Lt Colonel. Out of this number, 48 were selected for CY 76. Ten first-time eligibles were passovers. One chaplain eligible for the second time was passed over and will be released from active duty at the appropriate time.[3]

Forty-eight rejoiced, ten had anxious thoughts, and one knew that involuntary release lay ahead.

Other Important Manning Factors

Terms such as "quotas," "minorities," "Catholic chaplains," "deaths," and "auxiliary chaplains" have an empty ring unless one remembers that real persons were involved. Each of these factors was part of the never-ending challenge to manage the chaplain force well and to provide the most professional ministry to Air Force personnel. After all, the extended team of the Chief of Chaplains was composed of chaplains who filled denominational quotas, minority clergypersons, priests recruited from the shrinking number of Catholic clergy, and chaplains who died while on active duty.

The office of the Chief of Chaplains used the annual *Yearbook of Churches in the United States and Canada* in assigning quotas for active duty chaplains to various denominations and groups. Sometimes the smaller churches cooperated under large endorsing agencies. The assignment of quotas to denominations was not an easy task.[4] Designed to equitably distribute the number of chaplain slots among churches and other religious groups in proportion to their size in the general population, the quota system itself was one of the variables which had to be considered in decisions to manage the chaplain corps. The large number of groups represented in the quota system was a major challenge at the end of 1976. For example, thirty-two Protestant groups with membership over 159,000 people endorsed about 535 Protestant chaplains then on active duty, while thirty-three other Protestant groups with membership under 159,000 people endorsed thirty-three chaplains on active duty.[5]

Managing the chaplain corps included efforts to secure adequate representation of minorities and women, but these efforts were always limited by one factor: in the final analysis, chaplains were endorsed for active duty service by religious groups. For example, if churches or religious agencies failed to provide the required quotient of minority or female candidates, the recruitment effort would not succeed (Chapter II).

Without question, one accomplishment in managing chaplain personnel during the Seventies was

the increase in the number of minority chaplains. In June 1971 the corps included 1,088 Caucasians, 19 Blacks, and 3 of other races. By December 1973 the number of Blacks increased to 26, despite a decrease in the corps to around 1,000 chaplains; there were also five other minority chaplains, in addition to one woman. In the first six months of FY 1976 the number of Black chaplains increased from 29 to 34, again despite a draw-down in overall numbers. During this period a Black chaplain, I. V. Tolbert, was assigned to the Air Reserve Personnel Center to assist in recruiting Black chaplain candidates. Deputy Chief of Chaplains Richard Carr hosted a luncheon for Black seminarians in the Atlanta, Georgia, area early in November 1976. Chief of Chaplains Henry J. Meade commented at the time that "we have strong feelings that not enough has been done to attract Black ministers into the Air Force ministry." He referred to the assignment of Chaplain Tolbert to ARPC as an "attempt to address this problem." During CY 1976 nine Blacks, one woman, and a Cuban-American entered extended active duty, and early in 1977 Ch. James M. Thurman of the Personnel Division administered the commissioning oath to the first Native American (Indian) to enter the Air Force Chaplain Candidate Program. Efforts focused on securing Black pastors from predominantly Black denominations, so that the chaplaincy would more adequately reflect the religious makeup of the American populace.[6]

As of August 13, 1980, there were fifty-five Black and ten other indentifiable minority chaplains. Nine female chaplains served on active duty: Juanitaelizabeth Carroll, Karen T. Chrisley, Sharon Freeto, Janet Janovec, Gloria J. Orengo, Lorraine K. Potter, JoAnn Powell, Katherine Shindel, and Janet Wengert. The only Quaker chaplain on active duty—the first in the Air Force's history—was Ch. Jack D. Williamson, who was assigned to Lackland AFB in 1978.

The recruitment and retention of Roman Catholic priests was a matter of continued concern for force managers during the Seventies. The declining number of civilian priests and the accompanying hesitancy of some bishops and superiors to release priests for duty in the chaplaincy presented a major challenge. The problem was apparent as the decade opened. At the 1971 USAF Chaplain Conference the Chief of the Professional Division, Ch. Thomas Campbell, announced that Catholic recruitment difficulties had produced a new policy: on bases that were authorized two to five chaplains, it was hoped that one Catholic chaplain would be assigned; for six to eight authorized chaplains on a base, it was hoped that two would be Roman Catholics; and where authorizations totalled nine to eleven chaplains, the hope was that three would be priests. He asked command chaplains to present a list of bases arranged according to priority, and pledged to respond to these needs according to the new policy.[7]

While assignment policies changed, the problem of having enough Catholic chaplains persisted. When the Defense Language School asked the office of the Chief of Chaplains to provide a Catholic chaplain in 1976, the serious shortage made it impossible to meet the request. Various recruitment efforts were mounted, including visits by Chaplain Meade and others to Catholic bishops and superiors. In addition, the Chaplain Candidate Program recruited Catholic seminarians. The Personnel Division also identified sixty-seven priests who were interested in the chaplaincy in 1976, and assigned twenty-one active duty Catholic chaplains to contact and counsel them about serving as chaplains. The Chiefs and Deputies also visited with bishops and superiors; Chaplain Meade, for example, visited the Catholic bishop of Manchester, New Hampshire in 1977 to discuss the urgent need for Catholic chaplains. The net loss of Catholic chaplains at mid-decade showed that the shortage of Catholic priests in the civilian community was mirrored among Catholic chaplains:

CATHOLIC CHAPLAINS

Calendar Year	*New Chaplains*	*Losses and Mode of Loss*
1974	7	22 (6 retirement, 15 separation, 1 death)
1975	6	27 (18 retirement, 8 separation, 1 death)
1976	12	19 (11 retirement, 8 separation)
1977 (through August 31)	7	19 (9 retirement, 9 separation, 1 death)

In 1977 the Personnel Division estimated that the Air Force would be approximately fifty Catholic chaplains below requirements for the foreseeable

future, despite major recruiting efforts and the cooperation of ecclesiastical officials.[8]

A major new effort to recruit Catholic priests got underway in 1978-79. Three priests in the office of the Chief of Chaplains, Deputy Chief of Chaplains Jeremiah J. Rodell, Ch. John A. Collins of the Personnel Division, and Ch. John P. McDonough of the Professional Division, as well as Ch. Wilfred Krieger of the AFLC Command Chaplain's office, discussed the need to dispel the outdated concept of the role of military chaplains held by many priests and their religious superiors. At the time the Personnel Division was wrestling with a shortfall of approximately thirty priests. The decision was made to launch a major recruiting campaign. Its primary focus was to alert priests to the community concept of ministry in the Air Force—a far cry from the image of priests holding religious services on ammunition boxes or jeep hoods.

Before releasing mass publicity, the recruiters sent personal letters to each bishop and religious superior describing the recruiting drive. During March and April of 1979, 43,500 full-color brochures were mailed to all priests in the United States. Detachable postcards were included for responses. In addition to the brochures, photographs and advertisements were placed in various Catholic newspapers and magazines, inviting priests to inquire. A display was set up at the U.S. Catholic Bishops Conference in Washington, D.C., in November 1979 so that bishops could secure firsthand information from Air Force chaplains manning the booth.

Approximately 275 replies were received—postcards, letters, and phone calls. A personal follow-up was made to each. More than 120 replies came from priests under the age of forty. Chaplain Krieger's efforts alone resulted in the recruitment of six new priests for the Air Force program, and overall some fifteen priests were recruited. Normally, the Air Force attracted only about six new Catholic chaplains each year.

The shortage of Catholic priests (and other specialized ministry needs) was alleviated by hiring auxiliary chaplains—civilian pastors, priests, and rabbis who were paid by the hour to render specific ministerial assistance at undermanned bases and sites. During the last two months of 1975, for example, the Aerospace Defense Command Chaplain was authorized to contract for 960 hours of service by auxiliary chaplains; eighty auxiliary chaplains who had no official relationship with the Air Force except for these contractual services expended about 900 hours of service at various radar sites during this period.[9]

At each USAF Chaplain Conference, the assembled chaplains offered a litany of praise and remembrance for the chaplains who died during the previous year. The deaths affected thousands of Air Force personnel and hundreds of fellow chaplains who knew the deceased chaplains personally and valued their ministries. These chaplains died on extended active duty during the decade:[10]

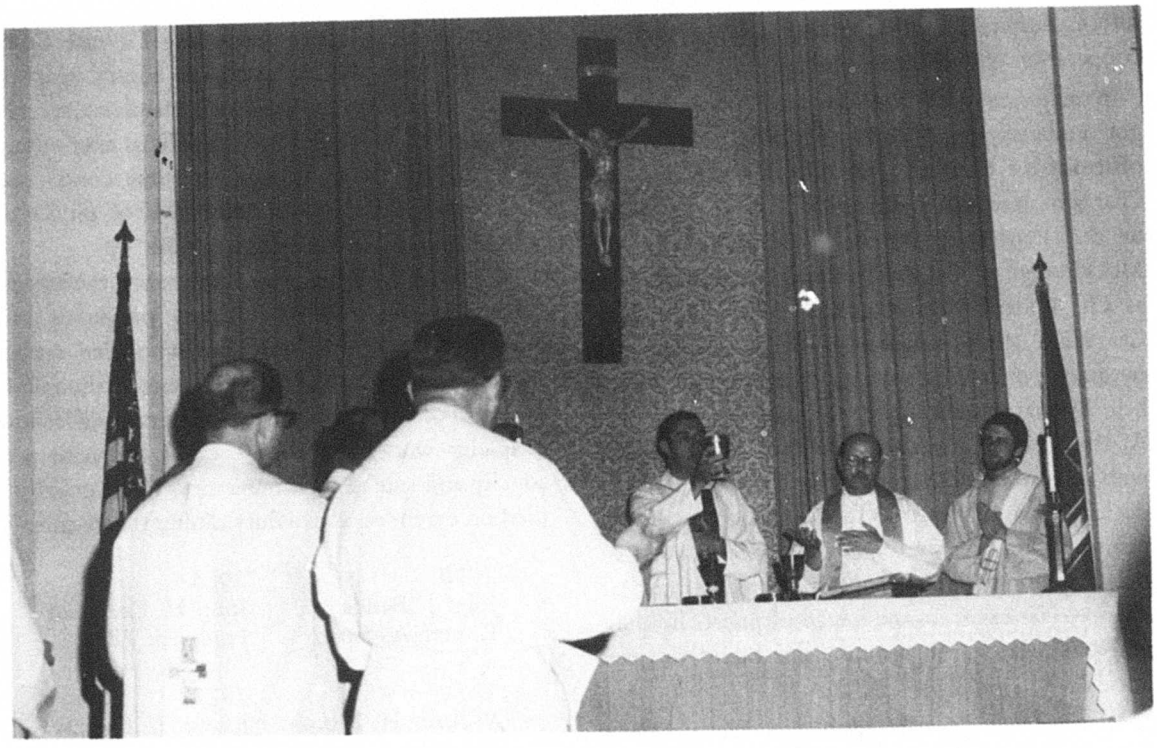
1970	*1975*
John J. Benda	John H. Corcoran
Robert A. Sloan	Frederick Ellis
1971	*1977*
William H. Morgan	Joseph L. Capizzi
John P. Donahue	
Joseph F. Hayes	
1972	*1979*
Talmadge C. Carr	Kenneth D.
Edward L. Eardley	Sedgwick
	Don Downing
1974	*1980*
David Sobel	Robert N. Arinder
David B. Schuck	Donald E. Hunter
	Albert D. Owens
	Samuel G. Powell

Biographical Vignettes and Interests

A quick review of the idiosyncrasies of several chaplains might lead one to ask how any office could effectively manage a group of such diversity! Like other clergy, chaplains have varied backgrounds and personal interests. While these factors seldom played a role in personnel management decisions, they help to round out our view of chaplains as individuals.

One writer used humor to portray the diverse backgrounds of the seventeen chaplains at Keesler AFB in 1978. The chapel paper, *Gazebo*, printed this "Match a Chaplain and a Fact" puzzle:

1. Chaplain Schwartzman	A. "Our oldest child was born while I was employed in a tin can factory."
2. Chaplain Homer	B. "I have been through three blizzards and I hate cold weather...."



A concelebrated Mass of the Resurrection for Ch. John H. Corcoran in July, 1975 at Ramstein AB, Germany.

Ch. Timothy K. Ryan (left) looks on in 1977 as the base commander at RAF Alconbury, England, swears in a new chaplain, the Reverend Matthew Fitzgerald.

3. Chaplain Stuller	C. "My wife and I were married in Anchorage, Alaska where I was stationed with U.S. Army."
4. Chaplain Sobin	D. "My joy is serving the Lord...."
5. Chaplain Dabrowski	E. "I spent 15 years in the Reserves (11 of them enlisted, 2 years active)."
6. Chaplain Beamon	F. "I was the last chaplain stationed at Iwo Jima."
7. Chaplain Pastore	G. "I am such an open person, there is very little about me that no one knows."
8. Chaplain Poorman	H. "I worked for Civil Rights in Mississippi in the summer of 1969."
9. Chaplain Freeto	I. "I prepared for a career as a physician, planned on becoming a Medical Missionary...."
10. Chaplain Hess	J. "My hobbies are tennis, flying, and drama, including movie directing and producing."
11. Chaplain Cornthwaite	K. "I have spent 18 years in active service and plan on retiring in March, 1980."
12. Chaplain Dawson	L. "I flunked out of the Seminary."
13. Chaplain Jones	M. "My hobby is collecting sea shells (chondrology)."
14. Chaplain DuDash	N. "When I took a test to see if I was fit for seminary, I scored the highest in physics."
15. Chaplain Seastrunk	O. "I am the coach for Keesler's Girls Softball team."
16. Chaplain Anderson	P. "I'm going to keep my LeSabre automobile until the wheels fall off...."
17. Chaplain Kramer	Q. "I enjoy playing my guitar, and use it in my work...."

The answers are provided in the note![11]

In the fall of 1977 the last two World War II chaplains retired from active duty in the Air Force. The last to retire was Ch. Harold D. Shoemaker, Command Chaplain for Air Force Logistics Command. Chaplain Shoemaker came to Wright-Patterson AFB in 1971 after serving as Air Force Reserve Command Chaplain. He also served as command chaplain and Protestant chaplain at the USAF Academy, and staff chaplain with the Seventeenth Air Force, Ramstein AB. He began his chaplaincy career in 1942, serving in Iceland, Okinawa, and Hawaii during World War II. Following the war he returned to the civilian ministry and was assigned to a mission church in Indianapolis, Indiana. Recalled to active duty in 1951, he served in Korea at Chun Chon, and at various other bases. Among his degrees was a doctorate in education earned in 1963 from Indiana University.

Retirement ceremonies for "Shooie," as he was called, were held in the base chapel at Wright-Patterson AFB on November 27, 1977. Gen. F. Michael Rogers, AFLC Commander, conducted the retirement ceremony; the adjutant was Chaplain Shoemaker's son, Capt. Harold D. Shoemaker. General Rogers presented the Legion of Merit, noting that Chaplain Shoemaker represented the best qualities inherent in "the last of the World War II chaplains." Among those attending the ceremony and testimonial dinner were Deputy Chief of Chaplains Richard Carr, retired Chief of Chaplains Charles Carpenter, eleven general officers, chaplains from Wright-Patterson AFB, and members of the Protestant congregation.[12]

Another chaplain developed a special appreciation for freedom. Ch. Emilio A. Chaviano entered active duty in 1976 with personal knowledge of the Cuban revolution. A teenager in the early 1960s, he left Cuba only weeks before authorities stopped youths of military age from leaving that country. In 1974 he and his wife decided to become U.S. citizens, having given up hope of returning to a free Cuba.[13]

There were several father-son partnerships in the chaplain community. We have already mentioned Chaplain Shoemaker's son; the chaplain commissioned his son as an Air Force officer in 1970 and later pinned on his pilot's wings. In 1971 Ch. Walter D. Edwards commissioned his son as a second lieutenant. In 1973, when Ch. Ashley D. Jameson was serving at Hickam AFB as PACAF Command Chaplain, his son, Arlen D., was executive officer with the Deputy Chief of Staff/Plans. Father and son were both qualified to fly three aircraft and were active in the base Aero Club. Ch. Beverly J. Barnett had the distinction of being the first father to have a son and daughter enrolled at the USAF Academy at the same time. When his daughter was a cadet in the first coeducational class at the academy, his son was a senior.[14]

Although no list of chaplains' hobbies can be complete, several should be mentioned. Ch. Henry B. Thorsen was the lead tenor in the Berlin A-Chords, a barbershop singing group; Ch. Hans E. Sandrock was also involved in barbershop singing. In his leisure hours Ch. Robert McPherson made brass rubbings of brass monuments which decorated English tombs. He also purchased fourteen facsimiles of these monuments. Ch. William G. Boggs had a "talking dog," so well

trained that he threatened repeatedly to take him into the pulpit as a co-preacher. In 1974 Ch. John R. Wood was station chaplain and a volunteer fireman for the Manchester, North Carolina, fire department. Ch. William W. Lipscomb used the letters "WA8VLY" as the call sign on his ham radio set. Ch. John P. Qualtrough worked the rodeo circuit as a bull rider before entering active duty. He gave no report on the "bulls" he encountered after putting on the blue suit. In 1971 Ch. Paul F. Richart was a member of several auto racing clubs, chaplain for the National Drag Races at Indianapolis, chaplain for the Pikes Peak Hill Climb, chaplain at the Gato National Drag Races in Florida, and honorary chaplain for the Indianapolis 500. Among the many chaplain-poets, Ch. John R. Ellis, Jr., stood out as a master. He provided this poem for a memorial service at Davis-Monthan AFB when he was installation chaplain in 1976:

THE MISSING MAN

Standing at the head of an open grave,
Six rigid men hold the Stars and Stripes
Tauntly over a fallen comrade.
The prayers end,
The chaplain steps back two paces
And tensions mount,
Awaiting the sound of the salute.

A moment of silence,
Tears flow down the cheeks
And seven men lift their muskets,
The volleys pierce the silence
And echo in the distant hills.

Four planes streak across the hallowed ground
Almost at the speed of sound—
And disappear in the west.
Then suddenly they appear in the east,
One soars straight up
Out of sight,
Three flutter slowly over the field
Like sorrowing birds hovering over
One of their own

Fallen by the hunter's hand,
They disappear again and are seen no more.

Listen now
To the sad beauty of the bugle
Sounding from a distant hill,
The finality of its notes,
Taps—lights out—day is done,
And wipe away a tear.
Quietly the flag is folded
And handed to the chaplain.
Gently he presents it to the one
Who loved and lost,
As six grim men march off into
The mourners standing by
Numb, not understanding why,
Nor do I,
Except without sacrifice,
One dies that others may live.[15]

This is part of the story of how the extended team was managed in the Seventies. The manning profile shows that the chaplain force grew smaller and somewhat older in the course of the decade, but the distribution of rank grew closer to Air Force levels. The graphs and statistics scarcely hint at the joy and anguish of chaplains who were or were not promoted, but joy, care, concern and support were extended to all.

The task of managing the chaplain force was complicated by many factors, including denominational quotas, minority recruitment, a general shortage of Catholic chaplains, and unforeseen developments such as death. But in the main, the Chief of Chaplains and his staff, together with others responsible for managing the chaplain force, did their task well despite the many difficulties they faced. At core was the challenge of shrinking the active duty force to match the reduced level of Air Force personnel. The larger systemic problem included the challenges of rank structure, accessions, promotion quotas, and a host of other elements.

Ch. Selwyn G. Geller points to the tablets of the law in the Jewish Chapel at the AF Chaplain School, with Commandant Raphael E. Drone (left), Deputy Chief of Chaplains Thomas M. Groome, Jr., (second from right), and Reserve Chaplain Gilbert Kollin watching in 1977.

Chapter XVIII

The Air Force Chaplain School and the USAF Chaplain Resource Board

Resource Board

Two field extensions of the office of the Chief of Chaplains, both important parts of its extended team, were located on the same base in close proximity to each other. The Air Force Chaplain School and the USAF Chaplain Resource Board shared the academic excitement and research environment of Air University at Maxwell AFB. As neighbors, they exchanged resources and staff strengths.

Both the school and the board experienced remarkable changes during the Seventies. As agencies directly responsible for executing policies of the Chief of Chaplains, they were agents of change for new programming policies and for the growing emphasis on teamwork and team ministry, local needs assessment, decentralization, and the professional network. At the school, for example, instructional philosophy became less subject-oriented and more student-oriented; process and participatory learning superseded lecture, and team-building took on new significance. In addition, major curricular revisions, the inauguration of a course for base chaplains, and the sponsorship of Career Development Institutes were evidence of the school's commitment to tie learning experience to ministry in practice. The board received a new name at mid-decade to signal a renewed sense of mission: the "writers" were now seen primarily as "resource people." The board was also involved in the early stages of the "X" or professional network; it stopped producing "canned" materials for the Moral Leadership and other programs and served instead as a resource center for local programs. A new *Film Guide* and revised inventory of chaplain films produced significant results in the use of films in chapel programs.

A Decade of Change for the Air Force Chaplain School

Hundreds of Air Force chaplains spent thousands of hours in the environment of Air University attending various short-term courses at the Air Force Chaplain School. They shared in Air University's philosophy of academic freedom as they discussed common problems, unencumbered by fears of reprisal. Among the students were a significant number of Reserve and Air National Guard Bureau chaplains, whose attendance at various courses was required by the national policy of total force.

Chaplain training first began in the Army during World War I at Fort Monroe, Virginia, in March 1918. A month later the operation moved to Camp Zachary Taylor near Louisville, Kentucky. During the latter part of World War II the school was located at Fort Oglethorpe, Georgia. From 1946, both ground and air chaplains received training at Carlisle Barracks, Pennsylvania. The Air Force chaplaincy came into existence in 1949, but not until July 1, 1953 was the Air Force given the responsibility of training its chaplains. On that date the USAF Chaplain Course was established at Lackland AFB under the Officer Basic Military Course structure. On June 20, 1955, the Chaplain Course became a part of the Officer Military Schools. Under Air Force authorization, the USAF Chaplain School was established as a named activity on June 1, 1960 (ATC General Order 22), but it remained under the Officer Military Schools (OMS). From 1958 to 1965, judge advocates reported to the USAF Chaplain School for train-

ing. When OMS was discontinued in 1962, the school was assigned to Officer Training School (OTS). On February 1, 1965 it was designated as a separate unit and placed directly under the Commander, Lackland Military Training Center.

Special Order G-16 (May 20, 1966) of HQ Air University established the School as a named activity at Maxwell AFB, and assigned it to Headquarters Air University. An amendment to the orders in 1967 changed the title to Air Force Chaplain School. In August 1971 the school was relieved from assignment to HQ Air University and assigned for administrative control to Air University's Institute for Professional Development. The Air Force Chaplain School was assigned to Headquarters USAF Leadership and Management Development Center, Air University on May 1, 1976. In 1978 Air Training Command assumed command of Air University. The school's mission was to provide orientation for new chaplains, and continuing professional education for all Air Force chaplains, in accordance with policies established by the Chief of Chaplains.[1]

During the Seventies the school went through a number of important changes. Students in the two upper courses were required for some time to complete research reports. The topics they chose were probably representative of their interests at the time. Among subjects selected by students of Advanced Classes 71-A and 71-B for staff reports were the following:

Robert L. Browning	Flight Line Chaplain Status
Kirtley R. Cook	Drug Abuse Indoctrination Program
James R. Fuemmeler	Providing Additional Catholic Chaplain Coverage
Marion A. McEntarfer	Use of Offering Envelopes in the Protestant Chapel Program
Ronald Ricketts	Pornography in the Base Exchange
Bob A. Chaffee	Marital Crisis-Divorce Rate Increase, McGuire AFB 1971
Gerald D. Coverdale	Reduction in American/Japanese Marriage Failures
Richard H. Greene	Prevention of Racial Riot
Alexander P. Ludwig	Airmen Using Marijuana at Korat RTAFB, Thailand
Joseph J. McGahren	Visitation by Chief of Air Force Chaplains and Staff
Theodore J. Wilson	Religious Education Needs[2]

The Senior Chaplain Course was completely revamped at the beginning of 1972. The revised course relied heavily on process and discovery learning, and the traditional research paper was dropped. Personal professional growth was the focus for the twenty-nine chaplains who attended the first session on January 10-28, 1972. By the end of 1972 the curricular revision process was extended to the advanced courses, as well as the orientation course. While the orientation course remained the most cognitively-oriented, it also introduced new chaplains to pastoral and team identities. The advanced course was designed to "meet the altered role of the Chaplain Major as the middle man/facilitator of the base team," while the senior course aimed at "self-confrontation and self-clarification as the true base/section Pastor."[3] The growing emphasis on team ministry began to make an impact on the Chaplain School at this point.

The number of classes at various levels fluctuated from year to year, depending on many factors. For example, in the first half of CY 1974 four classes were available for active duty and Reserve chaplains. Sometimes sections of courses were tailored to meet specific requirements. Two small Orientation Courses were held to orient young rabbis to military life: two rabbis attended in August 1973, and a second course met in June 1974. In the last half of CY 1974, Maj. Gen. Oliver Lewis of the Air Force Director of Personnel visited the school and inquired about the full utilization of the school and its facilities, specifically the faculty-pupil ratio and the number of student-weeks per year. This query led to a more accurate accounting of utilization, and the introduction of some additional courses and conferences for FY 1976.[4]

Two factors contributed to major curricular changes that were adopted early in 1975. The first was the apparent change in the overall grade structure of the chaplain force. The second was the recognition that chaplains needed specific guidance and planning for career decisions. Course changes were proposed to meet these new realities, and after proper staffing the office of the Chief of Chaplains approved the changes without delay. Effective with FY 1976, the advanced course was opened to chaplains who had completed four or more years of commissioned service and were majors or below. Eligibility for the senior course required eleven or more years of service with the

grade of major or lieutenant colonel. In addition, field input was solicited for the proposed two-week pilot program workshop for senior installation chaplains who were lieutenant colonels or colonels. For the first time as well, chaplains were enrolled in the Academic Instructor Course offered at Air University; the Chaplain School coordinated the program to make it fully applicable in the area of religious education.[5]

Late in 1975 a unit on Alcohol Use and Abuse was designed by the North Conway Institute for inclusion in the advanced course. It was first used in January 1976. The goal of this unit was to enable chaplains to understand their personal history in relation to the use of alcohol. Deputy Chief of Chaplains Thomas M. Groome, Jr., strongly encouraged the adoption of this unit.[6]

By 1976 the school offered five courses that spanned the chaplain's career development: Chaplain Candidate Course, Chaplain Orientation Course, Advanced Chaplain Course, Senior Chaplain Course, and Senior Installation Chaplain Course. The first Senior Installation Chaplain Course, designed to facilitate teamwork at base level, met in the spring of 1976. The Advanced Chaplain Course on January 5-23, 1976 attracted twenty-seven captains and majors. One of the resource people for the course was the Rev. Virgilio P. Elizondo of the Mexican-American Cultural Center, San Antonio, Texas, who lectured on "Ministry in a Pluralistic Society." In addition, two prisoners and an authority on alcoholism and drugs contributed to a section on Drug/Alcohol Abuse; Deputy Chief of Chaplains Groome spoke at the graduation luncheon. Twenty-three majors and lieutenant colonels attending the senior course from March 1-19 heard a special presentation on congressional legislation by Ch. Robert F. Overman, Command Chaplain, Military Personnel Center, Randolph AFB. The calendar year program also included a Chaplain Candidate Familiarization Course; a Special Reserve/ANG Advanced Chaplain Course; and two Career Development Institutes on Christian Education and Parent Effectiveness Training.[7]

A major curricular revision occurred once again near the end of the decade. After conferring with command chaplains in the fall of 1978, the office of the Chief of Chaplains decided to proceed with a major reevaluation of the school's course designs. In November of that year the Professional Division distributed a needs assessment instrument to all command chaplains' offices as part of the process of determining goals and directions for the chaplain school. The questionnaire focused on two areas: the personal needs of chaplains in designated career blocs, and their professional needs in these blocs. The extensive evaluation came to an end in April 1979 with the issuance of a new design for the curriculum. In addition to the command chaplains, a control group of base level chaplains of all ranks, the faculty, and members of the USAF Chaplain Resource Board participated in the evaluation. The major changes included the following:

1. The Orientation Course was expanded from five to six weeks to allow more instruction in the areas of officership and communications, and to devote more time to the chaplain's personal spiritual life.
2. The Reserve/ANG Orientation Course was expanded to five weeks to incorporate the changes in the active duty course.
3. The Career Course was fully revised to give it a functional orientation. Course work was divided among mandatory core curriculum classes and ministry enrichment seminars and independent study options.
4. The Senior Course was dropped.
5. The Advanced Course was completely revised to give it a management orientation.

The revised curriculum was scheduled for implementation in mid-1979. The driving force behind the revision was Ch. James E. Townsend of the Professional Division.[8]

In 1979 the school began using the Readiness for Ministry program prepared by the Association of Theological Schools. It consisted of a diagnostic assessment package to estimate the student's strengths and weaknesses for ministry in terms of specific tasks, motivation, knowledge, attitudes, responsibilities, and perceptions. The student, supervisor, and three or four members of the chapel served by the student completed questionnaires; these, plus a taped response to an additional student questionnaire, were forwarded for computer analysis prior to the student's arrival at the school. Students in the career course then had the opportunity to discuss the report with an instructor and to work on areas of special concern.

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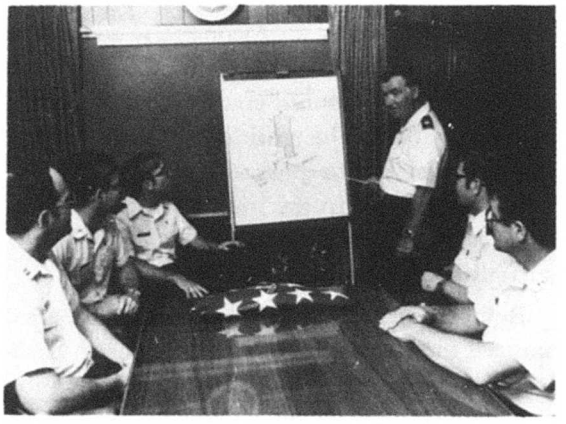
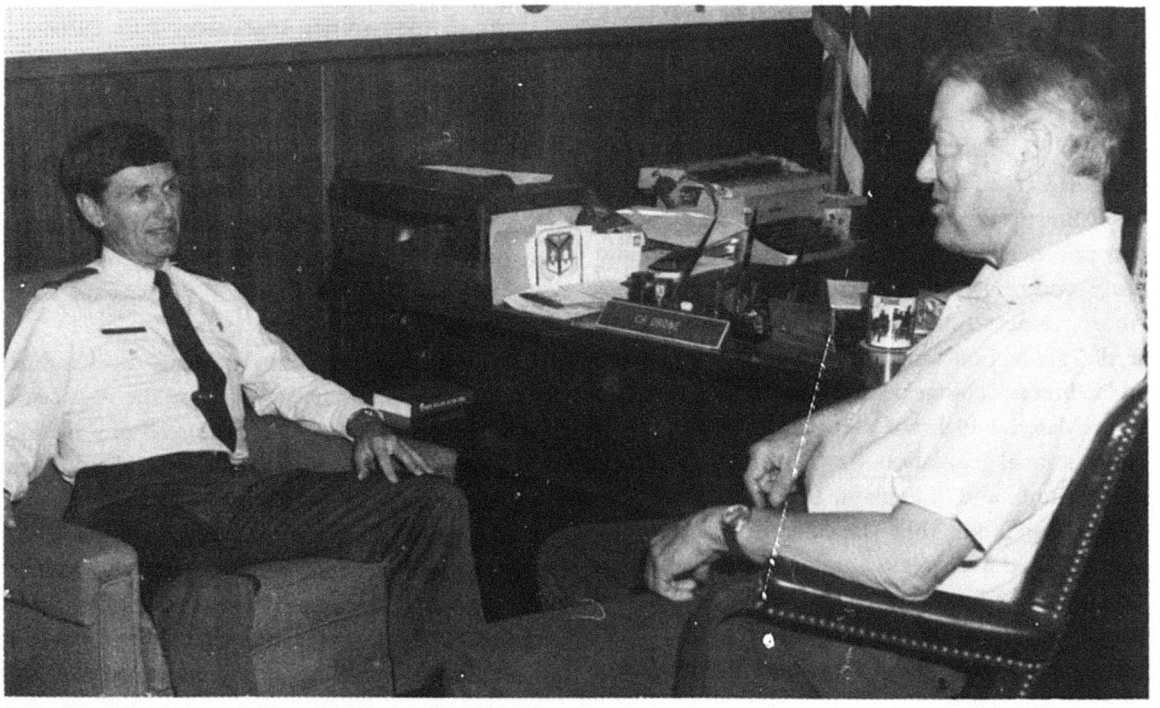
Ch. Robert J. Shannon, Commandant of the AF Chaplain School, consults with Col. Jeane Holmes in his office, 1973.



Ch. Donald J. Harlin of the ATC Chaplain's Office delivers a guest lecture on funerals at the school in 1980.



Commandant Raphael E. Drone (right) discusses school subjects with Ch. Thomas R. Bush.

Faculty members take an Orientation Class to Lackland AFB, Texas, as Commandant James E. Flinn (second from left) bids farewell to Ch. Gerald A. Funcheon (center) and Ch. Selwyn G. Geller; also pictured (left to right) are Ch. William G. Sikes, Ch. James Brooks, and Ch. John R. Pearson, 1977.

Orientation Class visits Wilford Hall Medical Center, Lackland AFB, Texas, guided by Ch. Charles R. Posey, Director of Pastoral Care (second from left), 1977.

The faculty members made regular field evaluation trips to assess the experience and information recent graduates received while attending various courses. In FY 1975, for example, Ch. James Flinn visited Mather and Travis AFBs, and the San Antonio, Texas area; Ch. James North visited McGuire AFB and other bases in the northeastern U.S.; Ch. Ray Hill visited Norton, Edwards, Vandenberg and Castle AFBs; and Ch. Morris Holtzclaw visited Chanute, Lowry, and Sheppard AFBs and the USAF Academy. Selwyn G. Geller's attendance at the Case Study Institute, Cambridge, Massachusetts for a week in July 1976 was one of many learning experiences pursued by the faculty in its effort to provide the best instruction.[9]

As part of its effort to provide "reality therapy" for new chaplains, the school conducted orientation trips to large training bases. In 1975, for example, the chaplain candidate familiarization course made a four-day trip to Keesler AFB, and the orientation class traveled to Lackland AFB, where new chaplains observed how airmen enter the Air Force and also visited Wilford Hall Medical Center. In 1977, twenty-seven new chaplains visited Lackland for five days as part of their six-week orientation course. They observed the chaplain program in action, talked with chaplains and trainees, and attended the Chaplain Division staff meeting. Ch. Carl S. Mundinger was the project officer for Class 77-C's trip to Lackland.[10]

The visits of new chaplains to large training bases was mirrored in regular visits to the school by the Chief's staff. Representatives from the office of the Chief of Chaplains briefed each class enrolled at the school in part of an effort to maintain personal contact with chaplains. In most cases either the Chief or Deputy headed the visiting team. After completing a visit in November 1975, Chief of Chaplains Henry J. Meade noted, "I believe the refreshing element of candor that we regularly see and experience is a healthy 'sign of the times.' "[11]

One commandant served the school for nearly half the decade. Ch. Raphael E. Drone filled the position from 1973-78, and also served as Air University's Command Chaplain from 1973 to 1975. The other commandants were Ch. Angus O. Youngblood, Ch. Robert J. Shannon, and Ch. Raymond J. Calkins. During the Seventies the school's personnel included the following chaplains and chapel managers: Chaplains Edward L. Schneider, Earl J. Kingsley II, James J. North, Jr., Donald K. Francis, Rhon V. Carleton, Henry C. Irvin, Raymond J. Hill, James E. Flinn, Morris J. Holtzclaw, John A. Collins, Selwyn G. Geller, John R. Pearson, Carl S. Mundinger, Donald J. Harlin, R. James Balint, Albert A. L. Hockaday, and Charles R. Frissell; CMSgts. Merton J. Lassonde and Howard W. Alspaugh; SMSgts. Lloyd C. Olsan, H. Dale Lilly and Charles Harper; TSgt. Frederick W. Thomas; SSgts. Shelby G. McDaniel, Thomas P Fitzsimmons, Robert E. Oatman, George R. Gamez, Ralph J. Mattia, and Clark L. Gray; Sgts. Glenn E. More, Kenneth A. Billings, Zacheral D. Godwin, George T. High, Scott Welbourne, Michael E. Hoffman, Edwin A. H. Massey, and Larry Lillibridge; A1C Lionel J. Crawford; and AB Terese R. Messina.

Efforts to Consolidate the Air Force Chaplain School with Other Service Chaplain Schools

The Air Force Chaplain School was co-located with a number of other educational agencies at the Air Force's most prestigious educational facility, Air University. Despite this fact, various efforts were made to consolidate the school with the chaplain schools of the Army and Navy. Eventually it was concluded that all service chaplain schools should be located on a major training base similar to the Air Force's arrangement. But consolidation efforts nearly won the day, despite vigorous opposition by the Air Force Chaplain School and the office of the Chief of Chaplains.

The suggestion that the three service chaplain schools should consolidate had been made as early as the Sixties. Again in 1971 the Secretary of Defense required the Armed Forces Chaplain Board, of which Chief of Chaplains Roy M. Terry was a member, to study the feasibility of unifying the three schools. The AFCB concluded that none of the three schools had the space to absorb consolidation. At the time the Air Force school had five resident faculty, the Navy eight, and the Army fifteen. The FY 1971 budget for the three chaplain schools included the following funds for total military pay, civilian pay, and O&M (Operation and Maintenance) funds: Air Force, $132,943; Navy, $301,500; and Army, $1,917,349.[12]

The AFCB continued its feasibility study, and early in 1972 Chaplain Terry appointed the Chairman of the USAF Chaplain Board, Richard D. Miller, as senior USAF consultant to the Feasibility Study Group, which met four times in the first six months of 1972. In a letter to the Headquarters USAF Program Review Committee on July 7, 1972, Chief of Chaplains Terry indicated that a majority of the AFCB had recently recommended to the Department of Defense that the chaplain schools be consolidated.[13] But consolidation did not occur.

In January 1974 the Appropriations Committee of the U.S. House of Representatives again directed a study of the feasibility of consolidating the three chaplain schools. This resulted in two studies. First, the General Accounting Office (GAO) was directed to make a feasibility study. Representatives of the GAO conferred on numerous occasions with members of the Professional Division of the office of the Chief of Chaplains and with the chaplain school staff, but no final report appeared for some time. The other study was inaugurated by the Interservice Training Review Board (ITRB) of the Department of Defense. On its tasks group were three Air Force chaplains: Edward L. Schneider, Richard D. Miller, and Raphael Drone. The task group produced a ninety-page report that was presented informally to the three Chiefs of Chaplains. The Air Force and Navy Chiefs agreed with the report, which suggested that consolidation of the orientation courses for newly inducted chaplains was feasible. Consolidation of advanced courses was regarded as less feasible, although co-location was considered possible. The question of desirability, however, was left to the individual services. The Army determined that consolidation was neither feasible nor desirable, and withdrew from the consultation. The ITRB then asked its Navy and Air Force representatives to explore the feasibility of a two-service school. The task group met twice in the last half of CY 1974 and concluded that the proposed consolidation was not feasible; neither was it really cost-effective in view of the modest size of the two schools. At this time, in September 1974, the Army was moving its renamed "United States Army Chaplain Center and School" to Fort Wadsworth, on Staten Island, New York.[14]

The consolidation pressures intensified in 1975 and 1976 before dissipating to some degree. Early in 1975, a GAO draft report discussed the feasibility of consolidating the military chaplain schools. In response, on March 24, 1975 the Professional Division sent a three-page memorandum to the Assistant Secretary of Defense (Manpower and Reserve Affairs) that discussed the draft. The memorandum stressed the capacity of the Air Force school to respond quickly to new needs, its location within the Air University educational system, and the non-cost effective nature of a consolidation move when viewed from the Air Force side. The Assistant Secretary then requested that the Army consider co-locating its chaplain school with a larger training or educational institution, and suggested that the Army should compare the length of its training program for chaplains with those of the Navy and Air Force. The final GAO report on the consolidation issue appeared late in the fall of 1975.[15]

In December 1975 the House-Senate Joint Appropriations Committee reported that it "believes" (rather than "directs") that the three service schools should be consolidated at one location. Despite this apparent weakening of resolve, the Office of the Secretary of Defense began a new study of the problem under the Interservice Training Review Organization (ITRO). The organization requested that the Inter-Service Chaplain Training Task Group complete a Phase II study by the end of February 1976 that would include site recommendations for the proposed interservice chaplain school. Ch. Richard D. Miller of the Professional Division and Ch. James E. Hinn of the Chaplain School represented the Air Force chaplaincy. After visiting and estimating costs of a school model at eleven Army, Navy and Air Force installations, the task group made a single unanimous recommendation to ITRO that the Army chaplain school should be moved to an Army installation with a significant training activity, and that the Air Force and Navy chaplain schools should remain in place. The offices of the Chiefs of Chaplains of the three services, as well as the AFCB, concurred with this recommendation, which was the unanimous Department of Defense position. The AFCB acted on May 19, 1976. The Air Force chaplaincy's basic philosophy of contin-

uing education for chaplains, which included provisions for several short-tour chaplain courses rather than extended courses, remained intact.[16]

The USAF Chaplain Resource Board

On September 13, 1976 the USAF Chaplain Writers Board changed its name to the USAF Chaplain Resource Board, reflecting its new role in the Chief of Chaplain's programming policies of providing diverse resource media to chapel communities. The board had become part of the "X" or professional network; it was to be an energizer, a resource for local programming efforts Air Force-wide. Earlier in the decade the board ceased developing "canned" Moral Leadership programs, and in the course of the Seventies it assumed greater responsibility as reviewer and inventory agent for chaplain films (XL).

Members of the board offered their professional expertise to chapel communities in person and through a variety of printed media. In addition, serving as an extension agency of the office of the Chief of Chaplains, the board engaged in researching, writing, publishing, and distributing materials to support the professional activities of chaplains and chapel programs, and offered consultant services for chaplains. Close liaison with civilian religious leaders, educators, and publishers enabled the board to keep abreast of current resources. The board also accomplished special research and writing tasks for the Chief's office and administered projects assigned by that office.

Organizationally the board was part of HQ Air University, Maxwell AFB until 1971, when it moved to the University's Institute of Professional Development. Like the school, it later became part of the Leadership and Management Development Center. In 1978 the University became part of Air Training Command. While administrative control rested with these parent organizations, direct supervisory and professional control resided in the Professional Division of the office of the Chief of Chaplains.

The board had five chairmen during the decade: Chaplains Richard D. Miller, James E. Townsend, Edwin A. Porter, Walter E. Bauer, and James F. Wilson, Jr. In addition, the board was composed of the following chaplains during the Seventies: Charles B. Nesbitt, John J. Flattery, Paul F. McDonald, G. Robert Pryor, Mack C. Branham, Jr., Charles B. Prewitt, David G. Grosse, Donald E. Arther, Paul F. Richart, Edward A. Beckstrom, Owen J. Hendry and Richard K. Knowles.

The Board's Professional Expertise

Many of the chaplains assigned to the board during the decade received preparatory training for the assignment in the Air Force Institute of Technology long-term educational program. Board members cultivated and enlarged their skills by affiliating with professional organizations dedicated to the advancement of various aspects of ministry. In 1976, for example, board members belonged to these professional and service organizations: National Catholic Educational Association, National Organization for Continuing Education of Roman Catholic Clergy, College of Theology Society, Order of Elks, Association for Creative Change, National Organization of Diocesan Directors of Religious Education, Society for the Advancement of Continuing Education for Ministry, Religious Education Association, National Council on Family Relations, Association for Clinical Pastoral Education, Association of Couples for Marriage Enrichment, and Alabama Training Network, among others. Contact with civilian ministry organizations helped the board provide current resources for chaplain enrichment and the development of chapel programs.

Board members had direct contact with chaplains in a variety of ways. They helped organize and attended the many X-net conferences of professional division chaplains, as well as the USAF Chaplain Conference. Board representatives also contributed their professional expertise at scores of workshops In 1976 board members were qualified to give workshops in these areas: Parent Effectiveness Training, Transactional Analysis, teacher training, Instrument for the Observation of Teaching Activities (INSTROTEACH), communications, value education, adult education, and many areas of religious education, especially in experimental modes and in marriage and family relationships. Board members also spent time with each class at the chaplain school; in the last six months of 1972, for instance, they contributed twenty-four hours of instruction to the two basic and one senior course that convened. Early in the

decade the board's members were active in workshop and chaplain training at major command level. In April and May of 1972, Chaplains Nesbitt and McDonald were resource leaders for a four-day conference on religious education for SAC chaplains, and in May, Chaplain Townsend presented a workshop on audio-visuals and emerging ministries for AFLC base chaplains. A report in 1976 indicated that at the direction of the Chief of Chaplains, the board was minimizing its direct involvement in such workshops.[17]

Interchange conferences with the chaplain boards of the other services were held on a regular basis. These opportunities allowed board members to share their professional expertise while benefiting from the insights of their counterparts in the Army and Navy. The conference on January 6-9, 1975 emphasized skills, resource personnel, special subject programs, publications, and other media that could enhance chaplains ministry.[18]

Regular and Occasional Publications and Resources

The Chaplain Resource Board provided many publications for chaplains during the Seventies. Board members played various roles in the compilation and publication of these documents.

Beginning with the January 1975 issue the board assumed operational responsibility for preparing, editing, reproducing, and distributing the *Chaplain Newsletter* (AFRP 265-1), the only regular publication issued by the office of the Chief of Chaplains. The Professional Division retained supervisory responsibility. The newsletter went through several major format changes during the decade, including a reduction in size from eight to four pages in July 1970 because of budgetary restraints. The publication reflected the position of the Chief of Chaplains; its semi-formal style was informative and non-directive.[19]

In the fall of 1970, the Professional Division initiated a regular distribution of reprints, brochures, and resource lists in a publication called *Bagazine*. The Chaplain Board was assigned full responsibility for the project. In mid-1972 *Bagazine* was absorbed by *Chaplain Resources*. *Resources* began in October 1970 as a summary compendium of magazine and periodical articles, ideas, programs, books, suggestions, audio-visual aids, religious education materials, and "anything that might be helpful to chaplains around the world who do not have the time to read or access to such sources of information." The incorporation of *Bagazine* resulted in a different format for *Resources*. In order to make information retrieval easier, eight subject categories were used: Worship/Liturgy; Social Concerns/Outreach; Family/Community Life; Equipment, Supplies, and Services; Religious Education/Pre-School through Junior High; Religious Education/Young Adult and Adult; Lay Leadership/Teacher Development; and Continuing Professional Education. Each issue was dedicated to one category.[20]

Resources continued as a quarterly, although it was published more often as special needs arose. It included magazine articles about ministry support and continuing education, as well as catalogs, fliers, and descriptive materials. Early in 1975 the Chief of the Board, Ch. James E. Townsend, wrote to an inquiring chaplain,

> We have moved from a shotgun approach in our mailings (something for everyone), to a rifle shot style in which we zero in on one area of concern. This may prove to be a tactical error. But such changes are the result of a tremendous amount of concern and discussion. We want to serve chaplains and their needs, and we want to do it the best possible way.[21]

Reflecting the emphasis on fundamentals of ministry at mid-decade, a special edition of *Resources* concerning worship and preaching was released in January 1978. As a result of a special edition of *Resources* in 1978 about the NBC series, "Holocaust," twenty members of the Protestant and Catholic parishes at F. E. Warren viewed the first segment of the series on the officer club's wide-screen prior to discussion.[22]

The board's publication *Interchange* incorporated innovative programs and ideas from chapels around the world. The first issue appeared in October 1970. This quarterly allowed chaplains to exchange creative ideas and offer advice to other chaplains who phoned them for more details.

The inauguration of three significant publications—*Bagazine*, *Resources* and *Interchange*—in the fall of 1970 was part of a concerted effort by Chief of Chaplains Terry and his Professional Division to distribute ministry tools more widely to chaplain teams of the Air Force. The board played a critical

role in this effort through the decade. Together with the *Chaplain Newsletter*, these publications were the primary means for sharing chaplain resources on a regular basis.

In addition to these publications the board also provided a number of other resources to chaplains. We have already discussed the cassettes and published materials sent to chapels in support of annual themes (V). In 1972 a number of cassettes were mailed to base chapels, including a tape by Dr. Elizabeth Kübler-Ross on "Ministering to the Terminally Ill." In 1978 the board also assumed responsibility for producing a marriage enrichment tape for Protestant chaplains entitled "Prime Time."

The board mailed books supporting chaplain ministry and published recommended reading lists. Some books were distributed in support of annual themes. In 1973, for example, chaplains received Henri Nouwen's *Creative Ministry*, and four other works: *KEY 73 Congregational Resource Book*, *Communicating the Gospel*, *A Plain Man Faces Troubles*, and *Bridges to the World*. In 1975 the board provided chaplains with copies of *The Churches and the Chaplaincy*, by Richard G. Hutcheson, Jr. A list published in July 1976 commented on twenty-six volumes that the board found to be among the "most interesting books published during the past year or so." In 1978 each Christian chaplain received a copy of *The Authentic Pastor*, *How to Have a Happy Marriage*, *The Leadership Book*, *The Living Reminder: Service and Prayer in Memory of Jesus Christ*, and *We Jews: Invitation to a Dialogue*. Jewish chaplains received the last volume in addition to *How to Have a Happy Marriage*. Catholic chaplains also received *Facts and Faces: A Workbook for the Liturgical Celebrant*, and *A Journey to Self through Dialogue*.[23]

The board provided regular assistance to the religious education phase of the chapel program. In 1972 a carefully researched religious education survey was mailed to all Air Force installations with dependent populations. It included recommendations for using the instrument as a self-study educational and evaluative tool, as well as an annotated bibliography of chaplain films suitable for use in training volunteer teachers. In 1977 the board published a project that had long been in the making, entitled *Perspectives: A Guide to Educational Ministries in the Air Force*. Ch. David G. Grosse completed this rich resource book, which subsequently was used by other services. Protestant members of the board regularly served on the Protestant Unified Curriculum Selection Committee. The board also provided consultant services to the Protestant Religious Education Advisory Group of the Armed Forces Chaplain Board. The Catholic chaplain on the board was responsible for selecting the religious education materials that were included each year in the *Catholic Curriculum and Resource Guide for the Armed Services*. This board member screened religious education materials for academic excellence, consistency with the design philosophy of the *Guide*, and adaptability for use in the Armed Forces.[24]

Other Tasks

Among other tasks performed by the Chaplain Resource Board, its supporting role for the Professional Division was of supreme importance. The board provided the division with consultant services on continuing education designs for chaplains, offered recommendations for the annual themes, developed resource materials in support of the themes, and prepared innumerable speeches, sermons, editorials, prayers, and book reviews, some at the request of the Chief and Deputy Chief of Chaplains. Board members were in daily telephone contact with the division to insure that the materials they produced and distributed met the division's policy guidelines for the continuing education of chaplains and the development of chapel programs.

Occasionally the Professional Division or other agencies asked the board to accomplish specific research or evaluation projects. For example, the board published several major studies of family life in the Air Force as it related to chapel ministry, including the 1976 white paper study, "Marriage and Family Life in Air Force," and *In Support of Family Life* (1981), which was published to assist chaplains in assimilating the sociological study "Families in Blue" and forging effective family ministries. Other studies examined the recruitment of Air Force chaplains, the consolidation of chaplain schools, the chaplaincy and race riots, and the impact of value and moral leadership education. Frequently the board was asked to respond to

staff studies, such as the AFROTC self-paced book on ethics (1972) and proposed honor codes.

One area of special concern was the Professional Division's policy decision to more carefully coordinate the publication of articles in *TIG Brief.* In 1971 an article on "Chaplain Visitation" appeared in *TIG Brief* without any board coordination. Apparently this action caused consternation since the article voiced the opinion of the Chaplain Section of the Inspector General, without direct input from the Chaplain Board or the office of the Chief of Chaplains. In November 1972 the board recommended that all articles for *TIG Brief* should be submitted to the board for review and recommendation, then to the Division of Ecclesiastical and Public Relations for further coordination. The Chief's office adopted this proposal.[25]

Members of the board talked by phone with chaplains around the world each day, offering information and assistance. In addition, the board answered countless inquiries from chaplains and other parties interested in various phases of chapel ministry. It also supplied award certificates and resource packets, and was the primary office of operation for the selection of winners while the various chaplain award programs were operative. Board members served as advisors on research projects for chaplains who were students in Air Command and Staff College and Air War College.

The board's resource and audio-visual center included books, periodicals, cassettes, kits and religious educational material. Most of these materials came to the board free of charge since it maintained contact with publishers of religious materials. These contacts enabled the board to secure current material and make it available to chaplains.

Air Force Chaplain Film Library and Film Resources

During the Seventies major changes occurred in policies affecting the Chaplain Film Library. Among them were an extensive culling of the library's inventory, the purchase of a large number of new prints, the issuance of a *Chaplain Film Guide,* and the assignment of a chapel manager to monitor the library at Norton AFB. As an extension of the Professional Division, the Chaplain Resource Board played a major role in these developments and in the larger area of film resources and usage.

When the decade opened the Air Force reportedly had the largest religious film library available to any clergyperson in the world, with world-wide lending services. Chaplains had access to 515 titles, enough to consume 260 hours of viewing if viewed successively; there were 18,000 prints, enough to reach to the top of the Empire State Building (1,500 feet). The initial cost of this film library was $2.5 million. For information on films, chaplains turned to the rather meager *Film Guide* and to the 135 Film Leader's Guides for films purchased in 1970. A chaplain account monitor (not a chapel manager) at Norton AFB worked full time to fill chaplain orders.[26]

In 1970 the Chief of the Professional Division, Ch. Thomas M. Groome, Jr., and Ch. Richard D. Miller of the Board visited the library at Norton two times to "try to bring some order out of chaos," as Chaplain Groome later explained. Chaplains throughout the Air Force had been complaining about poor service from the library. The two chaplains discovered that while most other functions had their own program monitors at Norton, the chaplain library did not. After securing an account monitor to assist with inventory problems, chaplains began reaping some of the benefits of the reprogrammed computer system.[27]

A major problem that remained was the library's obsolete inventory. In the year between July 1970 and June 1971, three members of the board (Chaplains Miller, Townsend and McDonald) put their eyesight to the test by reviewing the 500 films in the inventory. After 182 films were declared obsolete, the holdings included 292 older titles and 92 titles purchased in the past two years, for a total inventory of 384 films. Obsolete films were sent to the Audio-Visual Service of the Veterans Administration for use by VA chaplains. In July 1970 an effort was initiated to remove all copies of filmstrips from the Norton inventory and from base libraries and to place them in base chapels. By early 1974 the film collection at the Norton library had decreased to 12,500 quality prints, from 18,000 in 1970. A new purchasing program was instituted that was both more selective and more ecumenical. No longer were "Protestant," "Catholic" and

"Jewish" films bought and cataloged. Topical films were purchased from the producer who offered the best film on the subject, regardless of supposed faith-affiliation. There was little complaining about the new purchasing policy.[28]

The new policy also expanded the inventory in areas of special need. During FY 1972, for example, film purchases reflected the requirements for educational films on drugs, race relations, communications between generations and ethnic groups, ecology, and the dignity and worth of individuals.

In 1972 the decision was made to assign a chapel manager as the film monitor at Norton, and the Chief of Chaplains designated a master sergeant's slot for this new position. But it was late in 1973 before MSgt. Thomas G. Sanders reported for duty as the Chaplain Board representative within Aerospace Audio-Visual Service (AAVS) at Norton. MSgt. Sanders remained in this position for much of the rest of the decade, admirably performing the tasks that allowed chaplains to book their films with the certainty they would be in hand on the showing date. Sgt. Russell A. Scott was assigned to the position in 1980.[29]

Culling and replenishing the film inventory and establishing a chapel manager as film monitor were two ways the Chaplain Film Library and its usage were upgraded in the early years of the decade. A third important development was the creation of a film guide covering the holdings and suggesting possible uses. While a preliminary guide had been developed for the films purchased in 1970, the first full *USAF Chaplain Film Guide* was issued by the board in the last half of 1971. Published in loose-leaf form to permit constant revision, the guide offered study questions for each inventoried film. Divided into two sections covering films acquired in 1968-71, and prior to 1968, it also included topical and numerical indices, and "feedback" forms to report problems or offer recommendations about the film inventory or distribution system. The *Film Guide* and its later editions dramatically affected film usage by chaplains. The Chaplain Board reported in 1975 that during the first three years of the *Guide's* publication (1970-73), use of the inventory of 400-plus titles increased slightly more than 500 percent. The board constantly revised the *Guide*, in July-December 1976, for example, a new set of indices, guides for 28 new films, and an article on films were mailed to all chaplains.[30]

The board reviewed new films and recommended purchases to the office of the Chief of Chaplains throughout the decade. Some films were specially selected to support the emphasis year; in 1974, Nail (a statement of man's need for love and God's use of an unlikely catalyst to destroy barriers between people) and In the Presence of Mine Enemies (the experience of a Navy POW) were purchased to support the Walk Together theme. The board usually previewed at least three hundred films each year, recommending twenty-five to thirty for purchase. The trend in purchasing was toward shorter, experimental films and away from cognitive, linear films. Attempts were made to define special need areas through intra-board discussions about trends and lacunae in the film inventory, and study of film utilization statistics. In the last half of 1971 the board previewed one hundred films and recommended seventeen for purchase; in the first half of 1972 it recommended the purchase of thirty-two of the 127 films it previewed, each in thirty-five copies, as well as four slide-tape sets. The thirty films and three multi-media kits recommended for purchase after previewing 189 films in January-June 1973 totaled $132,000 in costs. After a careful review of the *New Media Bible* in 1976, the board offered a rather indecisive recommendation to the office of the Chief of Chaplains, advising that while the 16mm films were impressive, board members were "not overly impressed with the film strips, cassettes and the accompanying magazine, *Bible Times*."[31]

Firm figures on attendance at chaplain film showings during the decade are difficult to compile because of the variety of ways in which the films were circulated. The data for this chart was gathered from a variety of sources and may be untrustworthy at several points, but it gives some indication of chaplain film inventory and usage:

CHAPLAIN FILM LIBRARY AND USAGE[32]

YEAR	NO. OF TITLES	NO. OF PRINTS	NO. OF SHOWINGS	TOTAL ATTENDANCE	AVERAGE ATTENDANCE
1970	515	18,000			
1971	384	7,380	15,355	529,330	34.47
1972	406	6,934	23,256	757,264	32.56
1973				(3,000,000)	estimated
1974		12,500	27,512	863,169	31.37
1975			12,031	494,541	41.41
1976			74,763	2,688,898	35.97

1977	523	14,375	104,894	3,534,547	33.70
1978					
1979	585	12,415	31,088	863,990	28.00
1980	635	13,100	19,760	553,155	28.00

In terms of usage, the top ten films varied from year to year. The top ten in attendance and number of showings in January-April 1971 were: Parable; The Poker Game; The Antkeeper; Love in a Sexy Society; Search-Telespots; The Pleasure Seekers; Eucharist; Enounter-Telespots; He lived With Us, He Ate With Us . . . What Else, Dear?; and City of the Bees. Six of these films were acquired in 1970. The top ten films in attendance and showings in 1972 included some repeats: Parable; Antkeeper; Poker Game; American Cannibals; Pleasure Seekers; Love In A Sexy Society; Signposts Aloft; He Lived With Us. . .; City of the Bees; Eucharist. In 1977 the top ten ranked films were, in order: The Air Force Chaplain; The Hangman; Let The Rain Settle It; Encounter-Telespots; Hey, Cab!; Conversion of Colonel Bottomly; Eucharist; The Wall; And Then They Forgot God; Baptism. In the period between October 1975 and June 1980, the following films were the top ten, with total attendances indicated in parentheses: Air Force Chaplain (208,000); Oh Freedom (117,000); Breaking Of Bread (84,000); Hangman (68,000); Is It Always Right To Be Right? (56,000); Conversion of Colonel Bottomly (52,000); Sun Seekers (51,000); Poker Game (50,-000); Let The Rain Settle It (43,000); and Night and Fog (43,000).[33]

MSgt. Sanders, the film library monitor, noted that only 279 film requests had to be turned down in 1977. He strongly encouraged chapel managers to practice good stewardship with chaplain films. Noting that individual prints cost approximately $275 each in 1977, he warned that an improperly threaded projector running for one minute could destroy approximately thirty-six feet of film—enough to remove the print from circulation.[34]

It is not surprising that the Air Force Chaplain was the number one film in 1977 since it was cleared for use outside the Air Force. Seminaries, endorsing agencies, and other civilian users showed the film, in addition to chaplain-sponsored usage. The film that replaced it emphasized the team ministry of Air Force chaplains in the context of the chapel community. According to Ch. Donald E. Arther of the board, who was the liaison with the Air Force producers, the film was not as narrowly focused as its predecessor, but portrayed the larger picture of chapel ministry.

Entitled The Chapel Community, the new feature film used the chapel community at Nellis AFB as its focal point. Other chapel communities represented in the film were Lackland AFB, Wilford Hall Hospital, Ramstein AB, and the Air Force Chaplain School. The film stressed the corporate nature of religious expression within the Air Force and portrayed the chaplain as a catalyst for ministry in its varied forms. The first showing occurred at Nellis AFB on February 6, 1979, with Chief of Chaplains Richard Carr and Maj. Gen. James R. Hildreth, Commander, USAF Tactical Weapons Center, Nellis AFB, as co-hosts.[35]

The Chaplain Resource Board was also involved in an advisory capacity in several other film-making endeavors earlier in the decade. In 1972, for example, Chaplain Miller worked closely with the Air Force Office of Information as a technical advisor for The NOW Chaplain, a film that sampled new and exciting activities in the chaplaincy. It was part of the *Air Force Now 40* program used in commander's calls.[36]

In 1980 Chaplain Townsend of the Professional Division made a thorough evaluation of the film library on location at Norton AFB. He evaluated statistics on the use of films in the collection and identified twenty-four films for retirement. Despite the fact that the film, The Air Force Chaplain, had been superseded by The Chapel Community, it was still being widely used. Chaplain Townsend urged the board to provide added publicity on the new title. In addition, he asked the board to search out new films on ethical decision-making and patriotism, as well as Bible-centered films and social issue films with long retention value.

Films from the Chaplain Film Library and other sources became very popular during the Seventies. Chapels featured film series and educational projects focusing on films. At RAF Alconbury, United Kingdom, a thirteen-week film series entitled God of Our Fathers drew an average attendance of forty-five in 1976. In the fall of 1974 the Bauman Life of Jesus series began a long run at Glascow. The Bauman series When the Church Was Young served as the basis for class discussions at Altus AFB in 1975. For seven weeks in the summer of 1977, an average of 180 youngsters

from age six to twelve enjoyed films from the chaplain film inventory at the housing theatre of Bitburg AB.[37]

One important advance made in film usage during the decade was the incorporation of films as part of the worship service or liturgy. Some of the seventy films used by the chapel at Ramstein AB in the final quarter of 1975 probably fell into this category. Ch. John M. Wagener used telespot series and films as homilies and pre-Mass adult education tools at Wilford Hall Medical Center, San Antonio, Texas; Ch. William Dendinger used a film as part of a Penance Liturgy; others used film during silence following communion, as well as at other points in the service. Ch. Roger A. Sobin showed the film Peege as a parable in the Protestant service at Johnston Atoll in 1975. He introduced the film with the suggestion that if Jesus were teaching today, he might speak a parable such as this one.[38]

Chapels also rented films from commercial sources. Some of the most popular rentals were: The Conversion of Colonel Bottomly (also added to the Chaplain Film Library), Jesus Christ Superstar, The Late Great Planet Earth, Gospel Road, Lost Generation, To God the Glory, and The Hiding Place.[39]

Some chapel programs expanded their cinematic resources by producing their own films. Usually this was done to illustrate a briefing on the chapel program or to document a chapel team's award-winning potential. But there were other film productions as well. In 1972 the RAF Lakenheath chapel filmed the Christmas story according to St. Luke for its annual Christmas presentation. Using 8mm home movie cameras and color film, the production took four weeks to film and three weeks to process and edit. Chapel volunteers provided personnel fov the production, screen play, make-up, costumes, cast and photography, according to Ch. Michael J. Finneran, installation chaplain. The adjacent countryside, villages, and base chapel were used for filming; English friends provided live animals. The cast included two infants, numerous children and dependent wives, and military personnel from airman first class to colonel. Over fifty people participated in various phases of the production.[40]

The Air Force Chaplain School and the USAF Chaplain Resource Board played pivotal roles during the Seventies. As field extension offices of the Chief of Chaplain's office, they helped implement the policy changes of that office. They were agents of change, and in the process were changed themselves. Co-located with Air University, the Air Force's chief educational complex, and operating in close proximity to each other, the two agencies cooperated to meet assigned responsibilities. Both were concerned with the continuing education of Air Force chaplains, the school directly through its courses and curriculum, and the board through continuing contact and interaction with chaplains throughout the Air Force. Both agencies monitored the chaplaincy's pulse and addressed specific needs that arose. Efforts to consolidate the Chaplain School with other service chaplain schools were unsuccessful, primarily because the Air Force chaplaincy had a different philosophy of continuing education. This philosophy, delineated in broad policy outline by the office of the Chief of Chaplains, was the unifying bond between these two agencies. The Chaplain Resource Board was equipped for the long-pull assignment of providing renewing resources for chaplains and chapel programs, while the Chaplain School's mission involved on-campus educational experiences. Together they made a great team. While they had their share of difficulties and hard times, without question they were first among equals on the Chief of Chaplain's extended team.

USAF Command Chaplain Seminar at Homestead AFB, Florida, in the spring of 1977.

Chapter XIX

Command Chaplains and Their Staffs

Command chaplains occupied pivotal positions on the Chief of Chaplains' extended team. While in a sense they served on his "cabinet," they were also in direct contact with Air Force chaplains and chapel communities at bases around the globe. Command chaplains had the special responsibility of applying policies of the Chief of Chaplains to specific local conditions in each command environment. Functioning as a team, the command chaplain's staff was the link between base chapel programs and the office of the Chief of Chaplains. Integrated into the headquarters structure of the command, the command chaplain's staff sometimes suffered the agony of ambiguity that accompanied its mission assignment.

As we examine the mission and structure of the command chaplain's office, one point will become increasingly clear: to be a command chaplain required great ability and superior leadership skills. The incumbent had to exercise raw power, as in the Officer Effectiveness Report review process, while also serving as pastor to the personnel and dependents assigned to command headquarters, and to chaplains, chapel management personnel, and chapel communities in the command.

Office Structure and Mission of the Command Chaplain

Command chaplain offices varied in size, but usually their mission statements were very similar. By the end of the decade most command chaplain offices had an organizational structure parallel with the office of the Chief of Chaplains.

At mid-decade the mission responsibilities of the USAFE Command Chaplain was described in terse, military style:

> Implements the Chief of Chaplains' programs through management and supervision of the personnel and resources within the command. Serves on the special staff of the CINC (Commander in Chief) as advisor on religion, morale and the well-being of personnel in USAFE. Supervises and supports the Chaplain Service within the command. Supervision and support include applying guidelines, policies, special emphases, suggested resources, and techniques of the Chief of Chaplains' mission. Upon request or when directed, CINCUSAFE/HC (USAFE Command Chaplain) is required to support bases of other commands within the European Theater. Provides liaison for Chief of Chaplains with: European chaplains, and Army and Navy chaplains within the European Theater.

The USAFE Command Chaplain's staff included three major divisions. The Chief, Personnel, Manpower and Inspections Division was responsible for monitoring all assignments and personnel actions, procuring funds for and employing auxiliary chaplains, and directing the chaplain function inspection program. The Chief, Logistics and Special Ministries Division established procedures for site ministry, prison visitation, religious coverage of minorities, budgeting, construction and logistical support, and special projects assigned by the command chaplain. The Chief, Professional and Plans Division and his assistant chief were responsible for researching, evaluating and developing professional programming resources for major faith groups in the command, including worship and rites, religious education, spiritual renewal, and pastoral functions; and coordinating all continuing education programs and other professional-related events and activities. The Support Activities Division, composed of chapel management personnel, included an executive and chiefs of three support areas: Professional and

Plans; Personnel, Manpower and Logistics; and Administration. The office also had two civilian secretaries.[1]

In 1978 USAFE'S Command Chaplain function was reorganized into four divisions: Personnel, Manpower and Plans Division; Inspections and Financial Resources Division; and Professional Division. The Readiness and Interoperability Division was newly created to manage USAFE chaplain involvement in the areas of wartime planning, exercise, contingency, and mobility plans. Chapel manager NCOs were assigned to the respective divisions, to report directly to the chief of the division. The Budget and Site Ministry Division was deactivated.

Air Force command structure was modified in a number of ways during the decade, and these changes affected command chaplain offices as well. For example, in 1970 the position of Command Chaplain, Air Reserve Personnel Center, was established with Ch. Christopher J. Hinckley assigned to the post. At mid-decade the Air National Guard Bureau established a single manager for its chaplains, a post first held by Ch. Bruce H. Cooke. In 1974 the AFLC Chaplain provided a vigorous response to a suggestion from the Office of the Secretary of Defense that his responsibilities be transferred to the 2750ABW, with some functions reverting to the office of the Chief of Chaplains. In its analysis of the proposal, the command office showed that no real savings would result since additional personnel would be required at both absorbing agencies. The office proposed instead a ten percent reduction in personnel, and in the last quarter of FY 1974 a colonel's position was deleted. The phase-out of United States Air Force Southern Command in 1975, including its command chaplain position, had two important results: chaplains in the command were transferred to TAC, and for the first time TAC assumed an overseas role. Late in 1976, Ch. Francis H. Gallen assumed the post of Alaskan Air Command Chaplain, but despite the strenuous efforts of the Chief's Personnel Division in 1977, the AAC Commander's decision to phase out the command chaplain, deputy, and two chapel manager slots could not be reversed. Ch. George H. Bause, Jr., of Elmendorf AFB took on the additional duty of command chaplain temporarily, but the permanent slot was re-established within a year.[2]

In FY 1981, as the decade ended, the following command and staff operating agency chaplains were functioning: Air Force Chaplain School, Air Force Communications Service, Air Force Logistics Command, Air Force Military Personnel Center, Air Force Inspection and Safety Center, Air Force Systems Command, Air Reserve Personnel Center, Air Training Command, Air University, Alaskan Air Command, Air Force Reserve, Military Airlift Command, Civil Air Patrol, Pacific Air Forces, Fifth Air Force, Strategic Air Command, Eighth Air Force, Fifteenth Air Force, Tactical Air Command, U.S. Air Force Academy, Electronic Security Command, United States Air Forces in Europe, USAF Chaplain Resource Board, and National Guard Bureau. The head of the Air Force Chaplain School was called a "commandant," and the head of the USAF Chaplain Resource Board was called "chief."[3]

Several staff chaplain slots were deleted during the decade. A major assault on the Fifth Air Force staff chaplain slot was turned back by the office of the Chief of Chaplains in 1977, but the Second Air Force staff slot was the victim of a headquarters reduction program during 1974. The Thirteenth Air Force staff slot was deleted soon after mid-decade. Earlier in the Seventies while the conflict still raged in Southeast Asia, the position was an extremely important one in PACAF. In the three-month period between July and September 1974, for example, Staff Chaplain Howard J. Lesch and his staff visited twelve installations including Udorn AB, Chiang Mai, Ko Kha AS, Ching Chuan Kang AB, Tainan AB, Taipei AB, U-Tapao Airfield, Don Muang Airport, Nakhon Phanom Airport, Ubon Airfield, and Korat Airfield.[4]

A list of all command and staff chaplains during the decade would probably number in the hundreds. Their names and contributions are scattered throughout this study. Of particular interest is the fact that, for the first time in the chaplaincy's history, two Black chaplains simultaneously occupied command chaplain positions at mid-decade: Ch. Simon H. Scott, Jr., at USAFE, and subsequently at TAC and SAC; and Ch. Raymond E. Tinsley at AFRES.

Ambiguities of the Office

All clergy operate in several realms of power and influence simultaneously: in the church or synagogue; the economic system in which they live; social customs and constraints; and moral or ethical codes, among others. Chaplains in the Air Force are no different. While they represent their respective endorsing church bodies, they are also officers in the United States Air Force.

Command chaplains in particular felt the pressure of this dualism since their mission assignment oriented them toward two distinct symbolic heads in the Air Force structure: the Chief of Chaplains, and the commander of the major air command. This double allegiance was the source of ambiguity for the command chaplain, a condition shared, perhaps less dramatically, by every chaplain. The force of this dualism was evident in at least three ways: (a) in the process used to assign command chaplains, with resulting loyalty to an operational and a command "chief"; (b) in the steps required to tailor chaplain ministry to the special needs of a command; and (c) in the dialectic between staff assistance visits and the OER review process.

Assignments and Loyalties of Command Chaplains

Implicitly, the assignment of chaplains to command chaplain positions is a very important and delicate process. Major commanders could be expected to pick command chaplains since the chaplain serves directly on the staff. But the office of the Chief of Chaplains retains the responsibility for assigning all chaplains. Chief of Chaplains Roy M. Terry persisted in his conviction that the Chief of Chaplains alone should assign command chaplains, despite a commander's preference, because the Chief was acquainted with the "whole chessboard" as well as the specific needs of any one command. Recalling some problems he encountered in this area during his tour as Chief, Chaplain Terry noted that occasionally a major commander asked to inspect the files of two or three chaplains in order to select the individual he wanted. Chaplain Terry replied that he would forward the files of several younger chaplains, "but I'll send you one senior file. If you don't accept it, you send it back to me, and I'll send you another one. We feel it is our prerogative to make the assignment."[5]

Reflecting on the selection process in use while he was Chief of Chaplains, Ch. Henry J. Meade noted in 1978 that denominational balance was not a factor either for him or for Chaplain Terry. While Roman Catholics seemed to occupy most of the major positions during Chaplain Terry's term, Protestants occupied most of the major command posts during Chaplain Meade's term.[6]

The difference of opinion between Chaplain Terry and certain commanders regarding assignments pointed to the command chaplain's conflicting loyalties: he was on the immediate staff of a major commander, but the Chief of Chaplains was his operating agency head. A command chaplaincy was one of the most challenging leadership positions in the Air Force chaplaincy. To meet this challenge effectively the command chaplain needed to wield the power of office, which for a time after mid-decade meant exercising rating control over OERs, while remaining in word and deed a person of the cloth, dedicated to ministry regardless of the position occupied. Comments from two knowledgeable and experienced command chaplains lend insight into this unique position and the uncertainties it engendered.

Ch. Thomas M. Groome, Jr., who served at USAFE before becoming Deputy Chief of Chaplains, described the command chaplain's position as "the best job in the Air Force," in part because it entailed a "great deal of autonomy." He noted that the command chaplain filled "this dual role of working for the Commander as well as the Chief of Chaplains," and admitted that as a result it occasionally got "very sticky," particularly if another chaplain also served on the major commander's staff. Chaplain Groome described himself as "a badminton bird there for a couple of years before we got that thing resolved." He added that he "really didn't know how the Air Force operated . . . until I was in a major command." He acknowledged a debt to Chaplain Terry for stressing that the command chaplain was "the pastor to the staff (headquarters) people":

> Roy used to emphasize that when you got to be a senior person, you ministered to senior people. So I understood that to be my role, and I did have funerals and called on people in the hospital, but here I was really frustrated because in General Jones' league (in USAFE),

> if you were home very much you were not doing your work. So I was on the road 60 percent of the time, and as you would guess, most of the dire emergencies took place while I was in Turkey or some other such place.

At these times Chaplain Groome relied on the people of his staff to render assistance. His comments on the interaction between the command chaplain and chaplains on base are revealing:

> I did feel that I had a ministry to the chaplains on the bases. There is a lot of confused discussion about being a pastor to your subordinates. Well, this is the fuzziest conception, and it disturbs me when I hear people talking about this as if they really think that a senior guy can really be a pastor. You are an authority figure to begin with, and you can't get over that; and if you do get over it, something's wrong. People don't perceive the position or you don't perceive your position correctly. Recognizing the ambiguity of this, I never had any inspections; I would make staff visits, but only from the standpoint of pending activities, talking to people and counseling with chaplains and chapel managers. I developed a high degree of credibility doing this. I attempted to help people with their lives. . . . I did attempt, then, to be the pastor, recognizing the limitations on me. We have nothing in Protestant circles, in the Protestant model, for the pastor who also wields the club, and you've got to wield the club. Now the Catholic model would be a little different. . . . So, if you are going to go out and console this person who has a problem all the time, and not doing any work, then you are contributing rather than correcting the thing. I never was hesitant after trying to help people to say, "Okay, this is it."[7]

Speaking to an advanced class at the Air Force Chaplain School in 1975, SAC Chaplain Edmund A. Puseman described the command chaplain's relationship with chaplains in the command with these words:

> I feel that the relationship between the base chaplain and the command chaplain ought to be one of pastoral and fraternal concern. Both ought to be aiming towards the same goal of leading men to God, and showing God to men. It is really a working together—or walking together, if you wish.

He stressed the need to "trust my brother chaplains," the installation chaplains, noting that when there was a difference of opinion about how to do something, he would say, "I feel the installation chaplain should do it his way." He called professional assistance the "first priority" of the command chaplain: "I want to put the efforts of myself and my office where the real business or mission of the chaplaincy is." When the command chaplain must respond quickly to needs from the field, his mission at command level must be defined in terms of service; Chaplain Puseman noted that "as command chaplain, I must respond to such needs. I do so as a peacemaker and counselor. The big stick approach is foreign to me and I am not comfortable with it. If I am a pastor, I must approach all problems as pastorally as I can." His basic assumption was that "decisions, authority and programming of chaplain activities should be delegated to the lowest echelon possible." The reason for this was that the base chaplain's mission is "to provide for the spiritual welfare of the base by implementing the program of the Chief of Air Force Chaplains."[8]

Tasked with supervising and assisting all chaplains and chapel managers in the command, the command chaplain owed primary allegiance to the Chief of Chaplains for policy direction and control in the area of operation. The Chief of Chaplains regularly assembled his "cabinet" of command chaplains and staff operating agency heads, both to receive their counsel and to discuss and announce policy changes. These conferences usually met semi-annually and were an important link in the chain that connected all chaplains and chapel managers of the Chief's extended team.

These semi-annual gatherings had a variety of names and formats. The two-day meeting in April 1975 at Bolling AFB was a Command Chaplain Consultative Committee Meeting. The new Air Force Chaplain Service Inspection Model and the newly designed OER review procedure were discussed at the Command Chaplain Conference on February 26-27, 1976. The USAF Command Chaplain Seminar at Homestead AFB in March 1977 heard two major presentations: one by Robert J. Dixon, TAC Commander, and the other by the Rev. Dr. James J. Gill, a psychiatrist from Harvard University. The Command Chaplain Conference in February 1978 heard an expert describe the type of seminary graduate who would be entering the Air Force, and the expectations

people had for their pastors. There were numerous conferences of similar nature throughout the decade.[9]

Tailoring Ministry to Command Needs

Command chaplains faced the special challenge of tailoring local ministries to fit the real needs of people in the command as closely as possible. This commitment, in turn, sometimes led to intercommand or interservice agreements brokered by the command chaplain. Without a firm sense of mission the command chaplain could drift in indecision, and chaplains and chapel communities would sense the uncertainty.

It was no simple task for the command chaplain and staff to match ministries with the specific mission assignments of a command. It has been said that the various commands are as different from one another as the various monastic orders in Roman Catholicism, or denominations in the Protestant camp. In any case, it is true that the mission of TAC differs greatly from SAC's, ATC's and any other command's. If the ministry of chaplains and chapel communities were to be relevant to military personnel, it would follow that variations would exist in each command.

For example, the mission of the AFLC Chaplain was described in 1973-74 as two-pronged. The office was responsible for maintaining a comprehensive religious program for the command's military personnel and their dependents, at the same time supplying all religious materiel for the worldwide Air Force chaplain service. This second responsibility covered all phases of logistics, from establishing a budget to arranging procurement, distribution, repair, and disposal of supply items.[10]

The command chaplain of ADC had to provide ministry for the many small remote radar sites in the command, and orient newly assigned site chaplains to the unique itinerant nature of ministry within ADC. As new chaplains completed their first round of site visits, Command Chaplain Victor H. Schroeder summoned them to headquarters for an orientation to the ADC mission, explained available ministry resources and operating procedures, and discussed responsibilities of auxiliary chaplains working on contract at various sites.[11]

The command chaplain of USAFSS had a scattered flock, and special security challenges as well. In the last half of 1975 he and his staff made assistance visits and chapel program evaluations at command units at the following bases in Alaska and the Pacific: Elmendorf AFB, Eielson AFB, Osan AB, Sobe (Japan), Clark AB and Hickam AFB. Staff members also evaluated chapel programs at six units where USAFSS chaplains and chapel managers were assigned: San Vito, Italy; Misawa AB, Japan; Iraklion AS, Crete; Goodfellow AFB, Texas; RAF Chicksands, United Kingdom; and Shu Lin Kou AS, Taiwan. These visits provided opportunity to review the effectiveness of current assignment patterns and their impact on USAFSS units that were tenants on bases. USAFSS positions were manned by chaplains with security clearances allowing access to secure areas where USAFSS personnel could talk freely to them without worrying about "what is classified and what is not." Special position authorizations enabled the assigned chaplains to perform ministries of presence in secure areas. At that time the command chaplain had ten such positions around the globe.[12]

This need to tailor chapel ministry to the specific needs of personnel also arose in commands with such specialized missions as training pilots, flying surveillance, manning missile sites, piloting bomber or fighter aircraft, or training nonflying personnel. Mission requirements often led to interface across command or even service lines. For example, the USAFE Command Chaplain served as the vital center for a number of intercommand and interservice plans and programs in Europe. In the first half of 1976 this office was briefed by and coordinated plans with representatives of two other commands: Ch. Henry S. G. Sheppard, Assistant Command Chaplain, and TSgt. Henry J. Dras, Chapel Management Technician, of the USAFSS Command Chaplain's office discussed chaplain programs and site coverage; Ch. John T. Naughton, Chief, Personnel and Training Division, and Ch. Henry L. Spencer, Chief, Professional Division, of the MAC Chaplain's office discussed chaplain professional programs and site coverage; and CMSgt. Jack G. Walters of MAC coordinated plans for professional seminars for chapel managers. The USAFE Command Chaplain also regularly interfaced plans and programs with HQ U.S. Army

in Europe and Seventh Army Plans and Professional Division, especially after the latter relocated several of its functions at the USAREUR Religious Resource Center in Munich, Germany. Extensive and ongoing coordination focused on European executive councils and conferences for chapel organizations, as well as site ministry interaction with NATO chaplains, and use of the USAREUR Retreat House for denominational retreats. A novel arrangement at Neubruecke AS, Germany in 1975 was the result of interservice cooperation arranged by the command chaplain. An Air Force chapel staff served on an Army facility and received most of its program support (equipment, etc.) from the Army; Ch. Robert E. Carney, installation chaplain, indicated that the congregations were about half Army and half Air Force.[13]

Prior to the middle of 1975 the AAC Chaplain chaired the Alaskan Command Chaplain Board, a structure that joined his office and the 172d Infantry Brigade (Army) for Alaskan command-wide chaplain programs. Funding was split between the sponsors. Alaskan Command was deactivated in July 1975, eliminating the need for much formal planning, coordination, and funding. The Alaskan Air Command Chaplain's office accepted full responsibility for the chapel program for Air Force personnel and their families in Alaska, although an informal agreement with the Army provided for cooperation in chaplain programs of mutual concern.[14]

Another example of interservice plans at the command level was the HQ Command Chaplain's request for increased Naval chaplain support for the new chapel center at Bolling AFB in 1975. This support was needed in anticipation of increased usage by Naval personnel with the opening of new housing in the area. The command chaplain also participated in the Tri-Service Chaplain Committee to plan the Pentagon Protestant Pulpit series for CY 1976, as well as the Pentagon Daily Devotions and area Protestant Chaplain Retreats.[15]

Inter-command and interservice plans and programs were extremely important for command chaplains who were involved in joint readiness and deployment exercises. Part of the command chaplain's mission was to adapt ministry to the command's special needs, including on-line and quick response requirements such as SAC alerts and various operational readiness plans.

In 1977, for example, the chaplain of AAC developed the operational plan and directed a comprehensive and flexible program to provide religious ministry to all "friendly forces" during the Jack Frost 77 exercise. Ten chaplains provided direct support for Army units, including those engaged in field maneuvers. Various religious services and opportunities for counseling were established. Fourteen chaplains provided a supportive ministry to Air Force units.[16]

During the first half of 1977, USAFE chaplain support for exercise deployments was increased. The Personnel, Plans and Inspections Division, headed by Ch. Charles T. Reese, was actively involved in the initial stages of tactical exercise deployments. An appendix to the operational plan provided guidance and procedures so that installation chaplains could support deployments effectively. Increased participation in exercise deployments provided USAFE chaplain service personnel with valuable training, contact with deployed personnel, and the assurance that their ministries would be an integral part of any deployment. The command chaplain's office and USAFE chaplains were involved in operations called Cloudy Chorus, Bright Horizon, Salty Bee, Oksboel, Cold Fire Reforger, Crested Cap, Display Determination, and Dawn Patrol.[17]

The TAC Chaplain assumed major responsibility for training TAC chaplains to live, work, and minister to TAC personnel wherever the need arose: on the flightline, in the field, overseas, and at home. USAF Reserve and ANG chaplains were trained to take over chapel programs when active duty chaplains were deployed with their units.

In 1975 at the TAC Chaplain's direction, TAC chaplains and TAC-gained AFRES/ANG chaplains became active participants in mobility training exercises. From 1975 until early 1978, sixty-eight chaplains received readiness training while providing ministry to personnel under simulated combat conditions. The TAC Chaplain designated the staff chaplain for each exercise. In Solid Shield 78, a joint service exercise, he assigned the chaplain member of the exercise director's staff and a senior chaplain for the joint control group. Harvest Eagle and Harvest Bare chaplain mobility

equipment was completely updated for the first time since 1975, and TAC chaplains were regularly trained in its use. In an important policy shift, TAC chaplains were scheduled for immediate deployment with their units. In 1977 the first TAC chaplain deployed with a unit traveling from England AFB to an overseas location. In 1978, six TAC chaplains and four ANG chaplains were scheduled for deployment overseas with their units. In 1977 the TAC Chaplain coordinated criteria and guidelines with the command chaplains of USAFE, PACAF and AAC for deployment of TAC chaplains to overseas areas. Other deployment plans included the addition of two expandable shelters to the "Bare Base" chaplain equipment, and the addition of chaplain annexes to all TAC deployment plans and agreements and to TAC mobility regulations.

In 1978 TAC Chaplain Simon H. Scott, Jr., reported that progress continued in plans to train chapel management personnel for mobility deployment. Beginning with an exercise in 1975, a major initiative was undertaken to train chapel managers in all phases of support for chaplains during deployment and mobility exercises. Chapel managers assisted in determining training needs and developing specific guidelines for chapel management activities in the field. The office received written critiques and proposed job descriptions for each level of mobility field operations. In 1978, TAC convened a field task group of senior NCO's from five TAC installations to review all inputs and compile a handbook for field combat conditions. This effort was a first for the Air Force chaplaincy, pioneering a new concept in participatory management and involving field personnel in the decision-making process in a novel way. Between 1975 and early 1978, twenty-eight chapel managers were trained to carry out chapel functions under field conditions. They were also trained to support the Joint Control Group and the Combat Support Element levels of command and to use Harvest Eagle and Harvest Bare chapel equipment. Chapel managers at each TAC base were assigned to mobility positions for deployment with chaplains to overseas locations. After January 1978 they deployed with chaplains supporting flying units. Chaplain Scott made several observations on the lessons learned:

> From our chaplain mobility and deployment initiative we have learned that TAC chaplain participation in plans, deployment, and mobility regulations has been severely lacking in the past; that TAC chaplain involvement in providing field ministry and receiving training under simulated combat conditions should be routine for our personnel; that overseas deployment of chaplains with their units, particularly to "Bare Bases" and "Co-located Bases," is essential; and that chaplain "Harvest Eagle" assets are needed at overseas locations.

The TAC Chaplain also stressed that chapel managers, as essential members of the chapel team, required continued training for field mobility exercises to insure a high state of readiness. Chaplain Scott relied heavily on the members of his staff to take this major initiative, particularly Chaplain Charles C. Caudill. Concluding his readiness report early in 1978, Chaplain Scott noted that

> chaplains are beginning to direct their programs toward providing motivations for our personnel in the Tactical Air Command so that they will be prepared spiritually, morally, culturally, and physically to meet the challenges of our commitment to the "Readiness Now" concept. . . . Our chaplains are beginning to live in "tent cities" with the troops under simulated battle conditions, ministering to their needs in the field, or when deployed overseas in Europe, Alaska and the Pacific. At the same time, we are initiating programs to meet the needs of their families left at home. . . . We are challenging our laity to assume more active roles in developing and conducting chapel activities, and to assume leadership responsibilities during the prolonged absences of chaplains who are deployed overseas. We are also developing programs to train Air Force Reserve chaplains to be prepared to replace deployed chaplains at home bases to insure continuity of chaplain leadership. Every facet of chaplain programs and activities are being revamped to meet these challenges.[18]

In 1979 the TAC Chaplain approached the office of the Chief of Chaplains with the problem of manpower shortage when deployment took TAC chaplains away from their bases. It was agreed that when such shortages occurred, ATC's Chaplain would provide chaplains to cover the temporary shortfall. TAC chaplains kept busy with mobility exercises and deployments. During two mobility exercises in the first half of 1979, eleven chaplains

and seven chapel managers were involved; in five deployments during that period, eight chaplains and five chapel managers participated.

To be effective in their assignment, command chaplains had to help chaplains and chapel communities shape their ministry to the command's specific needs. Failure to do so would place command chaplains in an awkward position over against the Chief of Chaplains and the major commander. Conversely, effective command chaplains used the full range of their pastoral and leadership skills to address specific command needs.

Authority versus Ministry

The command chaplain, like every other chaplain in the Air Force, had to maintain a balance between necessary administrative tasks, and the need to provide professional assistance for ministry to chaplains and chapel programs. On one hand, there was a tendency toward informal leadership. For example, announced inspection visits evolved into staff or professional assistance visits. On the other hand, the command chaplains acquired new authority, serving for a while as final raters on all chaplain Officers Effectiveness Reports in the command.

One of the major developments of the Seventies was the decision to remove the inspection responsibilities from most command chaplain offices and concentrate the inspection of chapel programs in the hands of the chaplain inspection team at Norton AFB (VII). On the whole, command chaplains and staffs concentrated their energy in staff assistance and professional assistance visits, although in some instances they were asked to accompany command inspection teams (VIII).

Typical of a two-month period of staff assistance visits were Command Chaplain Victor H. Schroeder's visits to twelve ADC stations and fields during November and December 1975. SAC Chaplain Edmund A. Puseman laid plans in 1976 to personally visit each base annually. At the same time, teams from his office were making regular visits and offering professional and administrative assistance. One team visited Wurtsmith AFB, Kincheloe AFB, K. I. Sawyer AFB, Rickenbacker AFB, and Grissom AFB in a whirlwind tour on March 19-20, 1975. Ch. Gerard M. Brennan and Ch. George M. Rushe stressed the importance of self-evaluation when they called at Griffiss AFB, Plattsburgh AFB, Pease AFB, and Loring AFB on July 19-30, 1976. SAC staff chaplains also made professional visits, such as the consultation of Eighth Air Force Staff Chaplain William F. Montgomery with Installation Chaplain Willie E. Buice and others at Griffiss AFB between May 5-8, 1977. In PACAF, Fifth Air Force Staff Chaplain Edwin A. Porter, accompanied by SMSgt. Robert L. Hinshaw, reviewed and evaluated the professional and administrative areas of chapel programs at Yokota, Tachikawa, and Fuchu/ Kanto Mura Air Bases in Japan, and Kadena and Naha Air Bases, Okinawa , in the period February 10-28, 1974.[19]

The three-day staff assistance visit of Ch. John J. Castellani of the USAFE Command Chaplain's office to Hessisch-Oldendorf AS, Germany in September 1976 exemplified the kind of assistance offered. Chaplain Castellani discussed the relocation of the chapel to another more suitable facility, coordinated plans for modifying the building to serve as a chapel center, visited the personnel director of the diocese of Hildesheim in search of an English-speaking auxiliary priest, delivered Catholic religious education material, selected a person to serve as coordinator for this program pending the arrival of an Air Force chaplain, contacted key personnel on the base, offered Mass, and held meetings and discussions regarding the Catholic program.[20]

A command chaplain's visit also permitted local morale problems to reach the major commander's desk without delay. After each major staff assistance visit, Ch. Simon H. Scott, Jr., of TAC provided a written report on the chapel program and other items of concern to the TAC Commander. His report on a visit to Davis-Monthan AFB in July 1978, for example, expressed the opinion that priority in funding should be given to improving the enlisted dining facilities.[21]

These activities of command chaplains and their staffs were designed to offer the full resources of their office in areas of professional and administrative responsibility. They were complemented in many commands by team-building seminars and workshops which the offices conducted at local bases (X). Pastoral or ministry-oriented activities at the command level also involved personnel mat-

ters, personality conflicts on chapel teams, and a number of other responsibilities, including ministry to headquarters personnel.

Conflicting with the tendency toward informality were the various administrative decisions that the command chaplain and his staff could not—and did not want to—escape. Chief among them, after mid-decade, was the responsibility of serving as final rater of Officer Effectiveness Reports written on chaplains in the command (IV). Chaplains who received staff assistance and professional visits by the command chaplain and staff knew that these individuals collectively, and specifically the command chaplain, exercised an important control on OERs critical to their career. Commenting on this development, Chief of Chaplains Meade provided these insights into his decision to invest such authority in command chaplains:

> I'm convinced that we have good, honorable command chaplains who use their staff to help them in determining who should get the higher marks. The complaint is that (the local chaplains) don't see the command chaplain that much—how does he know what I do? Well, in my opinion, he could know more than the aligned wing commander could know, who could be fooled very easily by some "flash in the pan." And I think it puts authority where it belongs, in the middle man. Before command chaplains only occupied, in my opinion, a token job of authority. Now they've got authority, raw authority in their hands . . . and I'm constantly looking over their shoulders to see that that is not misused. And I'm convinced it's a superior job in a very sensitive area.[22]

The assumption was that the visits by the command chaplain and his staff, together with all the other information available to them about a chaplain's performance in ministry, provided the command chaplain with a good basis for rating the OERs.

Chapel Ministry Support

Professional support for chaplains, chapel programs, and chapel managers was probably the most visible of the command office's activities. But it should not be forgotten that administrative areas of responsibility occupied countless hours as well. Among these details were support in budget and logistics, personnel and manpower affairs, ministry to headquarters personnel, and general office management.

Professional support reached the bases in a number of ways. In addition to staff assistance visits, the command chaplain's office arranged conferences and workshops, issued publications, created resource centers, and offered specialized professional growth programs.

Conferences and Workshops

SAC Chaplain Edmund A. Puseman reported in mid-1975 that the recent removal of chaplains from the SAC inspection team (while NCOs from his office continued to augment the team) allowed his Professional Division chaplains to concentrate on their basic role as resource consultants for colleagues in the command. One result was the inauguration of professional team visits to share ideas and programs. In addition, the division sponsored a Management for Ministry seminar for all SAC chaplains and NCOICs to highlight the importance of teamwork on the chapel staff.[23] The emergence of a professional division in the command chaplain's office and the removal of chaplains from the inspection team provided a clear focus for the conferences and workshops conducted by the command chaplain's office.

The pattern of priorities developed by the Professional Division of the PACAF Command Chaplain's office in 1977 also strongly emphasized professional workshops and training opportunities. The two chaplains in the division agreed to visit each base at least twice a year; to give professional support to non-PACAF base chaplains and chapel teams at Andersen AB, Guam, and Misawa AB, Japan; to sponsor continuing education programs by providing selected books, periodicals, and resource materials that bases could not afford; to publish professional letters sharing materials for ministry; and

> to support . . . base chaplains and chapel teams in PACAF through optional professional workshops and training in various phases of contemporary ministry. This includes an attempt to provide at least two workshops (PACAF sponsored) plus support of the annual Catholic and Protestant Career Development Institutes (USAF sponsored).[24]

A Fifteenth Air Force SAC Chaplain Communications Workshop in 1971 brought together

twenty-two chaplains for two days to "evaluate sermon techniques, improve methods of communication, and explore new forms of worship" so that religious programs would be "timely, meaningful, and satisfy spiritual needs of the Now Man." In June 1974, twenty PACAF chaplains attended a graduate course in "Theological Issues Today" taught at Hickam AFB by an Illif School of Theology professor. The next year a PACAF Senior Chaplain/NCO Conference met for five days at John Hay AB, Philippines. A professor from Brandeis University offered a seminar/workshop on "Rediscovering our Faith." Ch. John E. Groh, USAFR, offered a theological analysis of the year's theme at the AFSC Installation Chaplain and Senior Chapel Manager Conference convened by Command Chaplain Isaac M. Copeland, Jr., and the Chief of the Professional Division, Ch. Edward L. Schneider, in the fall of 1976. Over fifty MAC chaplains from throughout the world attended the MAC Chaplain Conference in January 1977 during which Chief of Chaplains Meade and the following resource people offered professional enrichment: Dr. Edward B. Cole, a Baptist pastor; the Rev. Eugene M. Burke of Catholic University; Dr. Roy S. Anderson of Fuller Theological Seminary; and Monsig. Thomas J. McCarthy, a retired Roman Catholic priest.[25]

Among the social action and skill workshops sponsored by command chaplains was a Fifteenth Air Force workshop "designed to evaluate the effectiveness of our ministry as it relates to the 'Now Man,' Drug Abuse, Domestic Actions, Project Volunteer, and other areas of responsibility." Eighteen chaplains attended the conference on May 19-20, 1971 at March AFB. The PACAF Command Chaplain also held a number of workshops on interpersonal and human relations training. Twenty-six chaplains attended a course taught by Walter L. Powers, Professor of Psychology and Education at Eastern Washington State College, Cheney, Washington, at Hickam on September 16-21, 1973. The ATC Chaplain's office scheduled a Parent Effectiveness Training (PET) and Teacher Effectiveness Training (TET) workshop for twenty-two ATC chaplains and eight chaplains from other commands at ATC headquarters between April 29 and May 4, 1973. The USAFE Professional Division sponsored an introductory course in TA for chaplains, lay persons and social actions personnel at Ramstein AB in 1975. Forty-four persons from eight major installations attended.[26]

Command chaplains also organized conferences and workshops in the area of religious education. The Rev. Donald Griggs of Griggs Educational Service was the resource person for PACAF's ecumenical religious education training workshops at Clark AB, Kadena AB, and Yokota AB in 1975. The USAFE Command Chaplain's office sponsored six ecumenical workshops in religious education in February 1976, involving Sister Delores Tringl, a diocesan director of religious education and Rev. William J. Foster, a Presbyterian religious educator, as resource leaders.[27]

A number of professional conferences were designed to cover subjects such as chapel community surveys and management by objectives. In 1977, ATC Chaplain Norman G. Metsy convened a three-day conference of chaplains and chapel managers to introduce a new method of adult religious education, Growth in Faith Together (GIFT). USAFE's Command Chaplain's office sponsored an intensive three-day workshop for twenty-seven chaplains at Ramstein AB in January 1976 under the theme, "Updating the Chapel Program." Chaplain participants received training in the skills and techniques of management by objectives as applied to the mission of the chaplain service. Working in seminar groups, the chaplains formulated chapel management objectives, instruments which were shared with all USAFE bases.[28]

MAC Chaplain Kenneth R. Israel gathered fifteen chaplains for a senior chaplain advisory group conference in September 1976. Each participant submitted items for the agenda and prepared a talking paper on the subjects submitted. After the submissions were tabulated, the attendees listed them in the preferred order of discussion. The ten subjects selected for discussion were: Revitalizing the Chaplain; Our Moral Responsibilities; Appropriated Funds; Chapel Manager Manning and Training; Buddhist Ministry; Psychological Aspects of Anxiety through Separation in the MAC Wife; Productive Utilization of the Reserve Chaplain; Human Development; Post Marital Program; and The Chaplain Relationship to the Medical System.[29]

Publications and Resources

All sorts of publications and resource flowed from command chaplain offices to base chapels in support of the professional program. Among the most popular were cassettes. Air University Command Chaplain Raphael E. Drone re-distributed the "Faith Alive" cassette series which the Professional Division provided in 1975. This series of biblical dramas produced in radio broadcast style was designed as an aid in religious education programs. Both TAC and SAC chaplains opened cassette tape libraries in 1975, distributing a cassette catalog to all bases. The SAC cassette tape library in 1978 included 160 tapes on various subjects, including continuing education for chaplains.[30]

A number of the commands distributed periodicals. The SAC office provided bases with *Bits and Pieces, Chicago Studies, Christianity Today, Jewish Digest, Mass Media Newsletter, Midstream, Origins,* and *Supervision* in 1978. PACAF also sponsored periodical subscriptions in 1978. In addition, various books were distributed to assist chaplains and chapel teams in areas of ministry. In 1972 alone, the Chief of the Professional and Support Activities Division of PACAF, Ch. Ransom B. Woods, Jr., arranged for each chaplain to receive twenty-three paperback books and/or subscriptions. PACAF continued this practice of supplying books and periodicals, although economic restraints reduced the number to one or two sets per base.[31]

SAC's Professional Division also purchased the components of the Genesis 2 kit in 1977, and this multimedia program for adult education and spiritual growth was circulated among bases. After some initial hesitation in the spring of 1978, PACAF purchased the first ten volumes of the *New Media Bible* and prepared it for use. The Professional Division recommended that the new tool be used primarily as a nine or ten month course in advance Bible study for adults. Three months after the project's availability was announced, PACAF had three installations booked to use it during the following year.[32] One portion of the headquarters office, labeled "The Coffin Corner," was used to store the large amount of material generated by this project.

Some commands issued newsletters to alert chapel teams to changes and to provide support materials. In 1973, Ch. John J. McGowan, Chief of SAC's Professional Division, began sending "Share It Now" information as an attachment to an official letter in order to bypass the three-week logjam that occurred when the piece was mailed as a separate publication. Ch. John J. Scahill, Chief of the TAC Chaplain's Inspection and Human Resource Management Division, included attachments to the regular monthly professional mailings he sent in 1978. Other command offices followed a similar pattern.[33]

Other Forms of Ministry Support

At several different places in this study we discuss the provisions made to ensure that Jewish personnel and dependents had their religious needs met. The office of the Chief of Chaplains, Jewish lay leaders, Jewish chaplains, and others were involved in this effort (VIII, XXII). But the command chaplain also played an important role in this area. The PACAF Command Chaplain's office hosted the first training conference for Jewish lay leaders in the area in 1974, and other command offices also provided similar training opportunities (X). Extensive planning for Jewish coverage was the responsibility of the command chaplain's office. In 1975 the USAFE Command Chaplain's office invited the Jewish chaplains assigned to RAF Lakenheath, Torrejon AB, and Ramstein AB to a planning conference. Plans were coordinated for command-wide Jewish coverage, including Jewish lay leader programs on sites and bases without a Jewish chaplain, logistical support for supplies during Holy Days, and cooperation between USAF and Army Jewish chaplains in Germany. The SAC Chaplain's office scheduled regular visits to all SAC bases by Sydney L. Hoffman, a Jewish chaplain assigned to Offutt AFB. During the last quarter of 1977, for example, Chaplain Hoffman visited Malmstrom, K. I. Sawyer, Wurtsmith, Fairchild Ellsworth, Minot, Grand Forks, and Pease AFBs to help strengthen relations among Jewish personnel and their families and to support local Jewish programs in every possible way.[34]

Command chaplains also provided financial support for command-wide professional programs. In FY 1976, for example, the USAFE Chaplain's

office budgeted over $30,000 for these programs ($12,000 from appropriated funds, $7,500 from welfare funds and $14,745 from a special account). Other programs were specifically designed to assist in on-line ministerial and pastoral tasks. In 1975, TAC Chaplain Richard Carr initiated a voluntary program providing professional evaluation of preaching. A civilian specialist offered confidential critiques of recorded sermons. Chaplain Carr promised that after the evaluation was completed, "we will send the critique and recommendations to you (in plain brown paper)." Almost 20 percent of the TAC chaplains took part in this non-obligatory program.[35]

One major responsibility of command chaplains was to contract for auxiliary chaplains when necessary, funding their work and securing the necessary ecclesiastical endorsements for these clergypersons. ADC probably made the heaviest use of auxiliary chaplains because of its numerous sites. In 1975, for example, it conducted two forums for sixty-two auxiliary chaplains serving at radar sites. These were the first training forums conducted by the office, according to Command Chaplain Victor H. Schroeder and Ch. Newton W. Cole of the Professional Division. Some bases in Europe also used auxiliary chaplains. The sudden death of Ch. Alexander P. Ludwig's father at Christmas 1977 required deep commitment and service from Father Joseph Firtion, an auxiliary chaplain in Europe.

At the end of 1978 the USAFE Chaplain had thirty-four auxiliary chaplains employed in six countries in support of the chapel program. Fourteen of them were serving at locations where no chaplain was assigned. At the time the Command Fund Expense Account provided funding for the seven manpower authorizations. The civilian manpower reduction for FY 78 resulted in the loss of six of the seven authorizations. The command chaplain was able to continue funding for auxiliary chaplains for FY 79, but on October 1, 1979 all funding for auxiliary chaplain positions was to become the responsibility of the host chaplain function, and auxiliaries became contract chaplains.[36]

Command chaplains occupied pivotal positions on the Chief of Chaplain's extended team. They were both a "cabinet" for the Chief of Chaplains and his most direct contact channel with chapel teams throughout the Air Force. As part of the major command structure, they and their staffs ministered directly to the needs of personnel assigned to headquarters and tailored the chapel ministry to fit the requirements of the command. During the Seventies, one important development in this area was the strengthening of chapel ministry and witness in the context of readiness and deployment exercises. The specific mission of each Air Force command requires that ministry be tailored to meet the real needs of people, and command chaplains were deeply involved in the planning and programmming tasks required to meet this challenge.

Chapter XX

The Total Force: Reserve Chaplains and Chapel Management Personnel

The total force concept became national policy early in the Seventies. The executive branch of the United States government decided to rely more heavily on Reserve forces to supplement active duty forces and fulfill mission requirements. In addition to political considerations, the cost effectiveness of using Reserve forces was probably the most important factor in this decision. The policy change had important consequences for the extended team of the Chief of Chaplains, especially for those chaplains and chapel management personnel who were part of the Air Reserve Forces (ARF).

Mission-oriented commands such as TAC readily acknowledged the importance of the total force policy. In a speech in 1977, the TAC Commander, Gen. Robert J. Dixon, offered these enlightening comments:

> When I say Air Force, I'm talking about our total Air Force: active—Air National Guard—Air Force Reserve. . . . The days are long gone when the active and the Reserves could be thought of as "them" and "us." In view of this (Soviet) threat, it's got to be "*we*"—and it is! *We* have got work to together—and we do!

General Dixon listed a number of important statistics: 18 percent of the total personnel force was composed of participating Reserves, and 28 percent of the tactical fighters were in the Reserves; the same was true of 47 percent of the tactical reconnaissance aircraft, 54 percent of the fighter interceptors, 61 percent of the tactical aircraft, 44 percent of the special operations gunships, and 14 percent of the strategic tankers. "Don't let anyone tell you the Reserves are not important," General Dixon said, adding that "in TAC, when we talk about (our) force, we are talking about 145,000 people and our 3,000 tactical aircraft. That includes 50,000 Reservists and their 1,200 tactical aircraft."[1]

For the Air Force chaplaincy the advent of the total force had two primary results. First, ARF chaplains had to be well enough trained for augmentation into the active duty force with a minimum loss of time for orientation and adjustment. Second, as active duty functions and missions were assigned to ARF units for execution, Reserve chaplains assumed positions of greater importance both for gaining command chaplains and the Chief of Chaplains.

A number of important changes occurred during the decade as the total force policy was implemented by the office of the Chief of Chaplains. In 1971 Reserve chaplains began receiving such headquarters publications as *Chaplain Newsletter, Chaplain Resources,* and *Chaplain Interchange.* In 1973 the Chief's emphasis brochure was added to the list. By the end of the decade ARF chaplains were being trained as team members. They had a deep and abiding sense of belonging to the Chief of Chaplain's extended team.

When ARF chaplains engaged in training as Mobilization Augmentees (MAs) on active duty bases or as Air National Guard or Air Force Reserve chaplains training with their units, an important exchange occurred. For civilian clergy serving in any of these posts, it was a time for "re-bluing"—a re-orientation to the Air Force life of the blue-suiter. Active duty chaplains working with Reservists often renewed their ties with their religious communities.

The number of chaplains and chapel management personnel in the ARF varied from year to year during the Seventies, but sizable numbers of

people were always involved. In 1976, for example, there were about 300 first-line Reserve chaplains. Included were 140 mobilization augmentees (Category B) chaplains managed by the Air Reserve Personnel Center Command Chaplain and assigned at active duty stations for training. In addition, 60 chaplains functioned as unit chaplains in the Air Force Reserve (Category A) and another 103 performed regular duty with Air National Guard units. ARPC also managed 85 reinforcement designees, 98 chaplain candidates, and 58 chaplains in various other obligated, non-affiliated, or inactive positions. The number of chapel managers was smaller. While the ANG had 46 chapel managers in 1976, ARPC managed about 190 in various categories in 1975, and another 46 were serving in AFRES units.[2] The data indicates that at mid-decade approximately 450 chaplains were involved in some phase of ARF activity, as were about 100 chaplain candidates and about 250 chapel managers.

Single Manager: Air Reserve Personnel Center, Air National Guard, and Air Force Reserve

If "too many cooks spoil the broth," too many managers can cause chaos. As the decade opened the office of the Chief of Chaplains faced this problem regarding Reserve chaplains. Reservists affiliated with AFRES or ANG units had a sense of belonging and a limited training program. The fate of MAs assigned to various commands (and managed by these commands) was less certain. Also, many Chaplain Area Representatives (CHAPARs) had a rather lackluster involvement with Air Force communities. As a result of these problems, the inauguration of the single manager concept at Air Reserve Personnel Center was the most important development in the Air Reserve Forces chaplaincy during the Seventies. The impact of this concept was soon felt as well in the Air National Guard and, to a lesser extent, in the Air Force Reserve.

In September 1970 administrative control of the CHAPAR function was transferred from AFRES to ARPC. With the concurrence of the Chief of Chaplains, an active duty chaplain slot was assigned to ARPC to establish a command chaplain position. Ch. Christopher J. Hinckley assumed the post on October 1, and another chaplain position was approved for staffing in mid-1971. The mission of the ARPC Command Chaplain was to provide supervision and training for CHAPARs, individual MAs assigned to major commands, and chaplain candidates. Nine MAs were assigned to ARPC to assist in this task; eight of them worked with the CHAPARs. In a significant change, the 370 Reserve chaplains were authorized to conduct military funerals and to receive compensation for this service. A Reserve chaplain newsletter, *Cross-feed*, was inaugurated in mid-1971.[3]

In August 1971, Ch. James P. Rickards became ARPC Command Chaplain, moving to the post from the office of the Chief of Chaplains. Ch. Francis P. McConnell soon joined him. In September they accompanied the ARPC Commander to brief Chief of Chaplains Roy M. Terry on the ARPC plan for managing the individual training program for Reserve chaplains, the first draft of what soon came to be known as the "single manager" concept. Chaplain Terry approved the plan. In January 1972 the Chief of Chaplain's office moved 153 space authorizations for MA chaplains from major commands to ARPC for management and control. The Chief's office gave final approval to the new single manager concept for MAs for implementation on August 1. The program assigned all Reserve chaplain MAs to the command chaplain at ARPC, with training attachments to active duty Air Force installations near their residences. A major asset of this plan was that it used Reserve manpower more effectively at greatly reduced cost to the Air Force and the individual Reservists. The single manager plan of ARPC prepared the way for other Reserve specialties to use the same process; the JAG agency at ARPC inaugurated the plan at the same time, and the surgeons were added the next month. In subsequent years the same managerial theory was used for Reserve information officers and Reserve supplement officers. The command chaplain instituted another major program in mid-1972 to alert active duty chaplains to the resources and skills of Reserve chaplains. A *Reserve Chaplain Biography* volume included a separate page for each Reserve chaplain and described each chaplain's special qualifications and interests.[4]

Reserve chaplains began serving more special tours in FY 1973 in order to meet critical shortages

in the active chaplaincy. Over 100 Reserve chaplains performed special tours, most of them two weeks in length. The single manager concept also assigned specific responsibility to the command chaplain for recruiting chaplain candidates, a program that intensified in FY 1973. In addition, the office began commissioning Reserve chaplains, a responsibility that previously rested with the Air Force Manpower Personnel Center Chaplain, and started allocating all professional educational quotas for Reserve chaplains, including ANG. By 1973 it was clear that these changes in the program were widely appreciated by Reserve chaplains. In an Air Command and Staff College research study, Ch. Raymond Hill reported that questionnaires answered by mobilization augmentees, Reserve unit chaplains, and CHAPARs reflected substantial benefits from the recent policy changes.[5]

In FY 1974 the command chaplain at the Air Reserve Personnel Center eliminated the coordinator positions for the CHAPAR program in order to strengthen the program and make it more useful to the active duty force. Late in 1973 the office exercised single management by convening a selection board to choose certain chaplains for vacant MA positions. In FY 1975 the single manager concept was formalized as the office prepared training and information guides for members assigned to the command. Nearly 7,500 Military Personnel Appropriation and Reserve Personnel Appropriation man-days were authorized for use by Reserve chaplains in support of the active force and in Reserve chaplain functions, including training.[6]

In 1975 ARPC extended the single manager concept to coordinate its work with counterparts in the other services. The Armed Forces Chaplain Board established a Reserve Component Chaplains Advisory Group. Meeting in September 1975, the group recommended that consideration be given to using a common title for the divinity student program (called chaplain candidate program in the Air Force); that a study be made of the impact of retaining chaplains in the Reserves after they completed twenty satisfactory years; and that a common service policy be developed regarding the use of Reserve chaplains to conduct military funerals. In 1975 as well, ARPC began drafting an Air Force regulation for the chaplain Reserve program, in consultation with chaplain offices in AFRES and ANG. Major commands and the Chief of Chaplain's office provided input before the regulation was finally published on April 15, 1980 as AFR 265-6.[7]

A major step was taken in the Reserve chapel manager field in 1977. ARPC Command Chaplain Mervin R. Johnson hosted a conference of twelve Reserve and eight active duty chapel managers, who discussed such important areas as training and professional military education, career management, recruitment, and retention. A plan of action was adopted for implementing many of the suggestions.[8]

During 1977 a serious effort was made in Congress to remove Reserve chaplains from pay training categories in the Air Reserve Forces. Budgetary considerations raised the issue of the need for mobilization augmentees and Reserve unit chaplain training; House bill HR 7933 transferred all trainees in categories A and B to Category D, which required just two weeks of training annually.

This legislation passed the House of Representatives but did not reach the floor of the Senate. In response to this threat to reduce training opportunities, the Personnel Division of the office of the Chief of Chaplains coordinated a position statement with the other services. The position of the Chief's office was that eliminating inactive duty training for Reserve chaplains would seriously undermine their proficiency, have an irreversible impact on the recruitment of chaplain candidates, and essentially eliminate Reserve chaplains as a ready resource for the active force.[9]

The function of the ARPC Command Chaplain as single manager of all non-AFRES and non-ANG chaplains and chapel managers enabled these Reserve chaplains to function as total force members of the Chief of Chaplains' extended team. Under the new program, MAs received many opportunities to interface with their active duty counterparts and to contribute professional skills to Air Force chapel communities. Also, as we shall see below, the single manager provided training conferences to insure the Reservists' readiness and maintained the chaplain candidate program as the primary feeder for the active duty and Reserve chaplaincy.

The single manager concept, pioneered by the ARPC Command Chaplain, directly influenced the two other Reserve components of the chaplaincy as well. Both AFRES and ANG chaplains soon recognized its importance. For the ANG chaplaincy the impact was sudden, largely due to the first man to occupy a chaplain position on the ANG headquarters staff.

In October 1975, Ch. Bruce H. Cooke became the first chaplain to serve on the staff of the Director, ANG. As a Section 265 officer, he was assigned to the office of the Chief of Chaplains and designated "Chaplain for the Air National Guard." He was responsible for liaison between the Chief's office and the National Guard Bureau. Late in 1976 Ch. Cooke listed these goals for his office:

> to provide the best possible chaplain service for the 93,000 men and women of the ANG, through assigned State Staff and unit chaplains; to focus the concern of the Chief of Chaplains for the quality, training and professionalism of ANG chaplains and chapel managers; to advise both the Chief of Chaplains and the Director of ANG on relevant chaplain matters; to coordinate on chaplain personnel actions within NGB; and to serve as chaplain to the personnel assigned to NGB.

During the first year in office he flew a total of 73,000 miles to consult with ANG commanders and chaplains, visited sixty-six ANG and twenty-seven USAF bases, and met 104 of the 108 assigned ANG chaplains. One major responsibility was to coordinate training, inspection and support of ANG chaplain functions with the gaining command chaplains, primarily TAC, SAC, MAC, ADCOM and AFCS. In cooperation with these offices he developed numerous training conferences for ANG chaplains, including a conference for MAC-gained ANG chaplains in 1975 and a conference for SAC-gained chaplains and chapel managers in 1977. In 1976 Chaplain Cooke also inaugurated an annual ANG Chaplain Workshop. He expended a great deal of effort to provide accurate promotion folders for ANG chaplains whose OERs were not always as complete as they might have been. In 1976 he began to send the newsletter *Manna* to ANG chaplains and chapel managers, and secured enrollment spaces at required Air Force Chaplain School courses. He visited meetings of ecclesiastical endorsing agencies and presented churches and institutions of higher learning with certificates of appreciation for sharing their rich pastoral resources with the ANG. Commenting on several problems he faced in mid-1977, Chaplain Cooke wrote:

> Long range planning particularly centers on development of policies for ANG chaplains to make our force younger and of lesser rank, thereby reducing grade overages and making our chaplains of greater use to the Chief of Chaplains and Commanders in the event of mobilization. Must have fluidity between ANG and USAFR so that we can find slots for their young, newly recruited chaplains, with some of our senior chaplains getting out of the way . . . to make room for younger troops.

The force of Chaplain Cooke's personality and the ministry he performed at ANG headquarters and with ANG chaplains and chapel managers left little doubt that he was a single manager seeking their best interests. ANG chaplains who were part of the Chief of Chaplains' extended team were receiving more support than ever before.[10]

Chaplain Cooke's task of coordinating evaluation and support activities with the gaining command chaplains deserves additional comment. The AFRES and ANG single managers cooperated fully with the command chaplains who were the gaining commands for their units. These gaining commands regularly reviewed and evaluated chaplain programs at the units. In 1974 and 1975, for example, the TAC Chaplain's office sent an inspection team to twenty-six and thirty-three TAC-gained ANG and AFRES units, respectively. Other gaining commands had similar programs, and of course the command chaplains of AFRES and ANG offered regular assistance as well.[11]

Training for Reserve Chaplains

The primary mission of Reserve chaplains is to be fully prepared for activation to extended active duty. They must be fully capable of augmentation to the active duty force, with minimum time lost for re-orientation and adjustment. In addition, Reserve chaplains provide professional assistance to active duty chaplains and chapel communities during peacetime.

To maintain full readiness, Reserve chaplains require constant training. During the Seventies,

training opportunities included conferences and readiness workshops during inactive duty training periods, and individual training sessions. In addition, Reserve chaplains attended the Air Force Chaplain School and were eligible for professional military education.

The MAs performed a specified number of training days at an active duty base each year, in addition to an annual active duty tour of approximately two weeks. As a result, the MA Reserve chaplain interfaced with active duty counterparts for nearly a full month each year, training, performing ministry, and becoming re-oriented to Air Force life. Reserve chaplains who were attached to AFRES or ANG units spent even more time in actual training: twelve full weekends each year, as well as an active duty tour of approximately two weeks. The chaplains in other Reserve categories received different training opportunities, including tours of active duty in support of the chaplain mission at a base or bases.

The Reserve chaplains attached to associate Reserve units usually spent some time each year flying with aircrews. In August 1977, for example, Ch. John M. Pope of the 446th Military Airlift Wing, McChord AFB, spent more than a week on a routine airlift mission in a C-141 traveling to Alaska, Japan, Korea, the Philippines, and back to California. Altogether he met six flight crews, three of them returning from air supply missions.[12]

Some Reserve MA chaplains were attached to gaining command chaplains' offices to assist in training Reserve chaplains in TAC, SAC, MAC and other commands. Their own training, as well as the training they monitored, was designed to facilitate the interface of Reserve and active chaplains in major troop operations. In 1976, for example, the MAC Chaplain asked Ch. Donald Fallon to serve as chaplain for Brave Shield Operations XV and XVI at McChord AFB on August 21-28, and at Pope AFB on October 15-23. Chapter XIX discusses the TAC Chaplain's use of Reserve chaplains during other exercises and deployments.[13]

In 1975 the ARPC Command Chaplain prepared the first *USAFR Chaplain Mobilization Augmentee Training Manual.* This guide, as well as manuals produced for chaplain reinforcement designees and chaplain candidates, contained newly established proficiency training standards—the first ever produced for Reserve officers of any type. A major revision in the proficiency training standards manual was made in 1977 when Reserve chaplains from AFRES, ANG and ARPC met under the leadership of ARPC Staff Chaplain Peter C. Schroder, Jr., to draft an *Air Reserve Forces Chaplain Training Manual* (January 1, 1978) to meet the needs of all Reserve and ANG chaplains. This was the first training document developed for all three components. It contained a professional achievement log with a comprehensive listing of duties performed by chaplains.[14]

Various training and educational conferences were conducted for Reserve chaplains of the three components. In 1971 two Reserve chaplain training conferences met at Minneapolis, Minnesota and Carswell AFB, with a total of forty-four chaplains attending. ARPC's Professional Development Conference at Las Vegas, Nevada in 1973 brought sixty Reserve chaplains together for a two-day briefing. Another conference that year in Philadelphia, Pennsylvania convened sixty chaplains to consider such subjects as grief therapy and racial minorities. The Reserve Chaplain Bicentennial Conference at Denver, Colorado on June 21-25, 1976 received warm greetings from President Gerald Ford. Over two hundred attended, including ninety-eight MA chaplains, fourteen chaplain candidates, seventy ANG chaplains, twenty-one active duty chaplains, and others. Presentations on religion in American life were made by four outstanding resource persons: Father Coleman J. Barry of Catholic University of America; Dr. Edwin Scott Gaustad of the University of California—Riverside; Rabbi Marc Tannenbaum of the American Jewish Committee; and Dr. Oswald C. J. Hoffman, Lutheran Hour Speaker.[15]

ANG and AFRES chaplains also attended conferences scheduled by their respective command or staff chaplains, or by gaining commands. The first of many TAC-gained ANG chaplain conferences met at Langley AFB in the fall of 1973; fifty-one ANG chaplains participated. This avenue was pursued in other commands as well. In ADC a joint ANG and auxiliary chaplain conference met in 1974. The AFRES Command Chaplain also sponsored annual training conferences, such

as the one at Charleston AFB on April 11-15, 1977.[16]

Fc five days in June 1980, fifty ANG chaplains and chapel managers went to Volk Field, Wisconsin, for field training and firsthand experience in mobilization. Living in tents and eating from mess kits, they donned gas masks, joined the Army Guard on combat exercise, flew with Army paratroopers on jump missions, and visited a Cuban refugee camp. Away from the serenity of the chapel and the comfort of the desk, these Reservists got a unique look at the military side of the calling. ANG Bureau Chaplain Carroll N. Anderson noted that the primary objective was to give ANG chaplains and chapel managers experience in combat conditions in which they might find themselves if mobilized. It was a genuine dose.

Reserve chaplains also attended the appropriate courses at the Air Force Chaplain School. One of Chaplain Cooke's early tasks as ANG Chaplain was to reduce the large backlog of ANG chaplains who had not completed the appropriate professional courses there. Chaplains in AFRES and those managed by ARPC, including chaplain candidates, also attended courses. In 1976 the ARPC Command Chaplain announced that audiovisual tapes of selected subjects taught at the school were available for viewing by Reserve chaplains.[17] In addition, the office provided point credit for chaplains who wrote reports on certain books about contemporary religion.[18]

Reserve chapel managers also received numerous opportunities for training in addition to their unit assemblies and mobilization tours. Late in 1977 the ARPC office convened a task force of nine chapel managers to formalize a training package for their peers in the Air Reserve Forces. The group initiated plans for a two-week formal training course beginning in 1979, and a training conference for August 1978. A first of its kind, this Air Reserve Forces Chapel Managers Conference was hosted by the ARPC, AFRES and ANG Command Chaplain offices, and was attended by seventy-four Reserve chapel managers. The speakers included Chief of Chaplains Richard Carr and his Executive, CMSgt. Richard Schneider. These Reservists also had the opportunity to attend the Chapel Management School at appropriate points in their careers. TSgt. John L. Youngblood of the 924th Tactical Airlift Group at Bergstrom AFB achieved an unprecedented 100 percent average in his course at the school in 1977, and received a personal congratulatory letter from Chief of Chaplains Henry J. Meade.[19]

The training opportunities provided to Reserve chaplains and chapel managers helped narrow the gap between Reserve and active duty forces. With readiness as the watchword, the single managers of the Reserve components as well as the gaining command chaplains used various means to insure the training of Reserve chapel teams to augment active duty chapel teams, either as components of Reserve units or as individuals. Total force was more than a promise.

Also during this decade, Reserve chaplains had their first opportunity to participate in some of the professional military educational experiences available to active duty chaplains. For the first time in the history of the Air Force Reserve, two Reserve chaplains, Phillip A. Hamilton and Thomas D. McCall, were selected to attend the Air War College resident course in FY 1973. Also for the first time, Reserve Chaplain Kenneth V. Willard was selected to attend the Air Command and Staff College resident course. All three held MA positions at the ARPC Command Chaplain's office.[20] A number of other Reserve chaplains followed in their footsteps later in the decade, including Ch. Christian J. Thearle, whose research report at the Air War College in 1976 was entitled "The Moral Implications of Limited War."

Commenting on the training of Reserve chaplains in an interview in 1978, Chief of Chaplains Meade noted approvingly that "we have made some progress." He continued:

> Reservists and guardsmen now attend the School when spaces are available—I don't mean just cast-off spaces—they're part of the space allocation. There are conferences where we see one another. I always manage to say "Hello" and interface with Reservists when I'm visiting bases around the country. They are always invited as part of the team. I don't ever have to mention that to the installation chaplain when I say I want the "chapel team" there. The Reservist is always there, so he considers himself part of the team; the installation chaplain considers him part of the team. . . . If the time came when we needed

> augmentation of the Reserve force in time of emergency, I think we've got that plan worked out reasonably well.[21]

Several mobilization augmentees were regularly attached to the office of the Chief of Chaplains during the decade, including Ch. Thoralf T. Thielen, who in 1978 became the first Reserve chaplain in the Air Force to be promoted to the grade of major general.

The Chaplain Candidate Program

A major revision and revitalization of the chaplain candidate program occurred during the Seventies. Administered by the ARPC Command Chaplain as single manager, this program was designed to recruit seminarians as students, provide training, and bring them into the Reserve and active duty chaplaincy. The underlying assumption was that careful recruitment and regulation of denominational influx would help control denominational representation, both in the Reserve and the active duty chaplaincy.

Of particular concern was the continuing challenge to recruit Black seminarians from predominantly Black denominations. Historical reports from the office of the Chief of Chaplains indicated as early as 1971 that recruitment of Black and other minority chaplains was a subject of concern. While recruitment of female chaplains depended almost entirely on decisions of endorsing denominations and the number of female clergy available, direct action seemed to hold more promise in the recruitment of ethnic minorities. One significant step was the assignment of Ch. I. V. Tolbert, a Black chaplain, to the ARPC Command Chaplain's office, with an additional assignment to recruit Black clergy. When Chaplain Tolbert joined the team in mid-1976, the Army and Navy had Black chaplains active in similar roles.[22]

Another area of concern was the recruitment of Roman Catholic seminarians for active duty service. The Chief of the Personnel Division announced late in 1971 that "as of yesterday, we don't have a single potential Catholic chaplain in the procurement pipeline." This problem persisted during much of the decade, as indicated in earlier chapters (XVI, XVII), but the chaplain candidate program at least offered effective administrative channels to address the predicament.[23] Recruitment brochures provided by the office of the Chief of Chaplains were widely distributed to colleges and seminaries as part of an effort to interest Roman Catholic and other seminarians in chaplain ministry.[24]

The chaplain candidate program was extensively revamped during the Seventies. When ARPC inherited it in 1971 it consisted primarily of Jewish and Lutheran candidates; no Roman Catholic seminarians were involved until a new program was initiated by the office. By 1977 a total of 130 chaplain candidates were active, including forty-four Roman Catholics, seventy-three white Protestant men, eleven Black Protestant men, and two Protestant women. By mid-1975 it was possible to measure the effects of the candidate program: a total of fifty-two chaplain candidates had entered extended active duty since the program began, and twenty-four were active in some aspect of the Reserve program. A number of chaplain candidates had prior service records.[25]

The chaplain candidate program constituted under the provisions of AFR 265-5, Chaplain Candidate Program (May 3, 1972), superseded a variety of programs dating back to 1952. This program was designed by the Chief of Chaplains as a procurement tool to provide a trained and fully qualified pool of Reserve chaplains to meet mobilization requirements, and from which ecclesiastical endorsing agencies could select chaplains for extended active duty.

While the new regulation was being drafted, 30,000 copies of a full-color recruiting brochure were printed for distribution to all Protestant, Catholic, and Jewish seminaries in CONUS, all major commands, and every Air Force installation in CONUS. In addition, ecclesiastical endorsing agencies were invited to ARPC in Denver, Colorado for a briefing on the new chaplain candidate program, which for the first time authorized active duty tours for training at Air Force installations and the Air Force Chaplain School. By May 1972 there were fifty-seven candidates enrolled in the program. At the end of the year, Command Chaplain James P. Rickards announced that the candidates' active duty training tours had been delayed until April 1973. At the end of 1972 there were sixty candidates enrolled in the program. By November/December 1973 the program had en-

rolled seventy Protestant and thirty Catholic seminarians.[26]

It was clear that a more formal training program for chaplain candidates was needed. In late 1974 the ARPC office was informed that funding for the program was terminated until a training standard was established that specified program goals and man-days required to meet these goals. In FY 1975 a candidate training program manual was completed, and Reserve Personnel Appropriation (RPA) funding was approved for 111 training days for each candidate. Chaplain candidates were required to spend thirty days in annual training for three consecutive years, or an annual training period of forty-five days for two consecutive years. In addition, twenty-one days were allocated to attendance at the Chaplain Candidate Familiarization Course.[27] For most seminarian candidates, the course was their first encounter with Air Force life. Statistics from the training programs for FY 1973-77 are enlightening:

FY	CANDIDATES ON TOUR	MAN-DAYS EXPENDED	BASES SERVED
73	3	67	3
74	57	1,759	54
75	69	2,351	63
75 (July-Oct)	51	2,397	44
75 (June-Sep)	43	1,909	34
77	98	5,377	69

The purpose of the tours was succinctly summarized in the candidates' training manual:

> To provide the chaplain candidate on-site training for ministry to persons of the Air Force community. The chaplain candidate will learn to draw on his/her own background, education, and experience, and that of the base chaplain team, consisting of chaplains, chapel managers, and lay leaders. . . .

The ARPC Staff Judge Advocate indicated in 1974 that the candidates "should not be placed in a position of discussing matters for which a privilege could be asserted." But almost without exception, the candidates found these tours to be excellent training. Several comments on after-action reports in 1975 documented that fact: "This training tour was a particularly realistic pastoral experience." "It certainly altered my previous conception of Air Force life and the job and role of the military." In their reports base chaplains commended the program and its benefits for the bases, as well as the excellence of the candidates. The reports on tours in 1973 indicated that some candidates served in hospital ministries and others assumed responsibility for religious education and retreat programs, teacher training, junior choir day camp, counseling, and visitation. SAC Chaplain Edmund A. Puseman wrote to Chief of Chaplains Meade in 1975 that "the chaplain candidate program has been very beneficial to certain bases within the command. Every base chaplain who has had a chaplain candidate assigned for a summer or special tour would welcome another candidate in the future." In 1974 the first female chaplain candidate, 2nd Lt. Jeannette Zachry, spent her first tour of duty at Carswell AFB after having been commissioned by former Chief of Chaplains Robert P. Taylor at Southwestern Baptist Seminary in Ft. Worth, Texas.[28]

Even with the hard work, annual tours had their lighter moments. The following description of 2nd Lt. Edward H. Keebler's first encounter with the chapel team at Beale AFB in 1978 would probably take first prize for humor:

> Carrying two shiny gold bars in his hand, he entered the gate and headed for the action—in this case the Base Chapel—where he was met by one of the local preachers, "First John" Wood. "Man, we're glad to see you," intoned First John, "but I think you'd better go by Delilah's Tonsorial Palace and have an operation before you meet Charley" (Installation Chaplain Charles J. Barnes, Jr.).
>
> "Fine, but who's Charley," he asked? "Oh he's the Boss Preacher around here, and he gets real unhappy if the Big Man leans on him about some of the hands not measuring up to 35-10," said First John.
>
> "I don't know why anybody's concerned about my waist and shoe size," he grumbled. "Besides, I'm not a 35 anymore, I'm a 32, and it's nobody's business if I wear a size 10 shoe. What is this Delilah's place anyway?" "Oh, it's a real clip joint, a place of shear relief," chuckled First John.[29]

With a new haircut, gold bars, and a name tag reading "Chaplain Candidate," 2d Lt. Keebler was ready for several weeks of training.

The first full class of candidates to attend the Air Force Chaplain School graduated from the Orientation Course in June 1973. The staff evaluated the experience and decided to institute a specialized Chaplain Candidate Familiarization

Course. It was offered for the first time in the summer of 1974. Another major training opportunity for candidates was the annual training conference at Denver, hosted by the ARPC Command Chaplain and first convened in July 1974. These two phases of training absorbed substantial numbers of man-days each year, as indicated by statistics from FY 1973-77:

CHAPLAIN CANDIDATE: SCHOOL AND TRAINING MAN-DAYS EXPENDED

FY	*NUMBER OF CANDIDATES*	*MAN-DAYS EXPENDED*
73	17	633
74	33	132
75	20	420
76	27	520
77	73	927

Training conferences and course offerings continued throughout the decade.[30]

One major success of the revitalized chaplain candidate program was its contribution to the Chief's monitoring of the denominational quota system. The use of selection boards for Reserve chaplains and a careful application of denominational quotas for chaplain candidates brought a more realistic denominational profile to the Reserve chaplaincy as the decade progressed. In addition, the chaplain candidate program attracted a greater number of minority and Roman Catholic seminarians than had previously been the case. Naturally there were problems, including candidates who withdrew from the program before entering the Reserve or active chaplaincy, the undeserved criticism of some ecclesiastical endorsing agencies that were slow to accept the quota process in the Reserve components, and the pressure of budgetary constraints. But the unqualified support of the office of the Chief of Chaplains for this program, managed by ARPC, showed that the candidates—while not yet chaplains—were viewed as future members of the Chief's extended team.

For more than ten years the Chief of Chaplain's office required seminarians who were chaplain candidates to wear name tags with the designation, "Chaplain Candidate." The Army and Navy had various other titles for seminarians in parallel programs until late in 1977, when the Armed Forces Chaplain Board accepted the Air Force designation for all the services.[31] In 1980, chaplain candidates in the Air Force began wearing chaplain insignia, but the experiment was soon cancelled.

Total Force Chaplains

In the last half of 1978, Chief of Chaplains Richard Carr created the Reserve Chaplain Task Force to study the integration of active duty and Reserve chaplains in the total force chaplaincy. The group set out to examine the extent to which Reserve chaplains and CMP were training with and being supportive of active duty chaplains at command echelons, and to review the management, utilization, and supervision of Reserve chaplains by active duty chaplains at all levels. Appointed to serve on the task force were Reserve Chaplains Thoralf T. Thielen, Gerald E. Marsh, Robert M. Strobel, and Christian Thearle, as well as the following active duty chaplains: Deputy Chief of Chaplains Jeremiah J. Rodell; Bruce Cooke, ANG; Mervin R. Johnson, ARPC; Samuel Powell; Simon H. Scott, Jr., TAC; Raymond E. Tinsley, AFRES; and CMSgt. Robert Nelson of TAC.

Three of the task group's recommendations dealt with the pressing need for every installation chaplain, and all active and Reserve chaplains, to be familiar with the total force concept. Five other points suggested ways for the Chief of Chaplains, in cooperation with command chaplains, to more forcefully implement the total force concept.[32]

In December 1979 Chief of Chaplains Carr convened the second annual Reserve Chaplain Policy Advisory Group. The group forwarded a series of recommendations to him concerning how to integrate Reserve chaplains and CMP more fully into the total force. The recommendations were transmitted to command chaplains for appropriate action.

At the end of 1979 the office of the Chief of Chaplains concluded a two-year review and revision of Manpower Requirements in Support of National Strategy (MANREQ) in event of mobilization. The major study was directed by Chaplains Marsh and Thielen, two MAs attached to the office. Working with other agencies, they analyzed and revised the War Mobilization Plan by Unit

Former Chief of Chaplains Robert P. Taylor administers the oath to the first female chaplain candidate, Jeannette Zachry, in 1974.

Chaplain Candidate Robert J. Lowe (left) visits a family at Sheppard AFB, Texas, during the summer of 1980.

Type Code for all chaplain personnel by command, by component, and by mobilization day, and the actual units from which personnel and equipment packages could be drawn for deployment. This massive task resulted in the documented need for a total of 430 additional spaces (247 officers and 183 airmen) to meet wartime requirements. The office took steps on August 17, 1979 to secure the additional Individual Mobilization Augmentee (IMA) positions. By March 1980, a shortfall of three hundred chaplain positions and fifteen CMP slots to meet wartime mobilization requirements had been validated. Later in 1980 the Chief of Chaplain's office was given approval to augment the Reserve forces by the requisite number of chaplains and CMP on a phased basis. Immediately, ARPC Command Chaplain Johnson set out to fill the new quota.

Reserve chaplains affiliated with AFRES and ANG units made distinctive contributions during their regular unit training and active duty tours. At Barksdale AFB, for example, Reserve Chaplain George R. Richardson conducted a service every Sunday the unit met, from 1965 to 1972. Reserve Chaplain Kenneth E. Darstyne, assigned to an affiliate wing at Dover AFB, had a busy annual tour in 1976. For five days he was the only Protestant chaplain on the base, and he assumed the post of installation chaplain. The tour illustrated what was implied by the "associate concept."[33]

Reserve chaplains in ANG units had similar experiences, but the bulk of interaction with active duty chaplains fell to chaplains assigned to ARPC as MAs. In FY 1974, Reserve chaplains and CMP expended more than 10,000 man-days in Reserve training with active chaplains and in supportive tours. In that year, SAC benefited from the special tours of 108 chaplains, who served a total of 720 man-days. In FY 1975, ARPC authorized the expenditure of 7,475 MPA and RPA man-days in support of the active force, and in Reserve chaplain functions. During FY 1978, over 2,150 man-days were used by Reserve chaplains in support of the active force mission. The number increased to 2,622 man-days in FY 1979, with about 100 allocated to funerals. The division of man-days among the various commands in FY 1979 is instructive: AAC, 74; ADCOM, 217; AFLC, 154; AFRES, 3; AFSC, 208; ATC, 180; CAP, 93; MAC, 340; PACAF, 128; SAC, 207; TAC, 661; USAFA, 4; USAFE, 78; and HQ USAF, 275.[34]

The special "biography book" enabled installation chaplains to select Reserve chaplains who had needed skills or resources. On other occasions the installation chaplain used the expertise of assigned MA chaplains. In 1975 at Dover AFB, for example, Reserve Ch. Andrew Rienstra initiated a series of communication seminars for the chapel team, and in 1977 he offered a management by objectives training experience for the staff. Ch. Gilbert Kollin conducted High Holy Day services and visits at Incirlik and Izmir, Turkey, and concluded his 1976 tour with Yom Kippur services at Ankara. Seven Reserve chaplains were resource persons for spiritual enrichment encounters sponsored by the European Communications Area in the summer of 1974. Five visited sites in Turkey, Greece, Italy, Spain, and Germany, while the other two were deployed with mobile communications units. One Reserve chaplain served Vietnam refugees on Wake Island from June 11 to August 29, 1975. Chaplains Donald J. Fallon and Henry W. Gaylor, Jr., conducted Transactional Analysis workshops for a number of the chapel's organizations and groups at Kadena AB, Okinawa, Japan, in 1974. Not to be outdone, a Reserve chapel manager, SMSgt. Arthur A. Douglass, Jr., in civilian life a master organ designer and builder, offered to perform short special tours of active duty to help evaluate the condition of Air Force pipe organs and to offer free professional advice on their repair and maintenance. Two Reserve chaplains with advanced degrees in history helped revitalize the Air Force Chaplain History Program.[35]

While not directly related to the Air Force Reserve chaplaincy, chaplains in the Civil Air Patrol (CAP) served the personnel of this official auxiliary of the United States Air Force. Civil Air Patrol chaplains assisted in training CAP cadets through teaching, moral leadership studies, personal witness, and interaction. Air Force supervision and guidance of their work was provided through a senior active duty chaplain at CAP National Headquarters, Maxwell AFB. In 1977, CAP's 60,000 cadets and senior members were served by 1,000 chaplains and another 350 visiting clergy who augmented their ministry. More than

130 new CAP chaplains were appointed that year. CAP chaplains received regular opportunities for conferences and workshops. For example, in February 1976 those from the Southeast Region convened for a two-day meeting at Maxwell AFB at the request of CAP Staff Chaplain Mervin R. Johnson.[36]

The full description of all the contributions of Air Reserve Force chaplains awaits another time and place, since the list is almost endless. But it is clear that these clergypersons experienced the cutting edge between civilian and military society, civilian and military ministry, and the relative freedom of civilian life together with the necessary restrictions of life in the military. Among the contributions as this level was a hard-fought legal decision awarded to a Reserve chaplain, Mitchell D. Geller, in 1976. In 1972 this Jewish chaplain was reassigned to inactive Reserve status when he refused to shave his beard. An Orthodox rabbi, Chaplain Geller had grown his beard six years earlier at the time of his father's death. He challenged the reassignment in court, citing his First Amendment right to freedom of religion. In July 1976 the U.S. District Court ruled in his favor, and the judge directed the Air Force to reinstate Geller to his former status, to give him all promotions due since 1972, and to reimburse back pay since 1973.[37]

This concern for freedom was pursued in less dramatic ways by hundreds of Reserve chaplains who, despite inconveniences and vocational pressures, contributed thousands of hours to their preparedness-training and to the spiritual and moral nurture of the active force. One measure of their contribution was the Air Force's appreciation for their sacrifices.

Total force policy became a reality for the Air Force chaplaincy during the Seventies. Reserve chaplains in the three Reserve components found active duty chaplains ready to assist in their training and prepared to use their pastoral skills to support the active duty chapel ministry. A host of training opportunities prepared the ARF chaplains for immediate augmentation to active duty status, with a minimum need for orientation and adjustment.

The key to implementing the total force policy was the creation of a single manager for non-AFRES and non-ANG chaplains. The ARPC Command Chaplain managed the tours of hundreds of chaplains and chaplain managers. This office provided needed training opportunities and alerted the active force to talents and skills of Reserve chaplains. The ARPC single manager soon found a counterpart in the ANG, while the AFRES command chaplain continued to manage chaplains attached to AFRES units. With the publication of a comprehensive regulation for all ARF chaplains, the three single managers became the Chief of Chaplains' contact point with the Reserve members of his extended team. The ARPC single manager concept brought much needed revitalization to the chaplain candidate program.

As the decade ended, the Chief of Chaplains felt confident that Reserve chaplains could meet all contingencies if activated. But under normal circumstances he used their professional expertise to supplement the ministry of active duty chaplains. All indications pointed to the fact that, for the first time in the history of the Air Force chaplaincy, Reserve chaplains were members of the Chief's extended team both in word and in fact.

Chapter XXI

Air Force Chaplain Conferences, and the Chaplaincy's Twenty-Fifth Anniversary

Beginning in the Seventies the Chief of Chaplains convened a sizable number of chaplains for an annual fall conference. This gathering of approximately fifteen percent of the chaplain force provided time for inspiring words from the Chief, worship and prayer, planning and discussion, professional growth, and fellowship. The USAF Chaplain Conference enabled the Chief of Chaplains to meet with members of the extended team from throughout the Air Force chaplaincy and to highlight challenges in ministry. An additional conference goal was lateral sharing of ideas among all team members.

In 1974 the Air Force chaplaincy observed its twenty-fifth anniversary. Youthful in spirit like the Air Force they served, chaplains and chapel-goers paused with others to thank God for past blessings and to solicit His grace in the future. The anniversary year was a time to reflect on the mission and ministry of Air Force base chapels, an occasion for chapel team members to re-dedicate themselves to the high purposes for which the Air Force chaplaincy was established. One emphasis of the anniversary observance was that all chaplains, chapel managers, and chapel communities were part of the Chief of Chaplain's extended team, not instruments for implementing some program created in the isolation of the Chief's office.

Air Force Chaplain Conferences

The nature of the USAF Chaplain Conference changed dramatically early in the decade, and over the years there was a continuing search for a format that would serve the goals of the conference more effectively. The most significant change occurred early in the tour of Chief of Chaplains Roy M. Terry.

In October 1970 the USAF Chaplain Conference in Washington, D.C. attracted forty senior chaplains from CONUS and overseas and an equal number of ecclesiastical endorsing agents. Speeches by Dr. Wilton S. Dillon of the Smithsonian Institution, Dr. Robert J. McNamara of Loyola University, and Dr. Donald L. Deffner of Pacific Lutheran Seminary explored the theme of the conference, The Now Man. The featured speaker at the concluding banquet was His Eminence, Terence Cardinal Cooke, Military Vicar and Archbishop of New York. Among the innovations at the meeting were three workshops chaired by the three division heads of the Chief's office. In addition, the six members of the Chief's NCO advisory group also participated. Recordings of the conference sessions were mailed to each installation and headquarters.[1]

Two important changes occurred at the conference the following year. The number of chaplains attending increased appreciably, and ecclesiastical endorsing agents were not invited. Biannual conferences between these church and synagogue endorsing agents and the Armed Forces Chaplain Board filled this gap.

The 1971 conference convened at Randolph AFB on October 11-14. Attending were all base chaplains from the Zone of Interior, as well as command and staff chaplains. In the first of two distinct programs, the various divisions of the Chief's office reported on current matters. Continuing the first day's program, the USAF Chief of Staff, Gen. John D. Ryan, advised the assembled chaplains to be "the first to know" problems. "I expect the chaplain to be knocking on his commander's door, every morning if necessary, and saying, 'Look, we have a problem, these are the

reasons we have one, and this is what I want to do to help solve it,'" he said. At the evening banquet Chaplain Terry gave his keynote address, "The NOW Air Force Family." The second part of the program examined the NOW family theme with resource leaders, with ample time for dialogue about their presentations. Sixteen trained chaplain facilitators interacted with eight to ten chaplains in each group. The closing banquet featured a stimulating address by the MAC Commander, Gen. Jack J. Catton.[2]

The 1972 conference brought 150 chaplains together at Wright-Patterson AFB to discuss the next year's chapel theme, God is Hope—God is Now.[3] General Ryan again gave the opening address, and Gen. George S. Brown, Commander of AFSC, addressed the closing banquet. Four churchmen joined Air Force leaders in providing direction for the conference: Dr. Carlyle Marney, founder of the Ecumenical Center of Study and Work; Father Richard P. McBrien of Boston College; Bruce Larson, an expert in lay renewal; and Dr. Chester A. Pennington of Iliff School of Theology. Chaplains participated in professional interaction groups which considered shared problems. Individual growth was encouraged in a ministry resources center. A unique feature of the conference was the dedication of the chaplain exhibit at the Air Force Museum. Chaplain Terry was joined by former Chiefs of Chaplains Carpenter and Chess and a number of ecclesiastical endorsing agents in this ceremony.[4]

In 1973 the conference met at Lowry AFB on October 9-12 under the theme, Walk Together. Outstanding civilian clergymen presented a rich variety of information and professional growth material. The 150 chaplains divided into competency groups for two-hour sessions to explore specific areas of ministry in depth. A highlight of the conference occurred at the formal dining-in when Brig. Gen. John P. Flynn, the ranking Air Force POW of the Vietnam War, received special recognition.[5]

The theme of the 1974 USAF Chaplain Conference at Wright-Patterson AFB was A Theology of Communication. Major addresses were delivered by the Chief of Staff, Gen. David C. Jones, Chief of Chaplains Henry J. Meade, the Rev. Ellwood Keiser of the University of California at Los Angeles, the Rev. Richard R. Gilbert, Director and Executive Vice President of the World Art Foundation, and others. For small group learning experiences, the installation, command and staff chaplains chose from these competency groups: How the Bible Handles the Power and the Pain of Communication; Behavioral Science, Human Growth and Religious Systems; Pluralism in the Churches; Worship as Communication; Preaching as Communication; Exploring the Breadth of the Communication Process; and The Charismatic Experience.[6]

The USAF Chaplain Conference for 1975 was probably the most carefully planned of the decade. Considerable effort was made to include participants in the pre-planning process and to make the conference participative, with workshop goals achievable within the time frame of the conference. In addition, plans were laid to make the workshops directly applicable to the participants' daily work setting. Six months before the conference, the Chief of the Professional Division, Ch. Richard D. Miller, shared these goals with participants:

—to worship together

—to be with old friends and make new ones

—to share concerns with those who have similar leadership responsibilities

—to receive pertinent information regarding programs and policies which affect religious ministry in the Air Force

—to expand individual competence as chaplains and leaders

Chaplain Miller's letter solicited reactions to the proposed plans and workshops on an attached survey. In the meantime, the USAF Chaplain Board was busy planning the workshops and reviewing the surveys with civilian resource leaders. Finally, in mid-September the Professional Division informed participants of the full schedule of professional development workshops and confirmed the specific choices of each registrant.

The conference convened at Vandenberg AFB on October 6-9, 1975. The three project officers

were Ch. Raymond Pritz of the Chief's office, Ch. Gerard M. Brennan of the host command (SAC), and Ch. Paul J. Basford, Jr., of the host base. Attending were command and numbered Air Force chaplains, the Commandant of the Air Force Chaplain School, the USAF Chaplain Board, HQ CAP Chaplain, training center chaplains, and installation chaplains in CONUS. Professional development workshops were offered in the following areas: managing chaplains, lay participation in ministry, program development, life planning, conflict in management, collaboration in team ministry, and consulting with chapel groups. Chief of Chaplains Meade's speech, "Declaration of Interdependence," set the tone for the year's theme, We, the People.[7]

After the conference the USAF Chaplain Board mailed an evaluation questionnaire to all conferees, and over 70 percent responded. While participants offered both positive and negative comments about the workshops, the statistical analysis of their response indicated that there was a positive change in behavior as a result of having attended. Many respondents apparently felt that a combination of workshops and featured speakers would be a better format for the conference than workshops alone. In general, participants and planners seemed disappointed with the outcome, considering the degree of participatory planning before the meeting.[8]

The 1976 conference was cancelled due to budgetary restraints. In early May 1977, Chaplain Pritz traveled to Kirtland AFB to coordinate plans for the 1977 conference with the base project officer, Ch. Alston R. Chace. The Chief of Chaplains asked command chaplains to submit agenda items of universal importance to the chaplaincy; the USAFE Command Chaplain's office, for example, suggested consideration of the Defense Officer Personnel Training Act (DOPMA), controlled OERs, assignment selections, interfacing of senior chaplains and senior NCOs, chaplain permissive TDY, and a number of regulation changes. The conference met at Kirtland AFB on October 3-6, 1977. Two major presentations by resource leaders examined the topics of spirituality and meeting needs. Dr. G. Lloyd Rediger, Director of the Office of Pastoral Services of the Wisconsin Council of Churches, discussed "Clergy and Stress" and conducted workshops on personal growth. The Rev. Dr. John F. Anderson, Jr., Pastor of First Presbyterian Church of Dallas, Texas, served as preacher for the Protestant and ecumenical services. Another distinguished civilian leader was the Most Rev. Albert H. Ottenweller, Auxiliary Bishop of Toledo, Ohio. Commenting on the conference, Chaplain Meade observed,

> Perhaps this experience will rank as the most productive and satisfying enterprise I have known during my years as Chief. Virtually all the conferees went out of their way to salute the location, the programming, the resource leaders, and best of all, the marvelous fraternity everywhere. It will be four days I shall personally long remember.

Among the highlights prompting his words of praise was an address by CMSgt. Archie Hazlett, a member of the Senior Chapel Manager's Council. His presentation on the history and development of the chapel manager program marked the first time a chapel manager had addressed the USAF Chaplain Conference.[9]

The 1979 conference of command, staff, and CONUS senior installation chaplains convened again at Kirtland AFB on October 15-19. Senior installation chaplains from about ninety CONUS bases joined approximately forty chaplains from command and staff levels. Once again the major purpose of the conference was to assess the spiritual needs of the Air Force community, discuss the goals and emphasis of current chapel programs, and provide professional growth.[10]

Resource persons addressed the biblical, theological, devotional, and personal aspects of faithfulness and calling. The Rev. James J. Gill of Harvard University Health Services led a discussion on "Stresses in Being Faithful to Our Calling," while the Rev. Jameson Jones of Illif School of Theology, Denver, Colorado, examined "Biblical Roots of Our Calling." Dr. Dennis K. Orthner of Family Research and Analysis discussed "Air Force Living and Family Patterns." The Superintendent of the Air Force Academy, Lt. Gen. Kenneth L. Tallman, approached the notion of faithfulness from the perspective of a commander with the question, "What Do I Expect in My Chaplains?" Chief of Chaplains Richard Carr's

Brig. Gen. John Flynn addresses the USAF Chaplain Conference in 1973.

Chief of Chaplains Roy M. Terry cuts the 25th Anniversary cake at Yokota AB, Japan, with Ch. Edwin A. Porter (right), Fifth Air Force Staff Chaplain.

Ch. Lloyd W. Lyngdal welcomes retired chaplains to the 25th Anniversary Celebration at McChord AFB, Washington.

keynote address, "Faithful to Our Calling: Forward to the Basics," concluded:

> Basics are not antiques from the past. They are the foundations upon which we live and minister. Therefore, I am not advocating return to the basics, but rather a move forward to find new needs and new forms of ministry which are based on the traditional foundation upon which our faith has always rested.

Jeanne Carr, Chaplain Carr's wife, organized a conference for forty-three attending spouses which at some points intersected with the conference sessions.

The USAF Chaplain Conferences provided an opportunity for part of the Chief of Chaplains' extended team to gather for professional growth, worship, program discussion, and fellowship. The decision to supplement appropriated fund disbursements with funds from the Air Force Chaplain Fund in order to maintain the conference showed how highly it was valued by the Chief of Chaplains. The inclusion of CONUS installation chaplains after 1970 signaled that "teamwork" and "team ministry" at base level required regular contact between the team leader, the installation chaplain, and the staff of the Chief of Chaplains. These conferences provided that opportunity, as well as lateral discussion and fellowship among significant segments of the Chief's extended team.

Air Force Chaplaincy at Age Twenty-Five

In the long history of civilizations and religious groups, a twenty-fifth anniversary marks a comparatively short period. Christianity has a history of nearly two thousand years, and Judaism is much older; some church groups in the United States have a history in this hemisphere of over three hundred years. But since the Air Force itself is a comparatively young service, the twenty-fifth anniversary of the chaplaincy in the Air Force was a time of remembrance and recommitment. Of course, the Air Force chaplaincy's history had deeper roots in the U.S. Army Air Corp.[11]

Initial plans for the anniversary observance were announced at the 1973 USAF Chaplain Conference by Ch. Gerard M. Brennan of the office of the Chief of Chaplains. He noted that on August 2, 1973, Gen. George S. Brown, Chief of Staff, approved the celebration, designating May 10, 1974 as the official date. He observed that this would be the first official celebration of an anniversary of the Air Force chaplaincy. The basic plan was to have religious commemorations at Air Force chapels throughout the world on May 5, with appropriate official functions on or about May 10 to observe the chaplaincy's relations with local commands and the Air Force community, as well as neighboring civilian communities. Looking ahead to the anniversary, Chaplain Terry observed at the conference that "there is no way . . . that we may measure the full power and the impact of what has been accomplished by this vital and vibrant quarter of a century" in the spiritual ministry to millions of people in the Air Force community.[12]

Early in January 1974, the Chief of Chaplains advised command chaplains about emerging plans. He indicated that the Chaplain Board would provide a packet of resource materials for the anniversary. In another interesting turn of events, the new chaplain service regulation of February gave evidence of a more secure sense of self-identity than the regulation it replaced. The new regulation was simply titled "The Chaplain Service," dropping the institutional reference found in the title of the 1968 regulation, "Air Force Chaplain Program."[13]

The Chaplain Board's resource packet included three important letters of congratulation and challenge from the Secretary of the Air Force, the Chief of Staff, and the Chief of Chaplains. The Honorable John McLucas, Secretary of the Air Force, referred to past achievements and future challenges in these words:

> One of your primary goals has been to bring people together, to promote mutual understanding and to create community. You have always been available to listen, to counsel, to reconcile, to bridge troubled waters. It is most fitting that your theme for this anniversary year is WALK TOGETHER. Through your ready cooperation with one another and your commitment to serving persons above all else, you have proven the power of the theme words. I thank God for your witness of creative caring community.
>
> As you celebrate your 25th Anniversary, look with justifiable pride at your past achievements. But also look around and ahead. Let your celebration proclaim your

dedication to a growing witness of faith and love throughout the Air Force.

Chaplain Terry's letter, designed to be read to chapel congregations on the weekend preceding May 10, thanked the thousands of lay persons who had joined with chaplains to provide significant and varied religious ministries to the Air Force community. He wrote:

> Wherever I go as I travel from base to base, chaplains point with pride to a wide and exciting range of programs and activities. Then they quickly point with even more pride to the chapel managers, chapel councils, religious education workers, musicians, group leaders, youth directors, artists, writers, cantors, prayer groups and other faithful workers who make the program both alive and vital.
>
> Each of you is a part of a moving history—participants in a highly mobile parish fellowship. The problems faced in trying to maintain a dynamic program in a situation of constant change are sometimes staggering. But you have trusted the leadership of our chaplains and accepted with grace and determination the challenges of your situation. You have loved us and one another, prayed with us and for us, supported and, at times, even led us. And together we have helped make faith come alive among men.[14]

The Chaplain Board indicated in the resource packet that the undergirding philosophy of the celebration was not a mood of "chaplain self-congratulation"; rather, the emphasis rested on "ministry within a community and by a community. The USAF Chaplain Service is a vehicle for that ministry, and chaplains are the most visible symbol of that which is taking place."[15]

The packet also included material for use in worship and liturgy. A poignant poem-prayer, written by the Chief of the Board, Ch. James E. Townsend, expressed his hopes for chaplain ministry:

> The self-centered live in a world of mirrors,
> And see all life as reflection of their being.
>
> The uncaring live in a world of mirrors,
> Aware of mankind but secure from contamination.
>
> The saint-in-process gazes through skylights,
> Eyes happily averted from the pain of earth.
>
> The discontent seek light at the bottom of a well,
> And despair of the darkness they find
>
> Lord,
> Keep us from such folly.
> Make our lives like doors
> Through which you and others may pass freely;
> Doors
> We can close
> When to be totally with ourselves is our greatest need,
> But doors without locks
> And with handles on both sides,
> Freely opened by need and trust and love.
> Let our minds be fixed upon you;
> Let our arms wrap warm around each other.
> Amen.

Also enclosed was a hymn written for the anniversary by Ernest K. Emurian, pastor of the Cherrydale United Methodist Church, Arlington, Virginia, which had been presented to the Chief of Chaplains to honor the devoted service of all Air Force chaplains.

These resources helped installation chaplains plan services and observances that largely avoided self-congratulation and stressed the mission of the chapel community. Interviewed about the anniversary by the base newspaper at Clark AB at the end of April, 1974, Chaplain Terry stressed that the Air Force chaplain was "first and foremost a pastor." He continued:

> True, we move within a system, we hold certain grades within it, but we are first and foremost pastors. If the chaplain doesn't play that role, if he's playing games with people—that comes through faster than a three-dollar bill. A genuineness is missing that ought to be there in a pastoral relationship.[16]

The chief pastor acknowledged that if his extended team was not a team of pastors, it was not a team at all.

On Friday evening, May 10, the office of the Chief of Chaplains sponsored a dinner at the Andrews AFB Officers Club at which the Air Staff, religious institutions and their endorsing agencies, and the chaplain service commemorated the anniversary. The Secretary of the Air Force headed a large contingent of Air Staff members. Two former Chiefs of Chaplains, Charles I. Carpenter and Edwin R. Chess, delivered personal messages. Greetings from various religious groups were offered by the Most Reverend William Moran of the Roman Catholic Military Ordinari-

ate; Rabbi Aryeh Lev, Director of the Commission on Chaplaincy of the National Jewish Welfare Board; and the Reverend Dr. Oswald Hoffman of the Lutheran Church—Missouri Synod. Chief of Chaplains Terry capped the evening with a stirring address entitled "Yesterday, Today and Tomorrow."[17]

The previous evening at the same location, the AFSC Chaplain sponsored an anniversary dinner for the personnel of Andrews and Bolling AFBs. The program brochure included this interesting "Pledge for Chaplains," written by Ch. John F. Rasberry:

Chosen, Trusted, Commissioned, I will be true—
The opportunity I have was given to me

I accept it humbly and gratefully—
Mine is an important assignment with grave responsibilities

I will do my best—
As a commissioned officer of the Defense Forces and a chosen representative of my Church

I will serve both with all my ability—
Since service to others is my goal

I will seek no personal credit—
What happens to me is of little importance

I will put self last—
Difficulties and disappointments are part of the job

I will take them without complaint—
Some with whom I work may find me difficult

I will make adjustments—
Recognizing that chaplains of other faiths have motives similar to my own

I will cooperate with them—
As the chaplain of men and women of many faiths

I will serve all with equal sincerity—
Believing that what I am is more convincing than what I say

I will live worthily—
Since I have been appointed to preach the gospel

I will strive to become a worthy spokesman of God—
As a chaplain I will represent Fathers and Mothers and all Americans of good will

This I will always remember—
Because I am chosen, trusted, commissioned for tasks beyond Human Limitations

I will seek the guidance of God and will trust utterly in Him.

Over four hundred persons attended this banquet, including Chaplain Terry.

Twenty-fifth anniversary celebrations at Air Force bases around the world took many different forms. Special religious services were conducted on the weekend of May 5. At Rhein-Main AB, Hermann Cardinal Volk of the Archdiocese of Mainz celebrated a Mass commemorating the anniversary, and the Kelsterbach Adult Choir provided music. The Hainerberg Chapel echoed with a "Silver Anniversary Concert in Honor of the Air Force Chaplaincy" on May 5. Bishop Francis D. Gleeson, retired bishop of the Catholic diocese of Fairbanks, Alaska, celebrated a special Mass at Eielson AFB, and three days later more than twenty-five local ministers gathered on the base for a noon luncheon. An ecumenical service at Carswell AFB brought together all commanders and chaplains. Static displays were erected at the base library, exchange, and chapel; they included some of the personal memorabilia of retired Chief of Chaplains Robert P. Taylor. The contributions of lay workers was the focus of the anniversary celebration at Lowry AFB. At McChord AFB, lay people designed and erected a "Parachute Chapel" for use during the anniversary.[18]

Extensive programs, including formal dinners and luncheons, were conducted at many bases. At Columbus AFB a clergy day involving thirty-five ministers highlighted the anniversary. Three chaplains and a chapel manager at Eglin AFB were featured on a local TV talk show. The chapels at Sheppard AFB sponsored an essay contest on the subject, "What I Expect from the Air Force Chaplaincy." Winners read their essays at a banquet on May 9.[19]

At Kadena AB, Okinawa, Japan, Ch. James W. King asked a sample of chapel people to write about the chaplaincy without guidelines or restrictions. Copies of the completed essays were distributed in book form at the services on May 5. In his reflective comments, SMSgt. Francis J. Bremmer offered this eloquent statement:

> What is the chaplaincy to you and me, yesterday and today, with the family and without? They save our bodies and souls, mostly our bodies. How? By giving their lives to us 24 hours a day: in the barracks, clubs, hospitals, police stations, mess halls, alert rooms, commanders' calls, marriage

> councils, equal opportunity lectures, alcohol and dope lectures, on the battlefield of war, on the flightline and shops, in our homes, and not to be left out, at their place of business, the chapel.
>
> Plus many, many more.
>
> Through all of this, they have that great mission of possibly—just possibly—saving our souls. God help them, for we need them so very badly. What do I know about the chaplaincy? Very little. I looked at the grave on the Hill where one of them laid, a Medal of Honor recipient. I watched a helicopter take them to the front lines of Vietnam so that we could have our worship service. I watched them as they baptized our children. And I told them I was too busy in my duties at work, home, and other safaris, to help them, or talk to them.
>
> What do I know about the chaplaincy? Very little. God help them, we need them so very, very much.

Col. Robert H. Lee stressed the relative importance of deeds over words:

> I have heard many outstanding sermons during my military career delivered by eloquent speakers, and at the time I was inspired. Now, I can't remember any of the salient points that were mentioned in any of the speeches. But yet, I can vividly recall numerous incidents, like the major's case, where a chaplain has gotten involved and assisted an individual in adjusting to some of the problem elements of human experience.
>
> The chaplaincy can be a formal part of the community steeped in traditional religion, exalting the virtues of goodness and the evil of sins each Sunday morning, or it can be that driving force which is aware of and sensitive to the things that keep us going in this world.

This booklet of essays gave some insight into lay persons' views of the chaplaincy's mission.[20]

Words of congratulation, challenge, and commitment were heard by the people who gathered on May 10 in services, banquets, luncheons, brunches, and other assemblies. That was the Twenty-Fifth Anniversary of the day appointed by Gen. Carl Spaatz, the first Chief of Staff, USAF, in Transfer Order #35, for the formation of a separate and distinctive chaplain service in the newly organized service. Given the political climate of the United States during the spring of 1974, perhaps no more challenging words were spoken to chaplains about their duties and responsibilities, as clergypersons in the Air Force, than the words of Col. Joseph E. Cahill at the anniversary observance at Robins AFB that day. "The thoughtful people of the world are anxiously watching the process of self-examination, or self-incrimination, or expiation, that is underway in the United States," he said. He added:

> They are wondering if we have the inner strength and the resolve to surmount the domestic crises and to play a sober and decisive part in the development of world order within which justice, liberty, and peace can be protected and extended. . . .
>
> With this in mind, I see the Chaplain Service hard at work, amidst all of the upheavals and readjustments of a changing world, proclaiming freedom from all that oppresses the human spirit, and bringing about a renewed dependence on the grace of God. The challenges facing the chaplaincy have never been more demanding. At the same time, your opportunities have never been greater.
>
> With faith in God and confidence in the future, the Air Force chaplaincy begins its second quarter century of ministry to the Air Force family, dedicated to the ideals of this country, to the spiritual heritage of religious pluralism, and to the ambitions of growing effectiveness in its mission to the people it is called to serve.[21]

These congratulatory words to the many members of the Chief of Chaplains' extended team carried as well a challenge for them to fulfil their mission with renewed zeal.

During the Seventies a select group of the Chief of Chaplains' team gathered annually or biannually to worship and pray, plan and discuss, engage in professional growth and experience fellowship, and exchange ideas laterally. The USAF Chaplain Conference, attended by command, staff, and CONUS installation chaplains, was an opportunity for the leadership core of the Air Force chaplaincy to convene. At this conference direct links were forged between the Chief's office and local chapel communities.

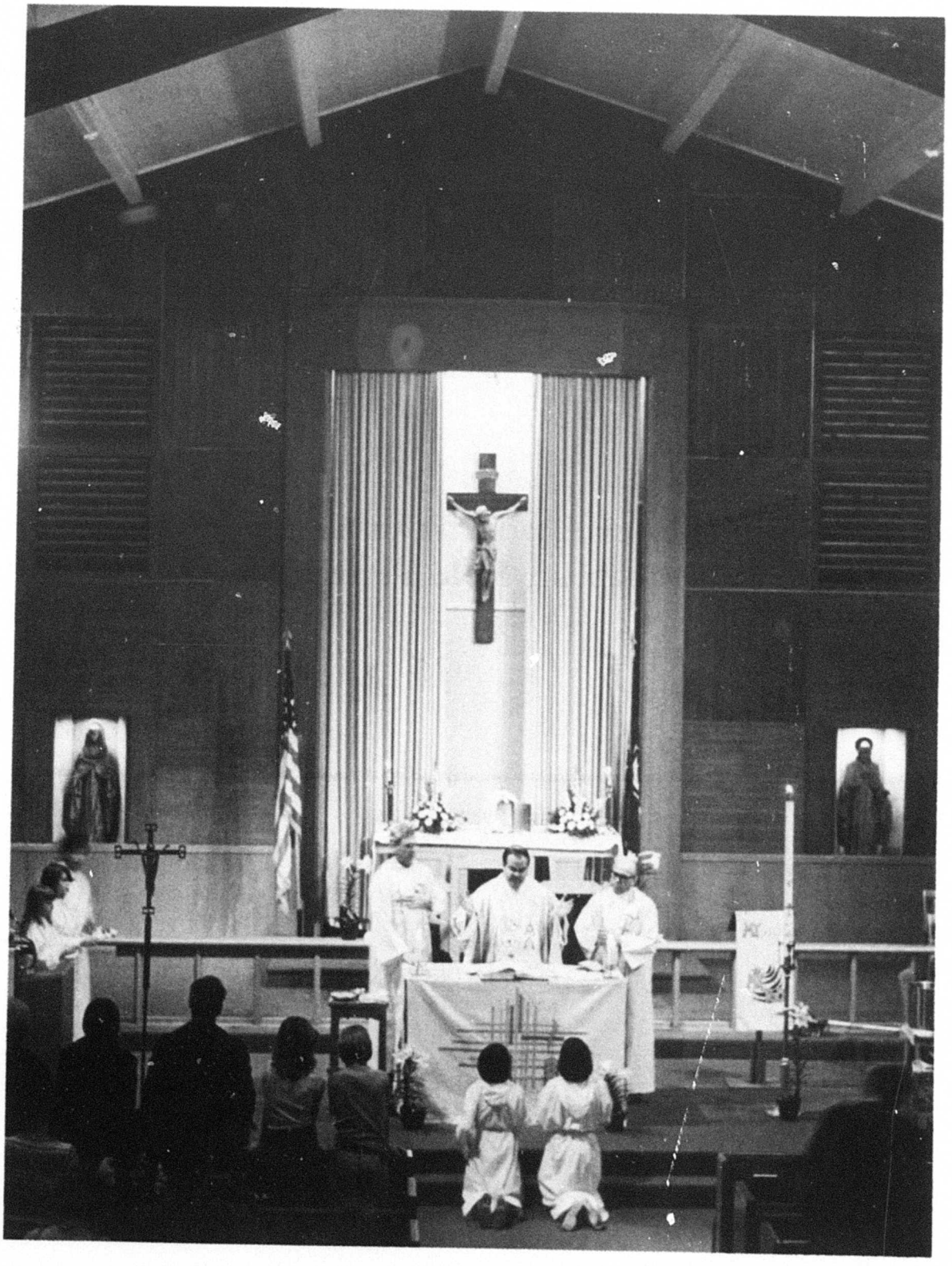
The Twenty-Fifth Anniversary in 1974 provided an opportunity to reflect on the history and ministry of Air Force chaplains and chapel communities. It was not, in the main, a self-congratulatory event, but a time of challenge for the whole

team, including chaplains, chapel managers, and chapel congregations. Running like a thread throughout the observance was the challenge to use the occasion for examination of ministry and re-dedication to purpose. The anniversary was a fitting reminder that the Chief's extended team included his deputy and staff, field agencies, the Chaplain School and Chaplain Resource Board, command chaplains, the various components of the Reserve chaplaincy, chapel managers, and lay leaders and members of chapel communities throughout the Air Force.

Part Four

The Worship of Chapel Faith Communities, and Chaplain Role Perception

WORSHIP....
CHOIRS, CONCERTS, AND MUSIC CONFERENCES....
SACRAMENTS AND PIETY....
ECUMENICAL AND INTERFAITH ACTIVITIES....
BUILDING FOR FAITH: CHAPEL CONSTRUCTION....
CIVIL RELIGION AND THE TRANSCENDENT....
HYMN 286 IN THE *BOOK OF WORSHIP*....
CHAPLAIN ROLE PERCEPTION....
CONTINUING EDUCATION....
RELATIONS WITH CIVILIAN FAITH COMMUNITIES....



Ch. Thomas A. Heffernan celebrates Mass at McGuire AFB, New Jersey.

Chapter XXII

Worship in Chapel Faith Communities

Worship on Air Force bases is a pluralistic phenomenon. Led by chaplains from scores of denominations and offered in praise of God by thousands of Air Force personnel and dependents, worship services in chapels follow no specified format. Naturally, the theological orientation of the chaplain or chaplains on a base help form and shape the worship service. The large number of religious traditions and practices on a base at one time made the chapel program a religious microcosm of American society.

Despite this pluralism there was constant pressure to seek the common denominator and to satisfy as many people as possible with a generalized service which, because of its unobtrusive format, ran the risk of being irrelevant for some worshipers. This pressure weighed most heavily on Protestant chaplains and chapel congregations; other groups with a clearer identity, such as the Orthodox, Roman Catholic, and Jewish, were more immune to the pressure.

One of the surprising developments of the Seventies was the emergence of a greater variety of services and worship experiences, especially among Protestants. The general policy of the office of the Chief of Chaplains was that worship services were supposed to meet the worship needs of chapel congregants. For some that might still imply the "general Protestant" service of long standing, but for others it might be a country church service, or soul service, or charismatic service, or contemporary "mod" service.

Worship at Air Force Chapels

Statistics, scheduling, worship leaders, lay involvement, special types of services, weddings, funerals—these items cluster around the subject of worship without being directly associated with any one faith group's services. In a sense the following sections resemble the title of a book by Air Force Chaplain Jeffrey T. Timm, entitled *A Potpourri of Worship Resources.* The book included celebrations such as a New Year's service and Valentine's Day Banquet, first-person accounts, and instructions on how to introduce liturgical dance.[1]

Statistics, Scheduling, and Worship Leaders

Millions of worshipers attended thousands of worship services at Air Force bases during the Seventies. In CY 1970 alone, nearly 50,000 Protestant services attracted 3,500,000 worshipers, while an equal number of Catholic services had 7,000,000 worshipers. By mid-decade the number of worshipers had fallen, together with the number of persons on active duty, to 2,600,000 for 27,000 Protestant services, and 4,400,000 for 32,000 Catholic services. In 1977 there were 25,000 Protestant services with 3,400,000 in attendance, and 29,000 Catholic services with 4,100,000 in attendance.

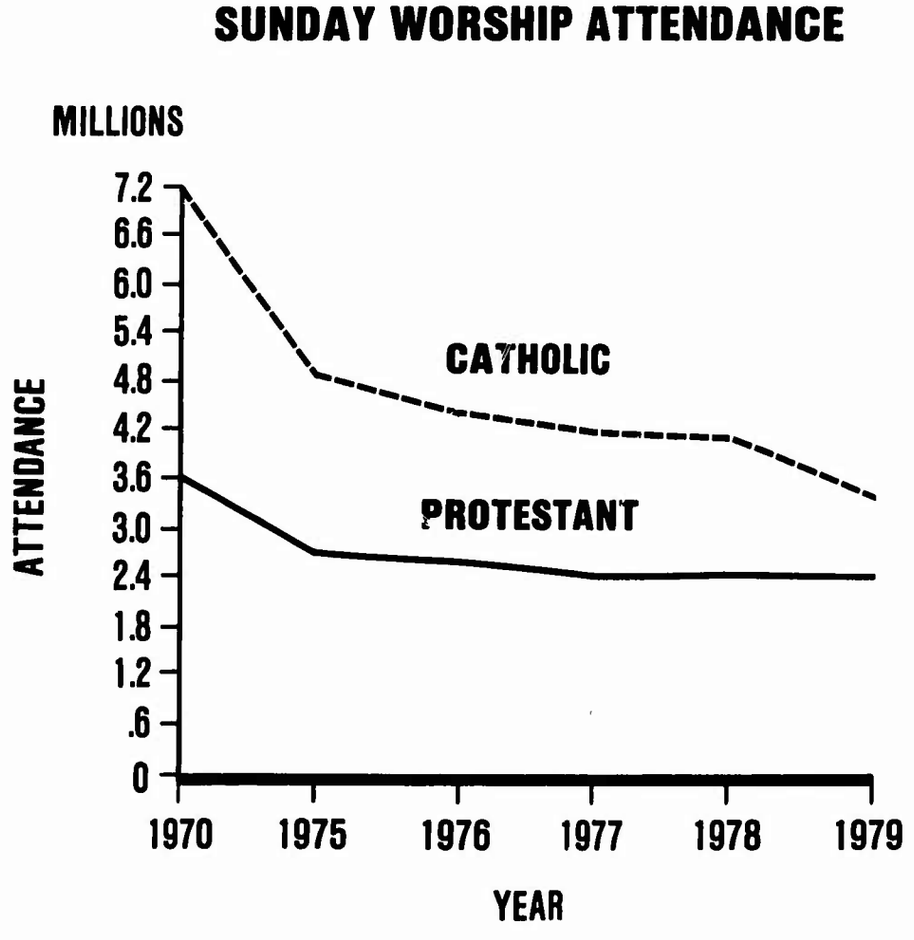
As the decade progressed the total number of persons attending Sunday/Sabbath services of any affiliation continued to drop, as did the number of services conducted. In 1974 the 67,000 services on Fridays, Saturdays, and Sundays attracted 8,000,000 worshipers; this number dropped to 7,600,000 worshipers in 64,000 services in 1975, 7,000,000 attendees at 60,000 services in 1976, and 6,550,000 attendees in 55,500 services in 1978. In 1977 the figures were 6,600,000 worshipers at 60,000 services, or nearly 128,000 persons attending chapel services on Air Force bases each week. Another 700,000 attended various weekday services, while 300,000 persons visited the chapel for various Holy

Day observances (see accompanying graph entitled Sunday Worship Attendance).[2]

These numbers are more easily understood in terms of a single Air Force base. For example, at the large basic training center at Lackland AFB the number of services and the attendance during the last six months of 1976 were as follows: 250,000 attended the 893 Protestant services, 185,000 attended the 577 Catholic services, 2,500 attended the 110 Jewish services, and 8,000 attended 214 other services. At Clark AB a total of 21 Masses were held each Sunday in 1974; total attendance between July and September was 25,000. A total of 12,000 Protestants attended the ten worship services each Sunday during the July-August quarter as well.[3]

On March 9, 1975 the chapel section at Keesler AFB surveyed all persons attending the six weekend Masses. The results showed that of the 735 persons attending, 142 were permanent party, 201 dependents of permanent party, 246 students, 58 dependents of students, 14 retired military, 44 dependents of retired military, 26 civilians, and four were visitors. The fact that Keesler was a large training facility meant that there was a large student segment which would not normally be found on a typical Air Force base, although at other bases there would be more lower ranking airmen.[4]

Several factors contributed to the ebb and flow in the number of worshipers attending services at base chapels. Among them were a reduction in the number of personnel on the base, permanent party transfers, different types of worship services, and the relative popularity of chaplains. At Glasgow AB in the first six months of 1974, for example, an increase in Catholic population was credited for an increase in average Mass attendance from 71 to 92.



During the same period the average Protestant worship attendance fell from 105 to 75.[5]

Anything and everything could occasionally interfere with scheduled services, despite the protection clause of AFR 265-1. On February 20, 1977, for example, all basic trainee worship services at Lackland AFB were cancelled due to an outbreak of the flu. Later that year, according to the chapel historian, the Lackland AFB basic trainee chaplains were wrestling with a different kind of problem: the number of basic trainees attending the very early services each Sunday was so large that "personnel are frequently turned away," while the later morning services were "relatively poorly attended." In 1975 personnel stationed at Incirlik, Turkey were required to provide their own transportation or use commercial buses to attend services. Because of the non-availability of government transportation, a family of four paid an average bus fare of $2.80 to attend services or religious education programs. The historical report from Spangdahlem AB, Germany for January-February 1976 described a different kind of hardship:

> A Sunday Alert was sounded at 0545 hours and remained in effect until 1700 hours. This exercise greatly affected the total attendance of the Chapel program, both at worship services and Sunday School and CCD. 52TFW (52nd Tactical Fighter Wing) Commander explained the necessity of having to call the alert on a weekend, and particularly on a Sunday, because to do so on a weekday would cost the US Government some DM 50,000 a day in construction cost (approximately $15,000-20,000).[6]

Base chapel sections used a variety of media to inform personnel and dependents of chapel service schedules. Included were the base paper, posters, chapel publications, calendar schedules, and other media. Some base bulletins also carried the chapel schedule. Unfortunately, the chapel section at Hickam AFB could not secure publication of the chapel schedule in the official section of the daily bulletin in mid-1974; the worship schedule was listed in the unofficial section, along with dining hall menus, football information, notice of an Irish setter for sale, and information on Alcoholics Anonymous.[7]

The vast majority of worship services conducted in Air Force chapels were led by chaplains. But others also participated, sometimes as central worship leaders, or as lectors, assistants, eucharistic ministers, ushers, or special speakers.[8]

Auxiliary chaplains who served as worship leaders were not always able to provide worship at the accustomed time, and this sometimes caused problems. The auxiliary Catholic priest who served the Catholic congregation at Pruem AS, Germany, drove two and one- half hours to reach the station. For that reason only Sunday afternoon Masses could be offered during 1976. Attendance was very low, and some services had no worshipers at all. A Saturday Mass schedule failed to change the situation.[9]

While no permanent Catholic chaplain was assigned at Sondrestrom AB in 1971-72, the Catholic parish arranged for six lay readers and two eucharistic ministers to conduct worship services and offer authorized sacramental ministries to the congregation. One week each month the Catholic chaplain from Thule AB visited the base and conducted Mass.[10]

Regular involvement of lay persons was also a feature of many other chapel services. In 1974 the Protestant services at Hill AFB had at least two lay persons participating in the late morning traditional service, and one or more in the earlier contemporary service. These lay leaders held prayer sessions with a chaplain the day before the service; during the service they led the singing and responsive readings, read the Scriptures, and gave pastoral prayers. Occasionally they also preached. Sometimes women also assisted in Scripture reading and prayer—an Air Force "first" at Hill. Lay involvement was also characteristic of Communion services: on a rotating basis the usher staff assisted the pastor at the altar, and one choir member served communion to the choir. A similar program at Grant Heights, Japan in 1971 enabled lay persons to conduct the early Protestant service when the chaplain was absent; contributions also rose dramatically.[11]

A large number of worship services, especially Protestant, featured special speakers or preachers. At Vandenberg AFB in the first half of 1977, for example, guest speakers preached at both the 9:30 a.m. and 11:00 a.m. Protestant services on March 27, April 12, April 24, and May 15. The speakers included "Hansi," a former Nazi youth; the

Banners from Pope AFB, North Carolina, 1975.

founder of the Voice of Calvary Ministries; the daughter of a Pakistani prince; and a clinical psychologist. Col. Heath Bottomly and his wife preached at a number of chapel locations, including Vandenberg AFB in 1976. The proximity of RAF Upper Heyford to Oxford and London made a number of persor available for use in Sunday services. In 1975 the chapel's guest speaker list included the English president of the Officers Christian Union, a theology professor from Gettysburg Theological Seminary, a Baptist theologian studying at Oxford, the chairman of a denominational chaplains' commission, and an educational consultant. In FY 1974 the Air Force Academy pulpit featured among its guest speakers the Rev. Tom Skinner, Father Emery Tang, Rabbi Earl Stone, Chief of Chaplains Roy M. Terry, Ch. Frank Gilchrist (USAF, Ret.), Dr. Jess Moody, Gen. Jack Catton, Maj. Gen. John Flynn, and Ch. Harry Arrow. Hanscom AFB's Protestants inaugurated a "monthly civilian preacher" program in 1973 through which they invited an outstanding preacher or choir to visit the chapel each month.[12]

Special Services and Worship Accouterments

A full description of various faith-group services follows in a later section of this chapter. Here several special types of services and worship accouterments are discussed, as well as attendance measuring programs. A general evaluation of worship programs was provided to the office of the Chief of Chaplains by the Chaplain Inspection Branch in 1974. The Chief of the Branch, Edward R. Lawler, reported on the basis of inspectional visits:

> Most places have a variety of formats including traditional, contemporary, some Gospel type, liturgical and general Protestant, etc. About 25 percent had little or no variety and hardly any lay participation. This was true of Protestants more than Catholics, and was due mostly to the particular religious traditions of the individual chaplains at a given base. This may suggest that a mixture of traditions is still an important consideration when assigning chaplains.[13]

The "variety of formats" mentioned by Chaplain Lawler included everything from bicycles to karate during the Seventies. At Osan AB, Korea, Ch. Oscar L. Sylwester preached a "sermon in motion" late in 1970. A karate demonstration dramatized the disciplined life and mind. The chaplains at Lackland AFB inaugurated a series of Protestant evangelistic services on Sunday evenings in August and September 1972, with the theme "Revive!" Each service featured a guest preacher. The evangelistic services, which included opportunities for a profession of faith, introduced a new dimension to the Lackland program, according to Project Chaplain Harold W. Simmons.[14]

There were many other special types of services as well, including midweek Protestant services conducted entirely by laymen at Udorn RTAFB in 1971. At F. E. Warren AFB, a Friday evening Protestant "Happening" seldom had a sermon, but stressed sharing, study, and prayer. Most congregations held annual parish picnics with services conducted out of doors; the service at Hill AFB in July 1974 featured helium-filled balloons, released to the heavens with a prayer tied to each. Another standard service at most bases was the "Hail and Farewell" service, which sometimes included a "Litany for Those who Leave and Those who Stay," as well as special certificates of appreciation for parish workers.[15]

Children were not forgotten at worship services in most Air Force chapels. At Air University, Maxwell AFB, Ch. Robert M. Moore had a novel way of introducing the "children's sermon" each Sunday. A child chosen the previous week brought an object of his own choosing to the service and presented it to Chaplain Moore, who in turn created a short object lesson/sermonette based on the object—or gave the child a quarter if he was unable to do so. A number of bases had more extensive programs, called "children's church." Ch. Paul H. Wragg of Dover AFB described a procedure he had followed for nearly ten years. When facilities were available a completely separate children's service and liturgy was developed, or if facilities were not adequate the children would remain in the service until the sermon began and then depart for the annex and their own continued service. Music, audio-visual aids, puppets, and participation liturgies were especially helpful for children from kindergarten to the third or fourth grade, he reported. He argued that the "children's sermon" was a distraction that did not solve the basic problem of the limited attention span of children during an adult-oriented sermon.[16]

Ch. Russell W. Barr of Pope AFB developed a puppet whose eyes wiggled, whose hair exceeded regulation length, and who wore a lapel button reading, "Grow a dummy, plant a tree!" "Willie" was used regularly in that portion of the Protestant service called the children's encounter. At neighboring Seymour Johnson AFB, Ch. James T. Elwell experimented with the "Sunshine Gang" to enliven and enrich children's church. The gang included puppeteers, two gospel clowns, a make-up artist, and assorted other contributors. Their purpose was to employ multi-media forms of communication to actively engage children in the teachings of Christ and to offer them a good time while learning. Films and filmstrips were also used; a short segment from Star Wars, for example, was followed by a puppet dialogue on the topic of heaven. Ventriloquism, gospel magic, music, marching, and clowning were all part of the act.[17]

At Hickam AFB a Protestant children's chapel was organized on each side of the base in 1973-74, complete with children volunteers who served as acolytes, ushers, prayer leaders and projectionists. Chaplains James M. DeMott and John McMahon initiated children's worship services at Naha AB, Okinawa, Japan in 1974. Beginning in March 1974 the priests at Sembach AB, Germany set aside two Masses each month during which puppets, stories, music, drama, and special preaching aids were used. Regular monthly children's Masses were held at Homestead AFB and at many other bases in 1975.[18]

Masses in homes were also popular at a number of bases. This Catholic practice at Eielson AFB in 1972-73 permitted children to receive their first communion in their own homes. At McChord AFB a different family hosted Masses each month in 1976, with an average attendance of about twenty persons; Ch. John L. Howard followed the same practice at Pope AFB. Installation Chaplain John Scahill of Wurtsmith AFB encouraged people to host Mass in their home to celebrate anniversaries, homecomings, and birthdays. The Lenten season was a special time for this program at Kadena AB, Okinawa, Japan and other locations in 1977. A Protestant variation of this special service was the regular Sunday morning service held in a dormitory dayroom by Ch. Lewis Dunlap at Chanute AFB in 1972. Dressed in "mod" clothes, he used films, guitarists, discussions, and a folk-choir—as well as coffee and donuts—to give extra vitality to the service.[19]

Among the regular helpers at chapel worship services were altar servers, ushers, altar guild members, and various other leaders and assistants. Some Catholic parishes had regular training and recreation programs for their altar servers. Several bases, such as Hill, prepared instructional booklets for ushers which stressed that an "usher is a worshiper, too." Protestant ushers at the Air Force Academy Center Chapel received these pertinent instructions in 1973-74 on dealing with the threat of disruptive activity.

> Should any strange or suspicious parcel or object be noted, notify the chaplain or the chapel management specialist. Do not touch the object. Should "protesters" be present in the service, alert the chaplain and/or the chapel management specialist so that the security policy may be advised.

Thousands of personnel and dependents served as ushers at thousands of services during the decade.[20]

Banners helped create an atmosphere of worship in many Air Force chapels. At Andrews AFB the Catholic and Protestant youth groups carried out a banner project during Advent and Christmas in 1972, constructing and displaying two banners each week. The young people described the symbolism during each service. At many bases the Protestant and Catholic women's groups created banners to adorn chapel walls. The groups at Elmendorf AFB also made felt banners for fifteen remote sites in 1976. During the Christmas season in 1976 the Protestant Women of the Chapel at Vandenberg AFB used eighty yards of felt to make nine special Christmas banners, including one that measured six by sixteen feet. At Wright-Patterson AFB, SSgt. Virgil G. DeBerry Jr., relied on the facilities of the photo lab and the help of others to assemble and photograph 120 banners. He then filed these pictures so that persons planning special worship services could easily choose the appropriate banners.[21]

Eliciting comments from worshipers was not always easy for chaplains or chapel councils, but at Wurtsmith AFB the Catholic chaplains created a Pews Talk Back! program in 1974. It included the

distribution of evaluation sheets on sermons and the Catholic service.[22]

Since people really do not "join" a chapel like they might join a civilian church, a variety of methods were used to generate a membership roll and to give a sense of belonging. Pew registration forms were used at Kelly and Sheppard AFBs in 1972. Worshipers were encouraged to note their attendance at worship services as an aid to pastoral outreach and sound planning. Newcomers were promptly visited, according to Chaplains Thomas E. Richardson and Richard D. Trapp. Installation Chaplain Paul H. Wragg of Dover AFB described a different program in 1977. Chapel attendees were asked to enroll and were then assigned to pastoral "families." Each family's weekly attendance was noted, and absentees were visited by other pastoral family members. The program also provided for the identification of newcomers.[23]

Air Force Academy Cadets and Lackland Basic Trainees

Worship opportunities at two unique locations, Lackland Military Training Command and the Air Force Academy Cadet Chapel, were influenced by their particular surroundings as well as a number of other factors. A brief summary of the two worship programs points up the differences.

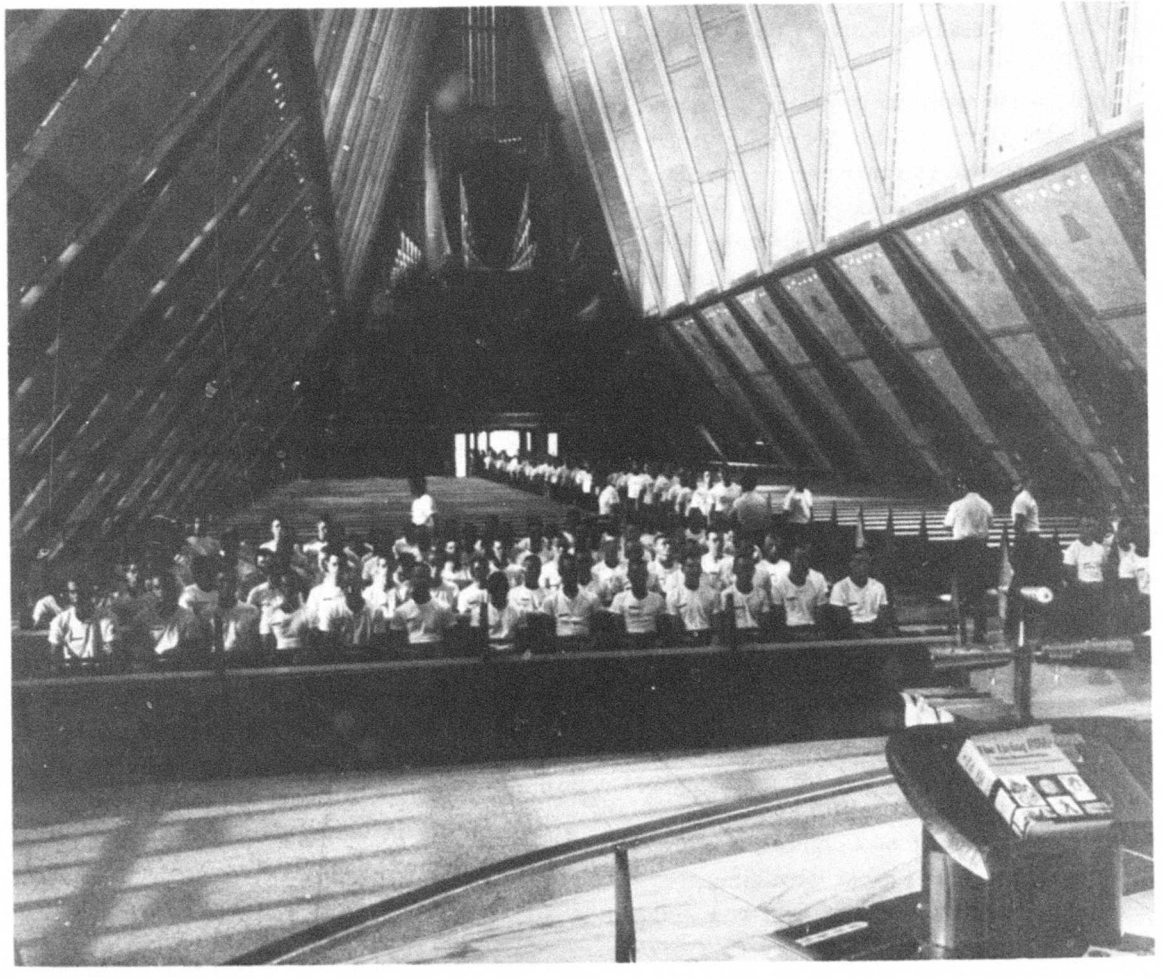
The Academy Cadet Chapel staff confronted a major judicial decision early in the decade. As a result of a ruling of the U.S. Supreme Court, mandatory chapel attendance was eliminated at the Academy just before Christmas 1972. Attendance dropped in January, but the chapel staff's calculations concluded that forty-nine percent of the cadets present at the academy on a given weekend attended chapel. At the same time, attendance at non-worship activities in the chapel program rose during the second semester of the 1972-73 academic year. One hundred more cadets signed up to attend the January religious retreat than had attended the previous October, and the religious councils made up of cadets renewed their efforts to increase attendance at worship service. An academy report indicated in mid-1973 that "in all, worship has taken on a new depth of feeling and involvement, which is a source of joy to all involved. While we have dropped in quantity at worship, we have risen in quality as all who come do so voluntarily." During their basic training in 1973, about ninety-eight percent of the more than 1,500 members of the freshman class attended 6:00 a.m. services, indicating that the ruling against mandatory attendance had little immediate effect on them. At mid-decade, for the first time contemporary Protestant worship services were offered at the Cadet Chapel, in addition to the more traditional format. Another program innovation was the establishment of a liturgical dance group in the Protestant cadet program in 1976. It began with a weekend retreat under a nationally known leader in the liturgical dance movement, and soon ten cadets, both male and female, met weekly to prepare dance events which supported the worship activities of the total program.[24]

Cadets worshiped in the modern Cadet Chapel that dominated the Academy. At various times during the decade this chapel became a focus for religious demonstrators, and a symbol of their attack on militarism. In 1979, for example, demonstrators gathered in what they described as a prayer and fasting vigil, returning to the site during duty hours for a week during December. One pamphlet they distributed asked,

> Is our security based in Christ, the One who turns the other cheek, or are we seeking a more temporal justice. The search for bigger and better bombs, faster and more accurate missiles, and an America that's "Number 1" is the idolatry of today; the false messiah.
>
> The Air Force Academy Chapel stands as a temple to those idols; that is why we are here this week to pray and fast. We ask anyone who can to join us at the chapel this week for dialogue and prayer.

A similar "peace vigil" the previous year led to the arrest of ten persons, but in 1979 the vigil ended without incident according to materials in the Air Force chaplain archives.

Contemporary worship services were extremely popular with basic trainees at Lackland AFB throughout the decade. Through these services chaplains involved young trainees in meaningful worship experiences. At mid-decade the Lackland basic trainee chaplains repeatedly asked new airmen this question: "How many have dropped out of the 'institutional church' over the last three or four years?" Approximately eighty percent of the trainees met by chaplains on the fifth day of training raised their hands. During two Sunday



Basic Cadet Training Chapel Orientation in the Protestant Chapel, Air Force Academy, Colorado, 1979.

Protestant services the same question was addressed to 2,200 trainees in attendance, with approximately the same response. Most trainees said they dropped out because "the services were boring." The chaplains tackled this problem by using contemporary music played by talented musicians, some of them basic trainees. The second major reason offered by trainees ("the service, as well as the sermon, seemed irrelevant to my life") was approached by using Scripture to address the culture shock faced by trainees at Lackland; contemporary liturgies were carefully crafted around biblical and sermonic themes so that each service had a unifying motif. According to William A. Sassman, Group Protestant Chaplain, the close of the contemporary service included a dramatic "recessional song with a benediction and the Great Amen." Chaplain Sassman concluded that chaplains who minister in a training environment "have a tailor-made opportunity to attract lapsed members, and new members alike, into the Church, if we let the liturgy be the work and worship of the people."[25]

The chaplains at Lackland encouraged individuals who were finishing their basic training to share their experiences with incoming "rainbows" through poetry. Some of these poems were read in the basic trainees' services. The humor, pathos, and encouraging words of these poets deserve recognition. Here are some poems from the 1974-75 period:

God says, to enter heaven
You have to be born again
Come as a child under the
Hands of the Lord.

Here at "Happy Valley"
It's almost the same
We all play important parts
Of this big game.

First we became bald
Like a baby of course
Not of our will, we had no choice.

Academy chaplains conferring with Lt. Gen. Kenneth L. Tallman, Superintendent (seated), including Command Chaplain Lloyd W. Lyngdal (left) and Ch. Robert A. Brucato (second from right), with Chief of Chaplains Richard Carr (right) and Ch. James E. Townsend (second from left) in 1979.

James Roger Boyd, director of Cadet Chapel Music.

Chaplains conduct services for basic trainees at Lackland AFB, Texas, and discuss experiences.

Ch. Frank D. Metcalf greets a Lackland graduate arriving at Keesler AFB, Mississippi.

Ch. Raymond J. Calkins, Center Chaplain at Lackland AFB.

We were taught how to walk
And how to speak,
We were told when to get up
And when to sleep.
They checked to make sure we
Were dressed good and neat
And held our hands
As we cross the street.

Always, say "Yes Sir" or "Yes Ma'am"
You have to give respect to receive it,
Do you understand?

Well, no more Da Da or Goo Goo for us
We have all grown up and done away with
Our training cups.

So, Rainbow don't be blue
Stick with the program, you'll make it too.

415 made it,
So can you.
(Flight 0415)

Another poet gave special thanks to Chapel 8:

We came upon an October night,
46 freaks, what a sight.
We shook and trembled,
from one to four,
Wondering what the next day
had in store.

As time went on,
day by day,
We learned to march,
and learned to pray.

In days of future,
we will always remember,
It was Chapel 8,
that set us straight.
(Flight 1210)

Humor permeated this contribution from Flight 0109:

Just sitting here thinking
Of the days behind,
I'd hate to put on paper
What's running through my mind.

When the guys from 109 are gone
Their friends behind can tell,
Those men have gone to Heaven,
They've had their stretch in Hell.

They've had a hundred training hours
With breaks of very few,
Following orders and commands
And those darn spit shine shoes!

There's a certain consolation though
So listen while I tell,
When they die they'll go to Heaven,
They've had their stretch in Hell.

So when the final inspection is over
And they've laid aside their cares,
Starting up that final Grand March,
Right up those Golden Stairs,

Gabriel will proudly blow his horn
And St. Peter will proudly yell:
"Front seat, you guys from 109,
You've done your stretch in Hell!"
(Flight 0109)

The contribution of Flight 569, penned by an individual with the initials "P.W.," was entitled "Re-Genesis." It reflected remarkable depth:

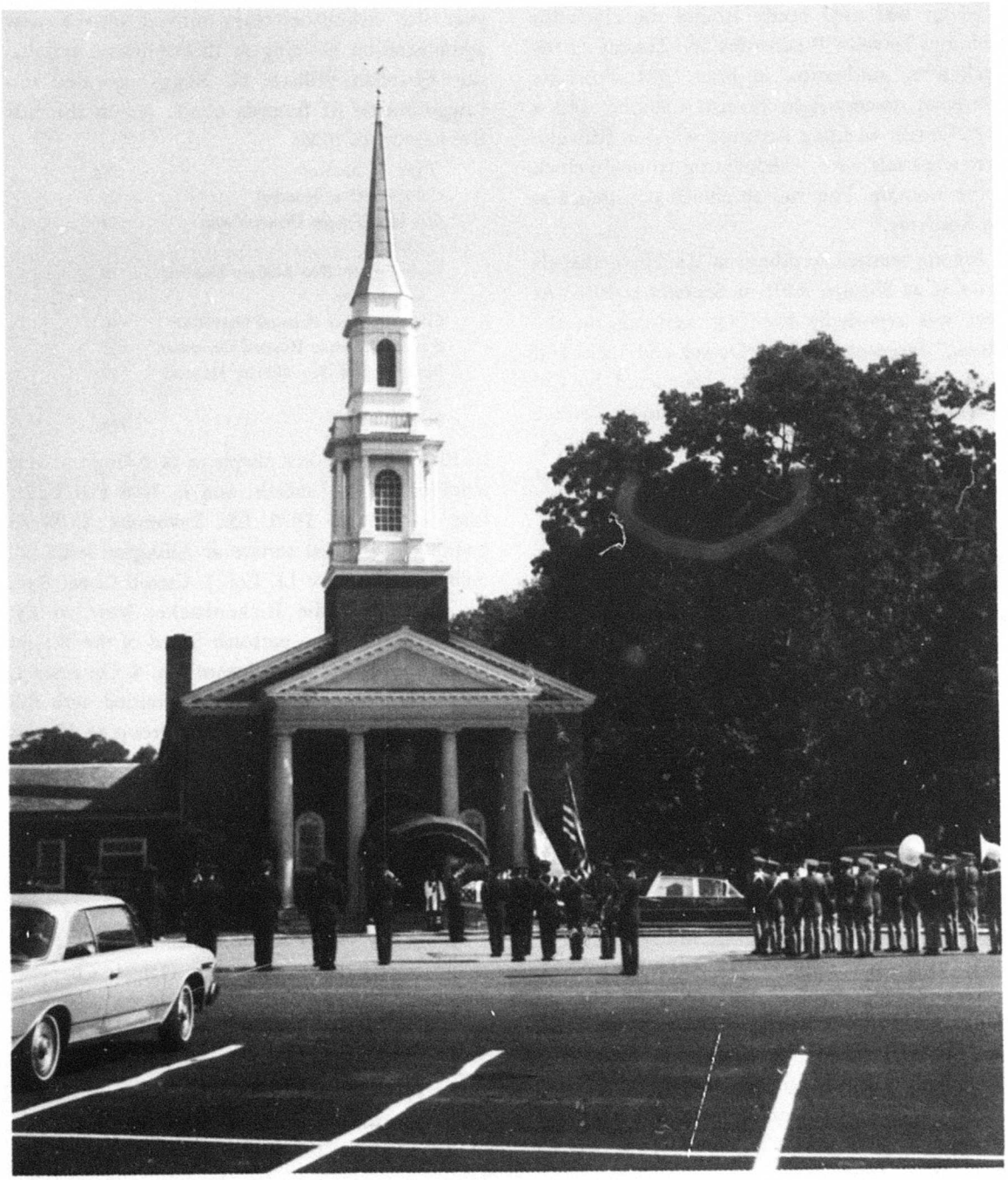
Existence of the elementary form imparts cautious
learning
of foreign knowledge,
and speaks thru man and woman,
all graduated from the recollections of innocent
days,
Giving wisdom and worship to the beast whom God
gave reason,
To strive is a stepping stone eternal,
A touch with this race's destiny keeping form in
acts of
accomplishment,
Deep reflections from yesterday not without scars or
wounds,
Now,
Closer atuned with the universe this man has so
long feared,
Here is launched a few into the maelstrom
(service) of
life,
With peace and gratitude,
Flt 569 3710 BMTS

The contemporary services, as well as poems shared with incoming "rainbows," were proud moments for the chaplains at Lackland.

Weddings and Funerals

Two other important types of worship services conducted at most Air Force chapels were weddings and funerals, or memorial services. The life-cycle points marked by these two services enabled chaplains to express their religious traditions in especially meaningful moments.

The number of weddings on a base during any given period depended on several factors, including on occasion the relative beauty of the chapel facility. At Andrews AFB, where Adlai C. Holler was installation chaplain, 128 weddings were held in the last half of 1976. The Cadet Chapel at the



A funeral at Arlington National Cemetery, Washington, D.C..

Academy was used nearly around the clock for weddings between Wednesday and Sunday of the week after graduation in June 1974. Forty-six Protestant, twenty-eight Roman Catholic, and a single Jewish wedding occurred without difficulty after rehearsals were scheduled up to one o'clock in the morning. This was an annual occurrence at the Academy.[26]

Among unusual weddings at Air Force chapels was one at Shemya AFB in September 1976. At what was reportedly the first wedding on the "Rock," Sergeants Fred McDowell and Vicki Hill were married in a ceremony conducted by Ch. Arnold G. Johnson. In another ceremony, Reserve Chaplain Niels C. Carlsen of the associate MAC Wing at Travis AFB conducted a wedding in a C-141 aircraft just prior to take-off. Both the groom, TSgt. Robert Van Rooyen, and the bride, Sgt. Judith Quinn, were members of the wing and part of the crew for the mission. This was a first for the wing and may have been a first in MAC.[27]

Protestant chaplains throughout the Air Force conducted about 5,000-6,000 weddings each year, and Catholic chaplains about 2,000. These services at Air Force chapels usually followed premarital counseling or classes.[28]

The number of funerals or memorial services was smaller than the number of weddings. Protestant chaplains officiated at about 1,700 funerals or memorial services each year; Catholic chaplains conducted about 700 each year, and Jewish chaplains between 15 and 20. In 1973 the USAF Chaplain Board filled a need by providing an ecumenical memorial service booklet for use at all installations. Entitled *The Consolation of God*, the liturgy was designed so that music, a sermon, eulogy, or other local additions could easily be inserted.[29] Another service brochure was developed later in the decade.

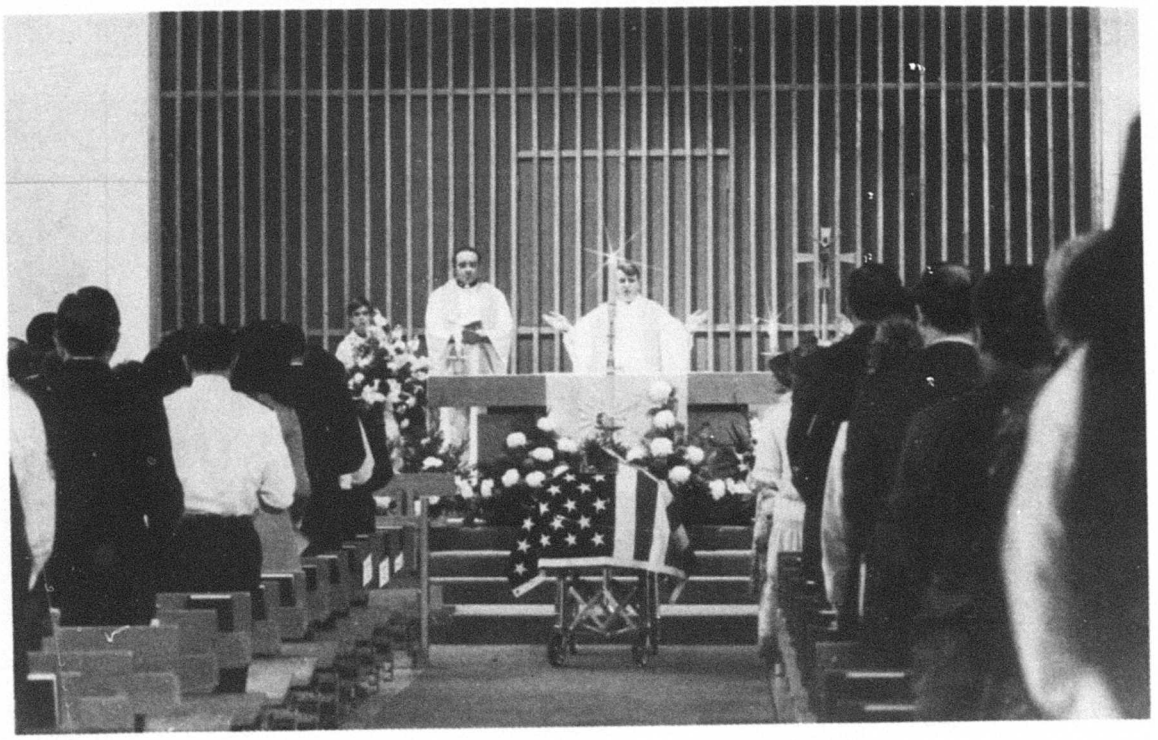
While funerals and memorial services were held at most bases for active military personnel who died of natural causes or accidents, as well as dependents and retired personnel, the Air Force chaplains stationed at Arlington National Cemetery in Washington, D.C. conducted more funerals than any other chapel team. In 1974 they arranged and conducted 360 funerals (268 Protestant, 87 Roman Catholic, and 5 Jewish), averaging nearly one each day. The figure stood at 385 for 1975, the year the Arlington team moved into a new administration building at the cemetery. Installation Chaplain William G. Boggs provided this categorization of funerals conducted in the first five months of 1976:

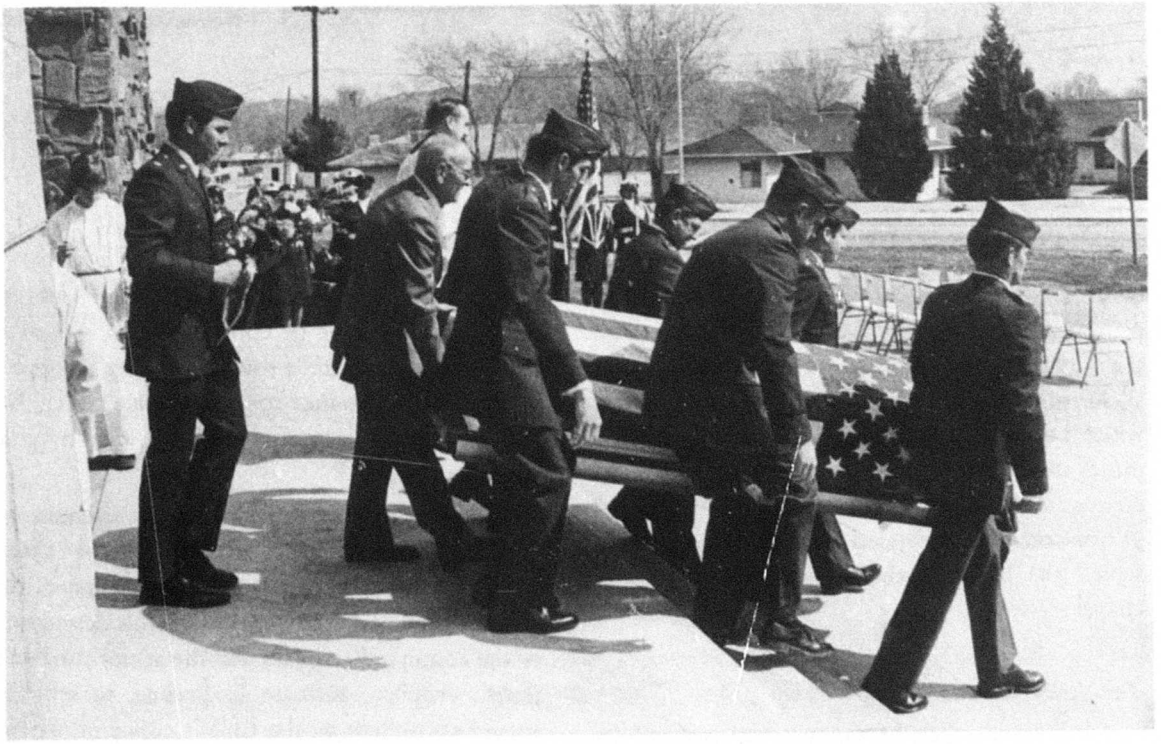
Type of Service	*No.*
Complete (Full Honors)	22
Standard (Simple Honors) with Chapel	14
Body Bearers (No Military Honors) with Chapel	8
Complete (Full Honors) Graveside	10
Standard (Simple Honors) Graveside	36
Body Bearers (No Military Honors) Graveside	50
TOTAL	140

In 1977 the Air Force chaplains at Arlington were involved in 379 funerals, and in 1978 this figure rose to 428. In 1976, Ch. Lawrence E. Ward conducted a burial service at Arlington with full military honors for Lt. Col. J. Carroll Cone, Ret., who taught Eddie Rickenbacker how to fly; Colonel Cone was a personal friend of the Wright brothers and held pilot license No. 4. On April 1, 1977, Maj. Bruce C. Ducat was buried with full military honors. He was one of a group of thirteen MIAs whose bodies had recently been returned from North Vietnam. The service, conducted by Chaplain Boggs and featured on major television news reports, rekindled the memory of those Vietnam veterans whom the chapel team at Arlington had interred in earlier years.[30]

Among the funerals conducted by Air Force chaplains was the one for Gen. Daniel "Chappie" James, Jr., USAF, Ret., conducted on March 1, 1978 by Chief of Chaplains Henry J. Meade. In 1978 retired Chief of Chaplains Meade gave the memorial meditation for Gen. George S. Brown, Chairman, Joint Chiefs of Staff. Many chapels regularly observed Memorial Day, as well as Martin Luther King, Jr.'s birthday, which often had the aura of a memorial service. Chaplains at the academy noted in 1977 that funeral and memorial services there were increasing dramatically as the number of graduates grew.[31]

Chaplains held a number of memorial services for victims of air crashes during the decade. On September 2, 1976, for example, two services were conducted at McGuire AFB for victims of two separate crashes. A total of thirty-nine lives were lost, including twenty-one McGuire aircrew mem-





Ch. Guy J. Gervais and Ch. Bernard L. Young conduct a funeral at George AFB, California, 1978.

A chaplain in the funeral ministry at Arlington National Cemetery, 1978.

bers. At the request of the MAC Commander, members of the Military Airlift Command around the world simultaneously observed five minutes of silent prayer on September 1; the observance, which began at 1:00 p.m. McGuire time, involved more than 95,000 people. The two memorial services were attended by nearly 1,500 people; the 912 persons who attended the first service represented the largest gathering ever at a McGuire chapel service.[32]

The Jewish Community at Worship

A rigorous policy of support was pursued by the office of the Chief of Chaplains to insure availability of worship for Jewish personnel and their dependents. We have already discussed various interservice plans to provide chaplain coverage for Jewish personnel in such vast expanses as the Pacific or European areas, as well as the Chief of Chaplain's role in securing an appropriate Basic Allowance for Subsistence policy. No less significant was the provision for training Jewish lay leaders.[33]

The office also pursued other avenues to facilitate Jewish worship. In 1971 Chief of Chaplains Roy M. Terry secured the permission of the AFLC Commander to expand the job description of the command chaplain and the senior Air Force Jewish chaplain, Kalman L. Levitan, to serve as special consultant to the Chief's office in matters of Jewish concern. Included in these responsibilities was Chaplain Levitan's role in coordinating High Holy Day observances for Air Force Jewish personnel in special worldwide areas. Early in 1972

Chaplain Terry forwarded to all command chaplains a paper prepared by the Director of the Commission on Jewish Chaplains of the National Jewish Welfare Board. Entitled "Staff Supervision of Inexperienced Jewish Chaplains," it was designed to assist command and installation chaplains in understanding the Jewish chaplain and in utilizing all the resources he had to offer. The paper was distributed after Chaplain Levitan inserted the appropriate Air Force references.[34]

In many cases the Jewish rabbis who served as chaplains covered many miles in their regular visits to Jewish individuals and groups on military bases. For example, Ch. Israel Haber was the only rabbi in the State of Alaska in 1974. His census showed that about ten percent of the eight hundred Jews he found in Alaska were serving in the military at that time. In 1974 Ch. Gary L. Atkins of Clark AB was charged with the responsibility of providing Jewish coverage to all DOD personnel assigned to the Philippines and Taiwan, as well as the American civilian community in Manila, Philippines. He conducted Jewish services each Friday evening at Clark; 243 attended the sixteen services held during the third quarter of 1974, including Rosh Hashanah. On August 7-8, 1974, Ch. Sydney Hoffman of Kadena AB, Okinawa, Japan, conducted a Jewish Planning Conference in Bangkok, Thailand to provide necessary guidance for lay leaders and others involved in the Jewish program in that country.[35]

Chief of Chaplains Henry J. Meade continued the planning and staffing required to ensure religious ministrations to Jewish personnel. In August 1975 the Chief of the Chaplain Inspection Branch provided him this general report on Jewish programs:

> More attention is being paid to arranging for Jewish coverage than last year. Not every place has a lay leader or liaison. But Jewish personnel do not always respond to them when there is one. The best procedure is to have a local rabbi, where one is available, to serve as an auxiliary chaplain with pay. This area needs continuous monitoring by MAJCOM (major command) chaplains or there is a tendency to forget about obligations to serve Jewish personnel.[36]

As part of the continuing effort to assist SAC chaplains in the implementation of the Jewish program, especially on northern tier bases, the Chief's office assigned Ch. Sydney Hoffman to the Offutt AFB chapel team in 1977. In addition to his base responsibilities, Chaplain Hoffman was a consultant to base chaplains, assisting and advising them to assure that adequate Jewish coverage was provided. Jewish lay leadership programs were developed and strengthened in other commands as well. In 1977 Ch. Howard Zyskind of ATC produced an automatic, synchronized tape-slide program which gave an excellent overview, prospectus, and insight into the role of the Jewish lay leader. The assignment of Ch. Selwyn Geller to the Air Force Chaplain School paved the way for discussion in each class of the role of the rabbi, either as active duty chaplain or auxiliary in a chapel program. In addition to these efforts, the office of the Chief of Chaplains placed regular orders for supplies needed by Jewish groups. In 1975, for example, 150 copies of five cassette tapes on the High Holidays, the Seder, Passover, Shavuoth, and Sukkoth were produced for distribution. As he neared the end of his tour, Chief of Chaplains Meade expressed satisfaction that the opportunities for worship by Jewish personnel had been appreciably increased—a policy also pursued by his successor, Ch. Richard Carr.[37]

Jewish programs were in operation at several larger bases under the direct leadership of Jewish chaplains. In 1972 Ch. Marvin Labinger published the *Jewish Chapel Bulletin*, describing the community's activities at Travis AFB. They included religious services on Fridays at 8:00 p.m. and on Saturdays at 10:00 a.m., religious school, special services, adult education classes, social and fellowship opportunities, and literature enrichment. In 1976 at Wright-Patterson AFB, where Ch. Nathan M. Landman was Jewish chaplain, the program included Sabbath services, Oneg Shabbat following each Sabbath service, the Sisterhood, religious education classes (including Hebrew School), visitation, special services appealing to children on the fourth Friday of each month, and a newcomers' sponsor program. Based at Ramstein AB, Germany in 1971-72, Chaplain Geller also administered Jewish programs at Bitburg, Spangdahlem, Zweibruecken and Sembach in Germany, and in Greece, Crete, Holland, and Oslo, Norway. Among his many activities were instructing five boys for Bar Mitzvah (one in Athens, Greece, two

each in Zweibruecken and Ramstein, Germany), arranging family dinners for Jewish congregations, publishing the *Jewish Quarterly*, visiting hospital patients, conducting an ecumenical Passover seder, providing religious education programs, and innumerable other contributions which he, like other Jewish chaplains, made to the life and worship of Jewish communities. Ch. Joel Schwartzman at Keesler AFB encouraged the active use of the Jewish Chaplain Fund Library so that people did not become, as he wrote, "Jewish illiterates (or, more correctly, becoming Jewishly illiterate!)."[38]

The highlight of Jewish life at Wright-Patterson AFB in December 1975 were two Sabbath morning Bar Mitzvah services, including one for Chaplain and Mrs. Landman's son. Bar Mitzvahs did not occur with great frequency in Air Force religious life because of the limited number of Jewish families with thirteen-year-old sons on bases with a Jewish chaplain. But the special nature of this worship service, which stresses family unity and concern for religious discipline, made an impact on the whole religious community. In a Bar Mitzvah speech, one boy stressed the power of love as a redeeming force and the blessings of religious freedom that were part of his heritage.[39] There were also some celebrations of Bath Mitzvah.

Another important aspect of Jewish life and worship was the *bris* ceremony (circumcision). Seventy persons attended this important event for Meir Mosh Haber, son of Ch. and Mrs. Israel Haber, in 1977 at Travis AFB. Joyous dancing and a full breakfast were enjoyed by all, including participating rabbis from San Francisco and Berkeley, California, as well as Maimon, the Mohel from Seattle, Washington.[40]

The Sabbath worship programs of Jewish communities sometimes included guest speakers. Family Night was held once a month at Wright-Patterson in 1976; the pulpit address was especially chosen to appeal to parents and children, and Hebrew classes and other groups participated in the service. Once a month during 1973-74 a communal Sabbath dinner occurred at the Air Force Academy. Visits by the Academy Jewish Cadet Choir enlivened Jewish services on many bases, such as at Wright-Patterson in April 1978.[41]

It was not always easy for Jewish chaplains to arrive on time for Sabbath services. Chaplain Atkins, whose rabbinical ministry extended from his home base at Clark AB to Taiwan and Thailand, wrote these words to the members of the Clark Jewish community in 1974:

> The weekly calendar is a lot more regular than a circuit-riding rabbi's schedule. Sabbath arrives at Clark every Friday night 18 minutes before sunset. The plane from Taiwan or Thailand just isn't as dependable. While it is understandable that a rabbi's presence is nice at services, his role is and can only be that of a teacher. For that is the very meaning of the word; he is not an indispensable mediator with God. Or in the current lingo, I've got neither a red phone nor a crash-priority circuit.

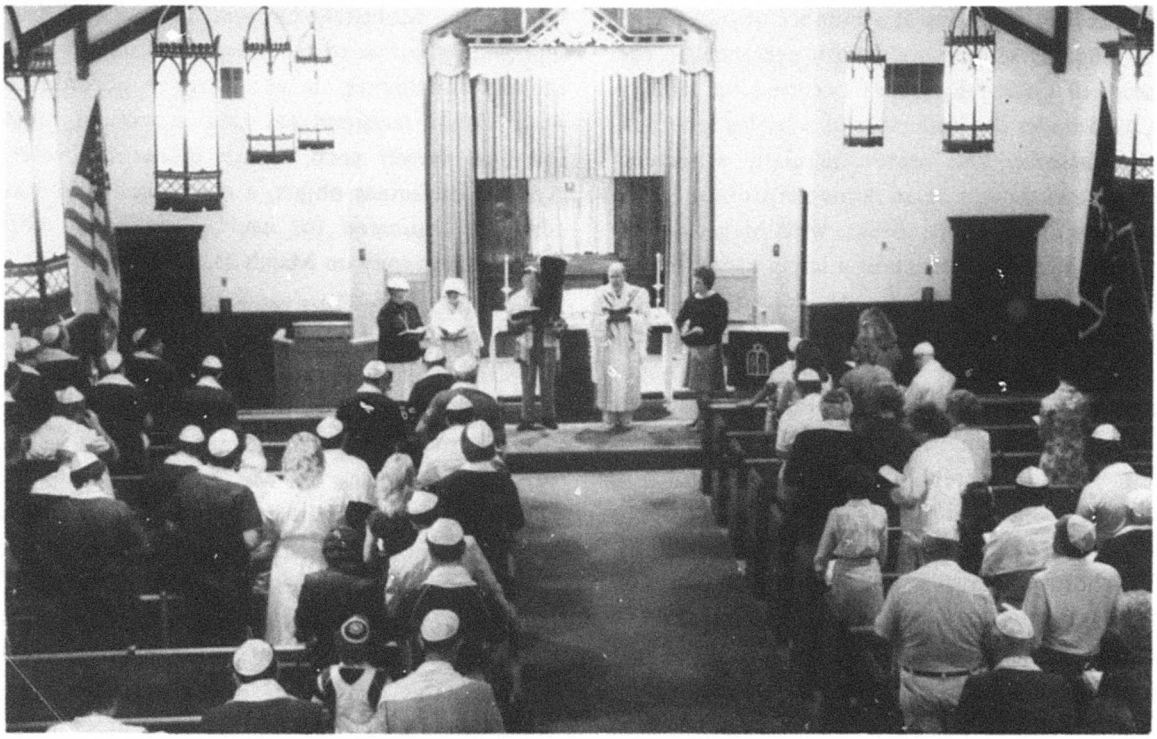
Chaplain Atkins described plans for a lay leader to ensure that services would be conducted each Sabbath.

Travel schedules were not the only problem. It was not always easy for a Jewish person in the service to overcome obstacles to religious practice. Chaplain Schwartzman shared this description of possible difficulties in 1977:

> It is not easy being a Jew within the armed services (but who said it was easy to be a Jew anywhere?). Nevertheless, the Air Force presents some very real and very difficult obstacles to Jewish observances. For example, it is hard to attend Friday night services when there is a special base function scheduled which conflicts, or you have been assigned special duties which preclude a religious observance. We have run across such problems as: how do you light Chanukah lights in a dormitory room when the fire regulations strictly prohibit doing so? How can you attend a Saturday morning study group (or, for that matter, the adult study group now being given every Tuesday night) when there are parades or "dorm parties" or social functions which require your participation?

He concluded that all in all, "I appreciate the Jews who do try to participate in their heritage and who make the valiant effort from their hearts to maintain a Jewish way of life within the military way of life." At Davis-Monthan AFB early in 1974 there was an urgent request for Jewish personnel to support the Jewish congregation. Although Jewish services had been conducted regularly since 1960, an end to the practice seemed near because of lack of participation.[42]

New Jewish services were begun by lay leaders



Jewish Sabbath service at Eglin AFB, Florida, 1978.

The head table at the Passover Seder at Eglin with Ch. Marvin L. Labinger (second from left), Ch. Douglas G. Herbert (third from left), and Chapel Manager Franklin B. Barrow (second from right), 1980.

and auxiliary chaplains at a number of bases. The first religious services for Jewish personnel in the history of Osan AB, Korea occurred on January 14, 1975 under the leadership of a lay leader, Capt. Peris Cassorla. The nearest regularly scheduled Jewish services were at an Army garrison in Seoul, forty-two miles distant. MSgt. Walt Meyer had to contend with the absence of a large, active Jewish community either locally or nationally while organizing the Jewish personnel at Zaragoza AB, Spain after his arrival in December 1974. Early the following year he conducted the first Sabbath service with six families attending, including some from the local area. Special supplies for the Passover Seder had to be imported. The High Holy Days were celebrated with joy, although no ram's horn was available for Yom Kippur. The first Bar Mitzvah at Aviano AB, Italy occurred in 1976 after a lay leader, Sgt. David H. Finn, had instructed the young boy for nearly a year. MSgt. Charles Barrom also participated. In 1971, Ch. Fred Lewin of Ankara AS, Turkey published regular editions of the *Jewish Lay Leader* to assist local leaders.[43]

At Eglin AFB, where no Jewish chaplain was assigned, an auxiliary chaplain helped coordinate a very active Jewish program which in 1973-74 had an average attendance of eighty-five at weekly Sabbath services. The program also included religious education classes. The nearest synagogue was fifty miles away. In 1977 the auxiliary was assisted by a lay leader, Maj. Robert Kaye. Earlier in the decade a congregation developed by an auxiliary rabbi at Tyndall AFB was almost entirely composed of young adults; its discussion hour focused on themes selected by the young Jewish Lay Council.[44]

The provision of special religious accouterments sparked an impulse for prescribed rituals on several bases. In 1974 Chaplain Haber secured cooperation from a Minnesota rabbi to construct a *mikveh* (Jewish ritualarium) in the base chapel at Elmendorf AFB. The first *mikveh* to be built in Alaska, it was designed to serve the four hundred families in that state since the nearest *mikveh* was in Seattle. Rabbi Gershon Grossbaum and a crew of Air Force engineers constructed the *mikveh* in two weeks; it was then given rabbinical approval by Rabbi Isaac Hendel, Dean of the Lubavitch Yeshiva in Montreal, Canada. This *mikveh* was reportedly the first to be constructed on any U.S. military installation. It was used in accordance with Torah requirements that a woman must immerse herself each month in natural water. Another important object, a new Torah Ark, was formally dedicated for use by the Eglin AFB Jewish community on March 21, 1975.[45]

The High Holy Days presented a special logistical challenge to the office of the Chief of Chaplains since long-range planning was required to insure that these important services were available to Jewish personnel around the globe. In 1971, at the request of MAC Chaplain Jchn R. Durkin, Chief of Chaplains Terry invited Rabbi Morris Gordon of Washington, D.C. to conduct High Holy Day services at Lajes Field, Azores. Installation Chaplain Donald E. Hunter offered the sincere appreciation of the Jewish community at Lajes for this assistance, since the nearest synagogue was more than a thousand miles away. Meanwhile, Chaplain Levitan of the Air Force Logistics Command Chaplain's office conducted High Holy Day services while on temporary duty to Taipei, Taiwan on September 20-29, 1971. In 1972 Rabbi Aaron H. Lefkowitz of New Jersey was sent to Lajes by the Chief of Chaplains to conduct services for a dozen Jewish families and to provide supplementary seminars. At the same time, Chaplain Levitan traveled to Keesler AFB to provide coverage there. In the fall of 1974 Chaplain Landman of Wright-Patterson was sent on temporary duty by the Chief of Chaplains to Bangkok, Thailand, where he conducted four different Rosh Hashanah services (312 attending) and three Yom Kippur services (455 attending). The highlight of the Yom Kippur program was the presentation to the Bangkok Jewish community by USAF personnel of a brass Chanukah Menorah made in the shape of a Thai barge. It was inscribed to the memory of Ch. David M. Sobel, a recently deceased Jewish chaplain. In-country coordinator for the High Holy Days was Ch. Edward E. Shoupe. Chaplain Candidate Jacob T. Hoenig, a rabbi from Belle Harbor, New York, traveled to Taiwan to conduct High Holy Day services, also in 1974. The use of Reserve chaplains to provide such coverage continued throughout the decade.[46]

Passover was another important festival for

Jews. Chaplain Labinger compiled a special Seder Song Supplement for use at Passover in 1973; it included "Go Down, Moses," "Kumbiah," and "Blowin' in the Wind," as well as Hebrew songs. Chaplain Landman of Wiesbaden AB, Germany conducted the traditional Passover Seder at Torrejon AB, Spain on April 7, 1974. The Jewish personnel at Osan AB, Korea were invited to a four-day religious retreat held in conjunction with Passover in 1975. At Sheppard AFB, Chaplain Zyskind began planning early for a dining hall project that culminated with a Passover celebration in the spring of 1976. The purpose of the project was to minister to the needs of Jewish personnel—primarily single—who ate in the base dining halls. He ordered a variety of Passover foods and arranged for one dining hall to be designated to serve a special Passover menu. All meals throughout the holiday featured the favorite Passover foods. Single Jewish airmen at Davis-Monthan AFB were invited into local homes for the holiday through the base chapel. A number of ecumenical Seders were observed at Air force bases around the world.[47]

Other holidays were also observed by Jewish communities in the Air Force. In 1975, for example, the Jewish chaplains prepared a memorial service, Yom Hoshoa, at RAF Lakenheath, United Kingdom in honor of the six million Jews who died at the hands of Hitler. Purim was another important occasion. The week of Purim was filled with activity and merriment in Alaska in 1976. Chaplain Haber conducted Purim services in the Elmendorf-Anchorage area, while Rabbi Gershon Grossbaum took the lead in the Ft. Wainright-Fairbanks area. The two rabbis also officiated at a wedding with an outdoor *chupah.* Ch. Joseph Hirsch arranged a carnival and children's Purim masquerade contest to observe the festival at Kadena AB, Okinawa, Japan in 1975. A temporary ceremonial booth was constructed in October 1974 at Travis AFB in observance of the Festival of Tabernacles. Late in 1975 the outdoor Chanukah menorah was refurbished with aluminum candles at Wright-Patterson; the menorah was on display throughout Chanukah week in front of Chapel 1. Children of the Jewish religion school planted a tree to beautify the grounds outside Chapel 3 in 1975 in conjunction with the minor festival Tu B'Shevat, Israeli Arbor Day. In 1976 a tree-planting was held in front of the U.S. Air Force Medical Center at Wright-Patterson.[48]

Throughout the decade a concerted effort was made to meet the religious needs of Jewish personnel in the Air Force. Planning and logistical support were not always as successful as all parties intended, but they helped sustain the religious heritage of Jewish personnel and their dependents. Jewish worship made a distinctive contribution to worship traditions on Air Force bases around the globe.

Christian Holy Days and Holy Seasons

While no full description of the Christian church year and its many Holy Days and holy seasons is possible in this brief compass, the days and seasons observed by Protestants and Roman Catholics contributed to the pluralistic pattern of worship on Air Force bases. A later section in this chapter discusses the observances of Orthodox Christians, since in most instances a calendar difference prevailed.

Advent and Christmas

The Advent Season, which opens the church year, was often marked with the publication of special Advent devotional booklets. Another popular event was the base tree-lighting ceremony, which sometimes became an Advent observance. At Griffiss AFB, where Ch. Joseph W. Ariano was installation chaplain in 1976, an ecumenical liturgy of readings, prayers, songs, and choir selections by six choirs was heard by nearly three hundred people who attended the annual Advent tree lighting ceremony on November 28, 1976. The annual ceremony at Hahn AB, Germany late in 1975 was typical of the hundreds of ceremonies throughout the Air Force; participants included base dignitaries, chaplains, the junior high school band, the elementary school choir, and chapel choirs. Since energy conservation measures required that exterior lights could be displayed only at the chapel, the chapel team selected the Base Freedom Tree as a symbol of the Christmas spirit for the entire base.[49]

In preparation for Christmas in 1973 the Protestant and Catholic women of Hanscom Field, Massachusetts made thirty ornaments in a chris-

mon project that turned the entire Christmas tree into a symbol of the Christian faith. Each ornament required approximately eight hours of work. More than five hundred community visitors came to the chapel to view the tree, and the project was featured on the front page of the *Air Force Times*, in twenty-five newspapers, on twelve radio stations, and on two TV networks. A number of other bases also had chrismon projects. The Protestant Men of the Chapel at Hickam AFB sponsored a float which gave the 1975 base holiday parade special religious significance. The float featured a live nativity scene and a cross with word strips attached, depicting various sins and showing the reason for Christ's birth.[50]

Caroling was part of the Christmas season at many chapels. Ch. Marion S. Reynolds, Jr., was chaplain at Moron AB, Spain on Christmas Eve, 1975, when fifteen persons joined in a caroling procession to all manned duty stations, including the Navy site and the Spanish Air Force gate guards. At Reese AFB, under the leadership of Installation Chaplain Philip E. Grimmett, Jr., eighty-five young people and adults, accompanied by a donkey, caroled in the base housing section on December 23, 1976.[51]

The Christmas worship service for children in the religious education program was an important part of Christmas observance at Air Force bases. At Blytheville AFB in 1977 a four-week-old child played the part of the baby Jesus in the Sunday school's Christmas program, which was presented in conjunction with the Gospel Hour Service. In 1973 the Senior High Protestant Youth at Eglin AFB created a "Walk-Through Nativity Scene" with stops designed to answer these questions: Why do I need Christmas? Who is Jesus Christ? What did Jesus do? How does this affect me? Slides, music, a mini-drama, and a puppet show filled the air with sights and sounds for those taking the thirty-minute walk. At Hill AFB the Protestant Sunday school Christmas program in 1976 was given for the children rather than by them. The program included special movies, a puppet show, and a play by the senior high class. Ch. Richard K. Knowles designed a similar program at Sembach AB in 1977: adults were invited only if accompanied by children, and more than two hundred children came. The program included songs, prayers by puppets, Bible readings, a Christmas movie, a puppet story, and a blessing. The worship bulletin kept words to a minimum and used pictures and numbers in sequence. At the Air Force Academy in 1977 a "Night in Old Bethlehem" was recreated as the Christmas program on December 4. An ecumenical endeavor, the project consisted of ten market and food stalls of bread, drink, pottery (with a potter's wheel), weaving (with women using a loom and a spinning wheel), carpentry scrolls, rugs, brass, and salt. There was an inn where Mary and Joseph were turned away, a synagogue with a rabbi telling stories, and a community well. The evening ended with a live manger scene in the chapel sanctuary, and the singing of carols. Over four hundred attended.[52]

An ecumenical "birthday party for baby Jesus" was planned by Ch. Robert J. Tripp at McConnell AFB for Christmas 1970. The chapel was decorated with huge contemporary banners, conventional and not-so-conventional decorations, and more than two hundred helium-filled balloons held by worshipers to express joy at Christ's birth. In 1974 the Jesus Birthday Party at Hickam AFB took place at Flyer Stadium. Over 700 persons attended the activity, sponsored by the Catholic School of Religion, Catholic Youth Organization, and Holy Name Society. The program consisted of a Christmas play, Mass, blessing of Christmas cakes, and receipt of presents to be shared with a local children's hospital.[53]

In 1977 Ch. James W. King of McChord AFB collected statements from personnel and dependents of the McChord Site Cell and issued them in booklet form entitled, "What Christmas Means to Me." The auxiliary chaplains at these sites conducted regular Christmas services, as did hundreds of Air Force chaplains around the world. The Protestant Christmas service at Hill AFB in 1974 featured a novel "roving reporter" with a microphone who asked congregants (most of them "planted") what Christmas meant to them. In 1972 the first Danish-American Christmas Eve candlelight service was held at Thule AB. Sondrestrom AB featured a special communion liturgy on Christmas Day in 1975 with three eucharistic ministers presiding; Installation Chaplain David G. Grosse gave the meditation. Christmas Day serv-

ices seemed universally less popular than Christmas Eve Services. At Dover AFB, for example, only fourteen persons attended the 11:00 a.m. service in 1976. This pattern prevailed in most civilian churches also.[54]

Chaplains at some of the lonely outposts tried to make Christmas a memorable occasion despite the great distance from families. Throughout much of the decade the chaplains at Shemya AB went to great lengths to accomplish this goal. "On Christmas Eve," they reported in 1974,

> we had family pictures and voice tapes from the families back home for the Protestant and Catholic services. . . . Tapes were played during the services revealing wives' and children's voices reading the appropriate scriptures, prayers and meditations.

The key element in the photography project was secrecy, to insure that the giant "Christmas Card" of photographs was a surprise. The chaplains also wrote to various stateside groups asking for gifts to be distributed to men who might otherwise be forgotten. In 1973, for example, they received seventy gifts which were distributed through the Men of the Chapel.[55]

In a demonstration of goodwill, Ch. Irvin S. Ehrlich, a Jewish chaplain, visited twenty-six work centers on Christmas Eve at Ramstein AB in 1975. He distributed hot chocolate, coffee, and cookies to about 300 persons who were on night duty, noting on his report that at 12:15 a.m. on December 25 he "assisted visiting GS-18 obtain food for his reindeer." A number of other chaplains also performed special duty tours during the Christmas holidays at other locations.[56]

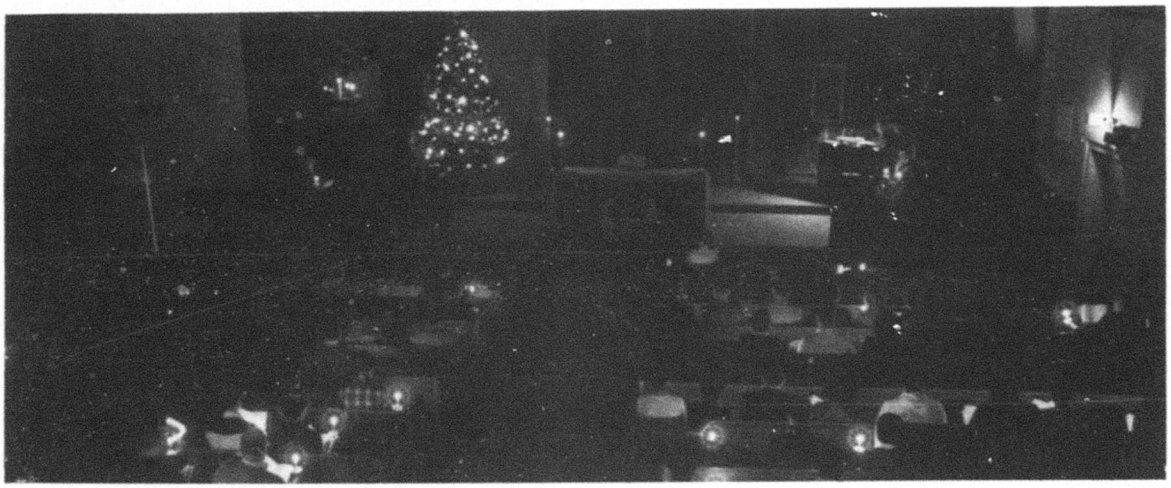
New Year's Eve Watchnight services were offered at some base chapels, but were not heavily attended. The observance at Nakhon Phanom RTAFB, Thailand at the end of 1974 featured an informal sharing of greetings of good will at midnight, and the renewal of the covenant with Christ, including Communion. Breakfast on the patio followed. Ch. Richard K. Knowles created a fellowship communion service for the Senior Youth at F. E. Warren AFB in the same year. It included the film Eucharist, a time for individuals to offer an article of special significance in their lives, and passing the peace. A quite different format was followed at Wheeler AFB at the end of 1974. Communion was offered during a one and one-half hour period to Protestant families and individuals who arrived at their own convenience, read appropriate scripture selections, and served themselves and their families the communion elements. The Protestant Watchnight Service at Clark AB in 1975, originally scheduled from 7:00 to 11:30 p.m., had to be terminated early so that participants could get to their off-base homes before the beginning of curfew.[57]

Lent and Easter

The holy season of Lent and the celebration of the Resurrection at Easter were points of high spiritual drama for Christian worshipers on Air Force bases. The USAF Chaplain Resource Board offered [illegible] support in 1975 when it provided a mailing [illegible] valuable resources for the Lenten emphasis on prayer, fasting, almsgiving, and special programs. The annual Palm Sunday offering, channeled through the Air Force Chaplain Fund, served as a focus for spiritual discipline at many bases since its emphasis on feeding the hungry and training seminarians had direct appeal.[58]

Lenten services were held on many bases, often as noon functions followed by soup and sandwich lunches. This was the schedule at Peterson Field in 1975. Sometimes an evening schedule prevailed. Installation Chaplain Henry C. Irvin reported that at Tachikawa, Japan the Lenten program combined liturgical meditations on the Lord's Prayer and a study of the Beatitudes each Thursday evening in 1976. During Lent in 1973 the Catholics of Griffiss AFB attended a regular Lenten film program; films and discussions on Saturday night were a new experiment in adult education during this season. At Griffiss in 1978, each Catholic family with a child in religious education classes received a booklet before Ash Wednesday containing simple family celebrations for parents and children. At several bases the spiritual emphasis of Lent was deepened by the distribution of booklets of Lenten devotions written by members of the congregation. Forty-five persons contributed to the Protestant Lenten devotional booklet at Wiesbaden in 1974. The devotion for Good Friday, written by Esther Vaughn, contained an enlightening autobiographical statement:

On Good Friday 1968, a friend and I each



Danish/American Christmas Eve Service at Thule AB, Greenland, 1978.

Maundy Thursday re-enactments of the Last Supper at McConnell AFB, Kansas, and at Myrtle Beach AFB, South Carolina, 1978.

> gave birth to a girl. Her baby was born with an illness and mine supposedly healthy.
>
> It never occurred to me that I had never offered a word of encouragement or prayer to her until we approached the nursery on Easter Sunday night. The curtain was immediately drawn. Both of us felt something was wrong. Moments later we learned my child had died. Immediately I wondered, "Why me?"
>
> The consolation and prayer my friend shared with me at this grief-stricken time still remain with me.

The Lenten booklet compiled by Installation Chaplain Charles W. Strausser in 1977 at Pease AFB contained these meditative words from Larry Simpson:

> Gonna be Free. No more wants, no wants of anything. Uh! gonna be Free. On that day of his coming, I'm gonna be Free. Free from this world—no more hate, lies or jealousies. No more pretending, no "smiling faces." Oh! I'm gonna be Free, Free, Free. On that day, on that glorious day when the Lord comes, look here, I'm gonna be Free.

Lent was a time for personal meditation and corporate expression in Air Force chapels.[59]

A number of symbolic aids helped Christians grasp the meaning of Lent and Easter. At F. E. Warren AFB on Palm Sunday 1974, a live donkey was employed in the reenactment of Jesus' triumphal entry into Jerusalem. A chapel Lenten Tree—a young plum tree in a planter—was placed in the sanctuary at Davis-Monthan AFB in the spring of 1977. It lacked blooms and had not sprouted leaves. During a Mass, members of the Catholic congregation were given small slips of paper on which to note the one virtue they wanted to cultivate during Lent. These were strung together and placed on the tree, and as the tree began to bud and flower individuals were asked to compare their progress in growth, development, and maturity with that of the Lenten Tree. A similar aid was used at McChord AFB in 1977. In 1978 the Catholic youth at March AFB produced a drama, "The Living Stations of the Cross," as a Lenten devotional aid. At Lackland AFB in 1973 a highly unusual Lenten program employing sculpture, music, and drama was presented by Lt. Col. Gilbert N. Amelio, a widely acclaimed artist and sculptor. "The Face of Christ" dramatically portrayed the passion scenes and pointed to the resurrection. At the American Community Chapel in Oslo, Norway in 1975, Ch. Ralph E. McCulloh acted the parts of Pilate, Herod, Judas, and Peter in his Sunday sermons in yet another symbolic aid to Lenten worship.[60]

Maundy Thursday has special significance for Christians, but this significance did not fully penetrate the unconscious humor of the chapel historian at Little Rock AFB in 1976. He reported that the Protestant Maundy Thursday service at 7:00 p.m. was "a live presentation of the Last Supper." He was probably referring to what the Rhein-Main AB paper—no less mistakenly—called a "performance of Leonardo da Vinci's 'The Last Supper' at the Base Chapel." What they both were referring to, of course, was the costumed reenactment of the Last Supper, based on the centuries-old visual representation of the scene by a famous artist. At Rhein-Main this event occurred each year from 1972 to 1976; costumed figures, members of the Protestant Men of the Chapel, filled the appropriate roles. At Duluth International Airport, Ch. Earl F. Vaughn created the drama in 1977 as an ecumenical activity; following the presentation, Mass was celebrated in the chapel annex with fifty-five present while a Protestant service in the chapel had 125 worshipers. This dramatization of a visual representation was also popular on other bases. Ch. George S. Richard arranged a three-part Protestant service for Holy Thursday at Davis-Monthan in 1976: a Passover Seder was attended by thirty-two persons, followed by a Communion Service with forty-four attending, and then a Foot Washing Service in the Free Will Baptist tradition, led by Ch. Larence R. Cusick, attended by twenty-five persons.[61]

Good Friday services included Masses, Tenebrae services, and contemporary services, such as the one at Spangdahlem AB in 1974 which included modern music from "Back to Rock," religious slides, and a dramatic dance. The Lackland AFB trainee chaplains created a moving Good Friday service to communicate the message of the meaning of Christ's life and death. Using music from "Jesus Christ Superstar," a cast of nearly one hundred, costumes, and sets, they presented contemporary services in 1973 and 1974 that were well received by military personnel and civilians as a fitting observance of Good Friday.[62]

Easter services at bases around the world celebrated Christ's resurrection from the dead. At many bases the first service of the day was a sunrise service, usually followed by breakfast. Weather conditions for these services, often held outdoors, were as varied as the geography of Air Force bases. Ch. Raymond Pritz was the guest preacher at the Myrtle Beach AFB sunrise service in the balmy weather of April 1977. The beach was an ideal location for the service, attended by three hundred. At Elmendorf AFB the Protestant parish began its celebration of Easter 1974 with a 6:00 a.m. sunrise service near the totem pole on Post Road, with well over four hundred in attendance. At Goose Bay in 1975 the Protestant Men of the Chapel conducted a snowmobile sunrise service at a site approximately one and one-half miles from the base. Several of the men prepared a cross of trees at the site, and on Easter morning the snowmobilers left the base gym for the site at 6:00 a.m. One meaningful part of the service occurred when worshipers trudged up the hill in deep snow to kneel in prayer at the foot of the cross. At Castle AFB the sunrise service in 1974 was held on the banks of the Trinity River, across from the chapel. At Athenai Airport, Greece, 237 chapel members joined others in the traditional Athens Sunrise Service at Mars Hill. The personnel of Izmir, Turkey held their service in 1975 in the amphitheatre at Ephesus. At Clark AB in 1976, SMSgt. Marcine L. DuVall led a reenactment of the discovery of the open tomb at an ecumenical Easter sunrise service attended by over fifteen hundred people.[63]

Chapel choirs played a significant role during Christian holy days and holy seasons. Their contributions are described in greater detail in a later chapter. The various religious education classes also were deeply involved. At Ellsworth AFB, for example, on Easter Day in 1978 the Protestant Sunday school students and teachers "flowered" a bare cross in order to make the resurrection more comprehensible to children. For several weeks the bare cross had a lifeless appearance, but it suddenly changed when children attached blooming flowers.[64]

These brief descriptions of worship services during Christian holy days and seasons cannot do justice to the expressions of solemnity, joy, faith, and devotion that came from the hearts and lips of assembled worshipers. There were other days of special obligation as well, and a variety of other festive occasions, such as First Communion and Confirmation.

Protestant Worship

Since it is impossible in these few pages to definitively answer the question, "Who is a Protestant?", it is assumed that "Protestants" include non-Roman Catholic and non-Orthodox Christians. One or another of the denominational groups—perhaps the Episcopalian or the Lutheran—might have legitimate reasons for questioning this assumption. Nonetheless, it serves as our working hypothesis as we examine some of the many kinds of Protestant services, including distinctly denominational services, that were conducted on Air Force bases.

During the Seventies the format of Protestant services changed appreciably. Contemporary services became widespread, and other types of services were offered. Probably the most accurate generalization to be made is that the so-called "General Protestant Service" made way for other types of services. On some bases it no longer occupied what some considered the most prestigious position in the Protestant service schedule, namely 11:00 a.m. Sunday.

In the year between mid-1974 and mid-1975, for example, the chapel at Misawa AB, Japan added three new services to its Protestant schedule. A contemporary service at 11:30 a.m. on Sunday, a gospel service designed for Blacks on Tuesday evenings, and a children's worship service were added to the three existing services: traditional, liturgical, and evening. A similar multiplication of services occurred at Wiesbaden AB in 1976 when each Protestant chaplain assumed responsibility for a worship service; the schedule then included a high liturgical, a somewhat formal general Protestant, a less formal Protestant, and a gospel service. At Kirtland AFB in 1977 the chaplains inaugurated a system of rotation that, over a period of time, brought all Protestant chaplains to all services, except the early liturgical communion service. This system was a follow-on to a team concept that assigned two chaplains to each service for a period of six months. The expansion of service offerings

at Andrews AFB in 1974 included the introduction of a weekly liturgical service. An observation of some validity is that during the decade "the middle" began to weaken while the two "ends" gathered strength. That is to say, the "general Protestant" or "traditional" services lost some appeal to contemporary services on the one hand, and to more liturgical services on the other.[65]

Some schedule revisions were designed to strengthen family worship opportunities. At MacDill AFB in 1974, a family worship service preceded the church school hour each Sunday, permitting the entire family to worship together. At Peterson Field in 1973-74, the special Sunday liturgical worship service was the focal point of a family education program. Fourteen families (fifty-five people) participated in the service as readers, prayer-leaders, and preparers of the elements. They also provided all the appointments for the service, including liturgical altar cloths for specific seasons, symbols, and banners for festive days.[66]

Chapel teams and parish councils used survey instruments to determine what types of services would meet the worship needs of people. In 1972-73 Protestants at Whiteman AFB received a nine-page questionnaire that included this rather irrelevant question:

> Should the sermon
> — Present moderate Protestant doctrine?
> — Present the chaplain's personal opinion?
> — Present the theological issues and alternatives and leave the conclusions to the worshiper?
> — Present interpretations of current events?
> — Other:

The document also included this interesting query: "Comment on this statement—'People come to chapel to be entertained into believing.' "[67]

While surveys do not always provide complete answers to all problems, they sometimes isolate specific worship areas that can be improved. Some problems were overcome by using audio-visual aids. Ch. Timothy K. Ryan of Gunter AFB wanted to create a proper mood for worship, and as a result he screened an audio-visual program during the fifteen minutes preceding worship. The program included filmstrips and slides on church history and the sacraments. At Lackland AFB, Ch. Edward A. Wawrzynski projected slides a split second before each verse as a hymn was sung; this added visual impact to the words of the hymn.[68]

The choirs that contributed to Protestant worship are described in detail in the following chapter. Important aspects of Protestant worship discussed elsewhere include soul services and gospel or soul choirs, and various sacraments and rites.[69]

The introduction of contemporary services largely depended on how comfortable various chaplains felt with these services. Early in 1973, for example, Ch. Ralph R. Monsen in PACAF asked the USAF Chaplain Board for a bibliography of recommended readings on contemporary worship. "We feel the need to offer worship in more than just the traditional formats," he wrote. He added:

> However, no one presently assigned to our chaplain staff feels current or competent in the newer innovations in contemporary worship. Perhaps, more honestly, no one currently assigned feels comfortable with the newer modes. Maybe some reading and experimentation will be educational and reassuring.

The reply included a multitude of resources, as well as the "best rules" on contemporary worship: "Make changes slowly and keep the people informed about them, and maximize lay involvement."[70]

Reports indicate that when quality contemporary services were added to the Protestant schedule they were readily accepted. At Eielson AFB a number of lay persons felt the need for new formats of worship in 1972-73. A group of twelve formed the Discovery Worship Committee to formulate plans for a contemporary service, which was instituted on a three-month trial basis. After three months the service's attendance had increased 100 percent, but this increase did not adversely affect the attendance at other regular Protestant services. Reports from Aviano AB early in 1976 indicated that the new contemporary service at 9:00 a.m., in which the newly organized Folk Choir participated, grew steadily from ten worshipers to over one hundred each Sunday. At Spangdahlem AB the 8:45 a.m. Protestant service was changed to a contemporary folk service in the last quarter of 1975. Attendance increased nearly fifty percent over the previous year's last quarter. Ch. Charles R. Frissell conducted the service.[71]

Novel approaches were expected in these contemporary services, but sometimes the standard or traditional Protestant services were temporarily relaxed as well. In 1974 at Torrejon AB, two Sundays in July were observed in all Protestant services as "Merry Christmas in July" because "in July we have an additional opportunity to think about the real meaning of the Advent of Jesus Christ." During the traditional Protestant service at Maxwell AFB on May 25, 1975, Ch. Robert M. Moore opened the way for airplane-sailing in church with this bulletin announcement:

> Last Sunday in the Children's Sermon when Ian got to sail his airplane, we discovered there are a lot of little boys *of all ages* who have always resisted sailing an airplane in Church. So today, we invite all "little boys" from 2 to 80 to use the Worship Folder to make a paper airplane and at the time designated, sail it To The Glory of God. Little girls in the same age brackets may join in too.

Somewhat surprisingly, the Protestant chaplains at Homestead AFB used World Order Sunday, October 17, 1971, as the occasion for innovations in music at the 11:15 a.m. service. The choir sang contemporary songs with a beat for the call to worship and prayer response, three hymns were printed as bulletin inserts, and the Lord's Prayer was sung to a West Indian tempo. Two guitarists assisted with the hymns and sang a folk hymn for the offertory. The evaluation of the service was that it "did serve to 'shake up' complacency," but the congregation "did not participate as vocally as was hoped" because "the newness of the songs caught them unaware." It was, at least, a beginning.[72]

Contemporary services held special attraction for young married people, single personnel, and youth. At Lowry AFB, contemporary services were inaugurated in 1973 by Ch. Virgil L. Schuelein. One Sunday as part of the "let the spirit move you" approach to modern worship, the center chaplain's son rode his bicycle down the center aisle of the brand new chapel. Student volunteers provided lay assistance for the contemporary services. Reports from Lackland AFB in 1974 indicated that an average of over 3,000 attended the first two contemporary Protestant worship services in Chapel 8 each week. One report added:

> There will be men lining the walls, sitting on the floor and waiting outside the doors to be sure to find space at the next service. So successful have the worship services been that parents and civilian pastors make special visits to Lackland to personally experience the worship that has drawn their sons and daughters back to church.
>
> At each of the services the team conducting the service consists of two chaplains, musicians, volunteer ushers, a choir of 50 to 70 voices, and numerous other laymen working behind the scenes. A conservative estimate is that an average of 100 laymen take an active role at Chapel 8 each of these two hours.

One impulse for contemporary services at follow-on training bases probably was the fact that basic trainees, after leaving Lackland, asked why the worship opportunities available at Lackland were not offered in many other Protestant programs.[73]

Contemporary services brought a rich variety to worshipers. The youth at Sembach AB worked with Ch. Richard Knowles to create a youth service in 1976 that attracted an overflow crowd. The theme, "God Can Bridge the Gap," focused on teen-parent relationships. The service started with a cheer. Ushers wore costumes depicting hunger, medical assistance, disaster relief, and poverty. After bringing the offerings forward, the ushers turned and thanked the congregation for giving to the specific appeals they represented. The service featured youth choirs, prayers by young people scattered throughout the congregation, and a brief drama using parents and teens.

At Hickam AFB, Hawaii, the second in a series of contemporary services (held once a month in Chapel 1) occurred on July 25, 1975 under the patient leadership of Ch. William A. Sassman. Over 230 persons joined in a worship experience entitled "The Big Catch." The Jesus Aloha Messengers prepared for hours in group sessions and as individuals to dramatize the 21st chapter of St. John's gospel. They secured real stage props from the harbormaster of Hickam harbor, including a rowboat and fish net. The net was filled with balloon fish with paper tails. The young man portraying Christ attracted immediate attention; his red hair and loosely-fitting purple cotton robe were a striking scene as he strode down the aisle with the fish net in tow. The service also included special music and the sharing of sourdough bread. In a different approach at Luke AFB in 1975, the

local Alcoholic Anonymous group was asked to take over the contemporary service for a time of sharing.[74]

Sometimes contemporary modes were used on festive occasions of the church year to familiarize congregations with this modern format. At Ramstein AB in 1972, Ch. Charles C. Caudill led a creative worship service on Easter Sunday involving 375 participants. Conducted in the officer club's annex, the service included worshipers sitting informally on the floor and sharing communion, as well as a dramatic sermon by Mary Magdalene. At Scott AFB, Ch. Beverly J. Barnett preached at the Contemporary Easter Sunset Service on Easter evening in 1976. An Agape Love Feast, complete with Easter eggs, followed the service. Working with Ch. Robert McPherson, the Celebration Worship Committee at Scott arranged other types of contemporary services as well. One in January 1976 used liturgy, song, sharing, and film to describe loneliness and to break down walls of isolation. In June 1974 the Protestant congregation at McClellan AFB held an interesting Pentecost celebration and feast planned by chaplains and lay persons. The outdoor service included action songs, music, clapping, shouting, noisemakers, red clothing, and red balloons. The narrative account of the event continued:

> We arranged for the Security Police to arrive during the service and accuse the people of behaving as though the celebration had gotten out of hand. At this point one of the chaplains rose to paraphrase Peter's sermon.

The service flowed into a feast, followed by games, including the tossing of balloons filled with water. It was an exciting birthday party for the Christian Church![75]

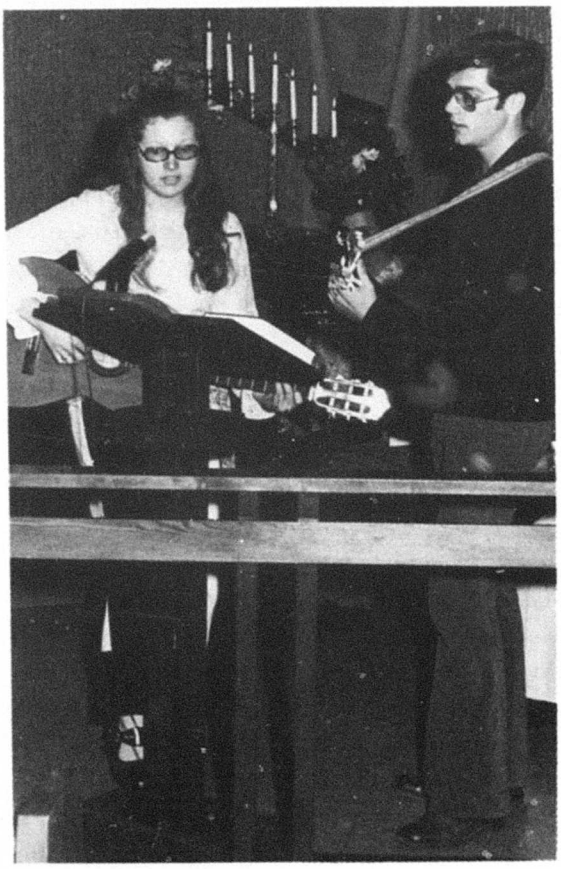
Sometimes Sunday evenings were used for different kinds of Protestant services. The soul or gospel services discussed later often occurred at this time. Charismatic services sometimes met on Sunday evening. For example, the Protestant charismatic service at Patrick AFB drew an average of 20 worshipers in 1973. Another familiar Sunday evening service was Country Church. At DaNang AB, Ch. Carl T. Hawkins' evangelistic preaching in the Country Church program on Sunday evenings helped build an attendance averaging well over 150 persons. The Country Church Sunday evening service at Kadena AB in 1972-73 was designed for young people. Contemporary as well as traditional hymns were sung, and the participating musical group often composed other numbers. The congregation developed its musical and devotional leadership, and attendance averaged seventy persons. The Country Church service at Bergstrom AFB in 1973-74 was completely under lay leadership. A different type of Sunday evening service was the "90 Minutes in the Son" at Hahn AB in 1975. Ch. B. Russell Skipper explained that "it's a service with life to it." The program featured music, potluck dinners, movies, and special topic discussions. The same type of service was inaugurated at the Air Force Academy in October 1976. Many types of programs were presented, including drama, dance, evangelism, and musical teams. Once a month a "Jesus Band" concert was offered. After the hour of worship in the chapel, the congregation of cadets met in the basement for refreshment and fellowship.[76]

Some Protestant chaplains regularly conducted denominational services that enriched the Protestant worship schedules of many Air Force bases. Lutheran and Episcopalian chaplains were usually involved, although there were other denominational representatives as well. In 1976, for example, Ch. Kenneth W. Henschel offered the Lutheran congregation at Rhein-Main AB a monthly liturgy incorporating the Eucharist. This was so well received that the 9:00 a.m. worship service adopted a more formal liturgy. In June 1974 sixteen Lutheran confirmands from the base were confirmed at the Cathedral in Worms, Germany, as part of a class of 157 Lutherans. Ch. Donald C. Ofsdahl was the celebrant. Some chaplains conducted regular weekly denominational services and also offered instruction, rites, and sacraments of their denomination to all base personnel and dependents.[77]

The pluralism of Protestant worship mirrored the pluralism of Air Force chapels as a whole. Formal liturgical services, contemporary services, Country Church, general Protestant services—these and other opportunities, including the Gospel services discussed later, provided a rich palette of worship for Protestant personnel and their dependents.

A children's sermon at Griffiss AFB, New York, 1977.

Child worshiping at Thule AB, Greenland.



Guitarists at the Catholic Mass at Tempelhof Central Airport, Germany, 1975.

A Pentecost celebration at McClellan AFB, California.

Easter sunrise service in 1974 at Hickam AFB, Hawaii, with Ch. Robert C. Rothman preaching.

Orthodox Worship

The Air Force chaplaincy included about a half dozen Orthodox chaplains during the Seventies, but despite their small number these priests pursued their responsibilities with consummate dedication. In the face of numerous challenges they faithfully transmitted the deep spirituality of Orthodoxy, which is embodied in its rich worship life. A brief description of several major feasts and the activities of Orthodox congregations will be helpful.

In 1976, Ch. Gregory H. Pelesh led the Eastern Orthodox community in the celebration of the Christmas Eve Vigil on December 24 at Chapel 4 at Ramstein AB. Over one hundred of the faithful from the greater Kaiserslautern, Germany area came to participate in the service; those who attended held candles as a symbol of Christ's entry into the world.[78]

In 1975, Ch. William B. Stroyen conducted Sunday services for Eastern Orthodox persons each Sunday at Lackland AFB. His invitation to congregants to participate in the "spiritual oasis" of Lent carried the reminder that the Orthodox observance of Easter came about five weeks later than the Western observance. Chaplain Stroyen perpetuated the ancient Orthodox tradition of exchanging exquisitely decorated eggs by presenting a beautiful egg to Base Chaplain Wesley Buck at Easter in 1970. The traditional Agape Meal followed the Easter Day service at Lackland each year.[79]

In 1976, Installation Chaplain Michael Margitich of Hickam AFB led the base Orthodox community's participation in Wednesday and Thursday Holy Week services at the local civilian Greek Orthodox Church of Sts. Constantine and Helen in Honolulu. On Good Friday he conducted the Service of Vespers and Descent from the Cross at Chapel 2. The climax of the penetential season of Lent was celebrated with the Saturday Night Midnight Easter Procession and the Liturgy of St. Chrysostom. More than one hundred worshipers joined in the elaborate and colorful Resurrection Liturgy. The traditional communal Agape Meal was served on Easter. In 1978 over one hundred persons of the Orthodox faith joined in Holy Week Divine Services at Bolling AFB under the leadership of Ch. Nicholas T. Kiryluk. The celebration of Easter reached a climax with a midnight procession, Matins, and Resurrection Liturgy on April 30. An Agape feast with various ethnic foods generated true community spirit among the eighty persons attending. The store of Orthodox devotional riches also included a special service entitled Elevation of the Cross, which Installation Chaplain Kiryluk conducted at Bolling on September 14, 1976.[80]

The development of Orthodox communities at Kaiserslautern, Germany and Kadena AB exemplified the centrality of worship in the community's life. Chaplain Pelesh worked to establish the Orthodox community in the greater Kaiserslautern area in 1975; eventually it came to include over eighty families of Army, Air Force, civilian and DOD personnel. Additional space was secured by moving the service from the Vogelweh Main Chapel's Blessed Sacrament room to Kapun Barracks, and coffee and refreshments were served after each Divine Liturgy. The ecclesiastical year included the Sunday of Orthodoxy; Greek Independence Day; pre-sanctified Liturgy and Akathisis served during the week throughout Lent; and Holy Week services, including Holy Unction Service, Reading of the Twelve Passion Gospels, Descent from the Cross, Lamentations, and the Resurrection Service followed by Divine Liturgy. The Agape Vespers on Easter Sunday was followed by the Agape Meal. Ch. John D. Bohush worked no less intensely to stabilize the Eastern Orthodox program on Okinawa in 1975. Under Army sponsorship, the program organized a private association which enabled it to acquire a building for use as a chapel and meeting place, to set its schedule to conform with church rubrics and requirements (which scheduling prevented elsewhere), and to purchase and control Orthodox liturgical items so they would be available for future use. The quonset hut chapel facility on U.S. Army Base Kuwae was maintained by the parishioners. The Holy Week and Easter services in 1975 also included construction of the grave, funeral procession, and resurrection service processions, according to tradition. At Lowry AFB in 1978 the Orthodox community celebrated Divine Liturgy in a new worship area in the chapel annex under the guidance of Chaplain Pelesh. He designed the icon

screen and other items for the area, which in turn were built by the faithful.[81]

Roman Catholic Worship

Many facets of Protestant and Orthodox worship had their counterpart in the worship of Roman Catholic chapel congregations in the Air Force. The ancient ceremony of the Mass, the liturgical reforms of Vatical II, the vibrant sounds of contemporary services, the joy of celebrative services such as confirmations and weddings, the triumphant note struck at the funeral Mass, the continuous interchange between liturgy and life—these were some of the identifying marks of Roman Catholic worship in Air Force chapels during the decade. No brief summary can do justice despite the best of intentions.[82]

The major liturgical changes inaugurated by the Second Vatican Council were widely implemented in Air Force chapels. Other alterations, including the return to the custom of receiving Communion in the hand and receiving both elements in Communion, were also adopted (see the discussion of piety in XXIV). One of the most significant changes was the communal penance service, which required that blueprint plans be sent to chapels so that space could be provided for rooms of reconciliation.[83]

The Catholic parish at Kadena AB held communal penance services on Wednesday during Holy Week in 1974. The services stressed that a community often commits sins. Religious education classes prepared two hundred children to participate in the afternoon service. For many Catholic chaplains, the Advent season in the winter of 1974 was an opportune time to introduce the service of repentance and absolution, or communal penance service. At K. I. Sawyer AFB the service on December 20 included communal confession for "all the ways we have organized crime, yes, even we, and supported widespread ways of cheating and exploiting one another," for "our attitudes toward big wars, and our own personal little wars of anger, hate, gossip, and prejudice," and for "the poverty of our prayer life and worship." An extraordinary Communal Liturgy of the Sacrament of Penance was celebrated at Aviano AB on December 22, 1975 at 7:30 p.m. Over one hundred persons attended this special liturgy conducted by Ch. Salvatore J. D'Angelo and three local priests. As the group processed into the chapel, only sanctuary candles lighted the way; the darkness depicted the sinful disposition of people. After a hymn came penitential prayers, texts from the Old and New Testament, a sermon by Chaplain D'Angelo on God's forgiveness, and silent meditation. A list of transgressions was read while consciences were silently examined. Then the worshipers approached for confession. Each penitent reentered the chapel with a lighted candle symbolizing faith and reconciliation, and the priests returned and led the congregation in an act of contrition. As the lights brightened the confessors absolved the penitents; the service ended with the passing of the peace and a hymn of praise. At Ramstein AB the children's penance service on December 6, 1975 had 150 worshipers. For children who earlier that day had received their First Communion, the service offered the sacrament of reconciliation for the first time.[84]

A number of innovations were introduced during Catholic services at various bases. At Lajes Field, for example, for the offertory at a Baby Jesus Mass on December 20, 1975, religious education pupils brought forward gifts to be distributed at two orphanages. To encourage Catholic chaplains to consider the value of a more flexible and joyful approach to the expression of liturgy, in 1972 Deputy Chief of Chaplains John F. Albert distributed Father Joseph Champlin's book, *Christ Present and Yet to Come*, through the Chaplain Board.[85]

On Sunday, May 14, 1978, Ch. Joseph H. Manning officiated at what may well have been the "highest Mass" ever celebrated. It may also have been the first Mass ever offered in a C-5 aircraft, and it surely was "high": 35,000 feet above the Mediterranean. Nine people attended, fully fifty percent of the crew.[86]

Folk Masses appeared on many Air Force bases. At Patrick AFB late in 1973, five Masses were held each Saturday and Sunday with an average attendance of 1,235; the highest average attendance (235) was at the Saturday 6:00 p.m. folk Mass. Various experimental forms were developed to incorporate audio-visual aids into the Mass. At Wilford Hall USAF Medical center, San Antonio, Texas, in four months Ch. Robert M. Wagener and the two other

Catholic chaplains doubled attendance at the regular Sunday 11:00 a.m. Mass. They used the stage, sound, screen facilities, and projection booth already located in the auditorium to good effect. Contemporary music greeted worshipers as they entered. Films from the chaplain library and other sources added life to the liturgy—as part of the pre-Mass program, during the homily, or to supplement the priest's efforts. Banners were hung all around and were carried during the procession. Congregational singing was encouraged by projecting the words on a large screen. Folk singers, composed of a dozen military personnel and dependents, were accompanied by guitars, tambourines, and an electronic organ. "Tears, laughter, and spontaneous applause are not uncommon responses to the overall liturgical event, especially among the young Christians," Chaplain Wagener reported in 1971.[87]

In 1975 at one Air Force base in Germany the liturgy committee of the parish council set out to make the Mass at 10:00 a.m. more meaningful for children. In the fall of 1976 a Puppet Mass was launched; the plan also called for lay people to meet during the week and formulate the dialogue sermon for the next Sunday. The Mass had an average attendance of seven hundred, according to Installation Chaplain C. R. Posey.[88]

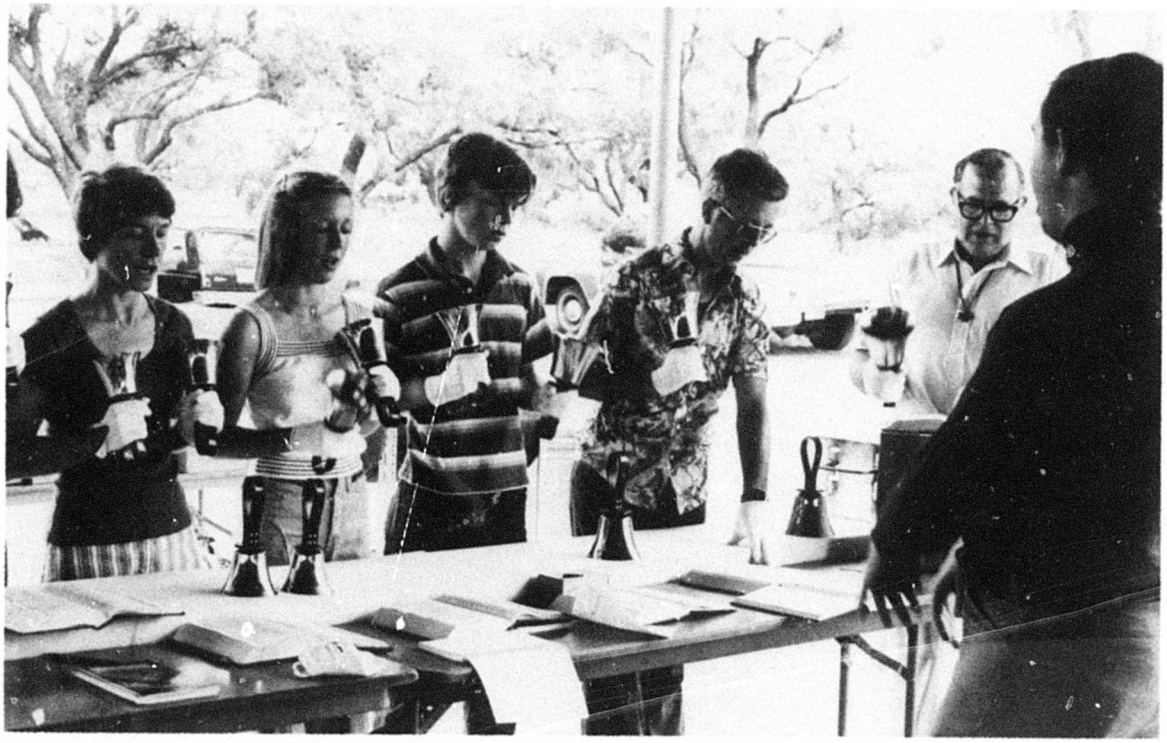
Liturgical dance was also an innovation. At Scott AFB the Prelude Regional Ballet, a performing company of the Mid-States Regional Ballet Association of Collinsville, Illinois, presented "The Introit" as the entrance processional for the 11:30 a.m. Mass on December 29, 1974. Chaplain Candidate Peter Hogan conducted one-and-a-half hour liturgical expression workshops on three Saturdays during August 1977 at Dover AFB. The dance workshops encouraged freedom in non-verbal expressions of prayer. At Dyess AFB the Catholic Women of the Chapel witnessed a liturgical dance performed by Miss Susan Birsky at the First Friday Mass in May 1978. The special liturgy prepared by one of the group's members included a procession and crowning of the statue of Mary, Bible readings, hymns, a meditation, and the liturgical dance pattern.[89]

A number of other events were introduced into the liturgical pattern of the Mass. At Incirlik, Turkey, in 1977 the Catholic parish conducted a unique Halloween Mass for children. Chapel Manager Charles Brown offered a puppet show for the 125 witches and goblins who attended; the children received instruction on the Christian meaning of All Saint's Eve, according to Ch. Terence J. Figel. At San Vito, Italy in April 1975, Ch. Guy Morgan presented a series of sermons on the "Sacrifice of the Mass." The series concluded with a dialogue Mass in a question and answer format. Chaplain Morgan also asked worshipers to record their individual petitions on a clipboard so they could be included in the general prayer at Mass. At Hurlburt Field the Women's Mass on February 16, 1975 included women serving as lectors, lay eucharistic ministers, acolytes, and ushers. After the Gospel lesson two women commented on the significance of womanhood.[90]

The emergence of a more expressive and celebrative liturgy within the pattern of the Mass was the single most important development in Catholic worship in Air Force chapels during the Seventies. This creative surge added another dimension to the solemn worship of the Mass, and contributed yet another element to the pluralism of worship in Air Force chapels.

Worship in Air Force chapels mirrored the diversity of worship in the churches and synagogues which provided chaplains for the Air For These churches and synagogues, after all, were the seed plots in which the faith of many chapel congregants had been planted and nourished. The dynamic religious traditions represented and perpetuated by these churches and synagogues were identifiable in the multifarious nature of worship on Air Force bases. Probably to a greater degree than during any previous decade, Air Force chapels mirrored the pluralistic makeup of America's religions during the Seventies. High liturgy, traditional services, contemporary folk services, Country Church, charismatic services, soul services, home Masses, banners, liturgical dance, High Holy Days, festivals, seasons, birthday parties for Jesus, Midnight Easter Processionals—these were some of the many forms of worship that occurred on Air Force bases.

Ecumenical Musical Festival at Griffiss AFB, New York, 1979.



Handbell Choir at Protestant parish picnic, Dyess AFB, Texas, 1978, with Ch. Robert D. Christian (second from right) and Ch. Douglas B. White and family.

Chapter XXIII

Choirs, Concerts, and Music Conferences

The worship of Air Force chapel communities was enlivened and enriched by hundreds of choirs that offered choral selections in praise of God, led worshipers in new hymns and liturgies, and provided the base and community with the cultural enrichment of music. Some choirs were formed specifically to offer an annual concert; others incorporated concerts in their regular schedule. Commands and bases conducted conferences and workshops for choirs during which directors and singers shared learning and fellowship, and enriched the offerings of choirs. Because of their special nature, soul choirs and soul choir workshops are discussed later (XXXVI).

Chapel Choirs

Investing thousands of hours in practice each week, Air Force choir members around the world shared the goal of enriching local worship. Adult and children choirs of all sizes—and with varying degrees of professional expertise—worked under the careful supervision of hundreds of choir directors to blend pitch, volume, and tempo in order to represent the composer's music faithfully and appeal to the aesthetic and spiritual sensitivities of thousands of worshipers. Since any complete summary of choir activities in Air Force chapels would be redundant and lengthy, our survey can only sample the kinds of choirs and highlight some of their major activities.

It would be a mistake to assume that most Air Force bases had only one or two chapel choirs. While that was true at some smaller bases, larger ones with more than one chapel often had more. At Hickam AFB in 1973, for example, eight Protestant choirs sang in services each Sunday. In 1974 at Eglin AFB twelve choirs, including a liturgical dance rhythmic choir, functioned as part of the chapel program. Most choirs were Protestant, Roman Catholic, or ecumenical in composition, and most offered their renditions in Protestant or Catholic services. But at the Air Force Academy a Jewish cadet choir also functioned. In 1975 it traveled to Houston, Texas to perform, while the Catholic choir journeyed to New Orleans, Louisiana, and San Francisco, California. The Protestant choir traveled to Lexington, Kentucky, and Washington, D.C., where it sang at the annual Air Force Sunday in the National Cathedral. As the decade progressed, demands on the time of choir directors and organists at the academy exceeded their ability to respond. In 1977, despite the maximum use of overtime pay and compensatory time off, the two full-time musicians were losing an unnecessarily large number of days to work without pay to support this program. Efforts to secure a third full-time musician were unsuccessful.[1]

Choirs were composed of adults, teens or children. In most cases the director was paid on contract by appropriated funds or, if the chaplain section's share of appropriated funds was inadequate, by chaplain funds. Some choirs were joint ventures with civilian churches or off-base groups. This was sometimes the case when soul choirs were organized.[2]

In addition to several hundred Protestant traditional and folk choirs in Air Force chapels, a number of Catholic adult choirs infused new life into the liturgy and hymnody of Catholic worship. The use of hymns in the Mass, one of the major liturgical reforms of Vatican II, opened the way for a stronger use of choirs in these services, as did the use of English in the liturgy itself. Most of

these choirs were quite small; Patrick AFB's adult Catholic choir numbered fourteen persons in 1973. At Soesterberg AB, Netherlands, where Patrick F. Feely was the Catholic chaplain in 1975, a Catholic Family Choir was organized to offer regular contributions during Mass. The first Catholic folk choir at Eielson AFB was created in the early years of the decade. In 1972 and 1973 the choir was invited to sing at the University of Alaska commencement exercises, and at the Catholic Cathedral at Fairbanks. The Air Force Academy's Catholic Cadet Choir performed at the opening ceremonies of the Indianapolis 500 in 1977. Like the other cadet choirs, it incorporated women as soon as they enrolled in the academy.[3]

While the number of Orthodox choirs was limited, reportedly one or two functioned as part of a local Orthodox program. Ch. Michael Margitich of Hickam AFB reported in 1977 that the Orthodox Chapel Choir was singing with the local Orthodox Church Mission Choir.[4]

Choirs sometimes united their efforts in chapel-wide musical programs. At Naha AB, Okinawa in 1976, for example, Installation Chaplain Harland R. Getts reported that on the fifth Sunday of the month a special "Singspiration" was held in the evening. The choirs, as well as soloists, duets, quartets, pianists and organists, combined to make "singing praises to the Lord" a reality for over two hundred persons who attended.[5]

Ecumenical chapel choirs were formed at a number of bases, sometimes to meet a special need. The Outta Site Singers of Diyarbakir, Turkey, which included military and civilian personnel from the site, traveled to the Incirlik Career Development Institute and presented a cantata for the chapel in August 1977. In November the Gospel Choir from Incirlik returned the visit. These choirs facilitated fellowship between two isolated groups of individuals. A much larger ecumenical choir was organized at Lackland AFB in 1974. The three hundred-voice trainee ecumenical choir represented the base in the San Antonio Council of Churches' Festival of Thanksgiving on November 24th that year. The joint Protestant and Catholic Choirs of Bitburg AB presented two performances of "The Seven Last Words of Christ" during Lent in 1974, combining their skill at concerts in the base chapel and housing chapel. At Eglin AFB a new airmen's chorale was formed in 1973. It soon numbered thirty-four singers and musicians, who provided entertainment and enjoyed contemporary, traditional, sacred, and secular music. In August 1973 the chorale sang at the Christian Encounter Conference at Norman Park, Georgia, and also made other appearances.[6]

Children's choirs of all kinds operated on Air Force bases, including some for the very young. The Cherub Choir was organized at Randolph AFB in 1975 to include first, second, and third graders, whose voices enlivened Protestant worship services. The Choralier Choir was for Protestant Youth in the fourth, fifth, and sixth grades. At Ramstein AB, Ch. James R. Palmer helped organize a choir of eighty-five children who sang of their love for God and country as part of the observance of Utah week late in 1976. The children and leaders also developed a covered wagon parade to celebrate the day. An ecumenical children's choir, the Sembach Nightingales, included eighty participants at Sembach AB. The children, who selected their choir's name, sang at both Catholic and Protestant services in 1976.[7]

Teen choirs sang regularly at a number of chapels. The New Creation, a Protestant youth choir at Patrick AFB, presented a Christmas Cantata on December 7-8, 1975 with four hundred in attendance. The Tyndall AFB Protestant teen choir presented a cantata on base and also appeared at Craig AFB, Piedmont, Alabama, and at three churches in Panama City, Florida in 1976. The repertoire of the Youth Choir of Andrews AFB included selections from a 16th century motet, Haydn's "Third Mass," a Shaker hymn tune, and a traditional spiritual. The choir of high school and college students from the base also presented a patriotic musical for the Bicentennial in the spring of 1976, entitled "Revolutionary Ideas."[8]

Among the ecumenical youth choirs, one of the most successful in terms of organization and endeavors was the Revelation Generation Teen Choir, organized in 1969 at Hainerberg Chapel. It soon included many teens from the Wiesbaden area. The group offered a number of concerts in Wiesbaden and at other bases and communities in Germany, and also performed in England, Luxembourg, Holland, and West Berlin. One exciting

concert was an hour-long television show. Among the many awards received by the Revelation Generation was a plaque from Gen. David C. Jones, Commander-in-Chief, USAFE, for outstanding community relations, and a scroll from Pope Paul VI bearing his Papal Blessing to all members. At mid-decade the Catholic liaison chaplain was Earl V. DeBlieux, and Ch. Theodore J. Wilson was his Protestant counterpart.[9]

Another ecumenical teen choir with the same name sang at Dyess AFB when Wayne L. Burkey was installation chaplain in 1973. He served as moderator, and Ch. Norman E. Wilhelm was chairman of the group's Ways and Means Committee. The Revelation Generation presented four concerts each year in the base chapel and five concerts for organizations and civic groups in the Abilene, Texas community in 1972-73. Parents of the teens tailored three colorful costume changes. The group also occasionally appeared during chapel services. Its music included an attractive balance of spirituals, folk, popular, classic, and patriotic songs.[10]

The Ramstein Messengers, an ecumenical group of young singers at Ramstein AB in 1975 when Henry H. Hafermann was installation chaplain, toured West Berlin to perform eighteen concerts for over sixty-five hundred people. Bitburg's ecumenical youth choir of forty-five members traveled to Hermeskeil in 1975 to present a Christian musical entitled "Lightshine" to over a thousand people in the local cathedral. Installation Chaplain Virgil L. Schuelein reported that the enthusiastic crowd demanded an encore. "Lightshine" was also the program for the combined Protestant and Catholic Youth of the Chapel in the spring of 1976 at Elmendorf AFB. The cast of fifty combined their talents as dancers, musicians, actors, and singers to depict the journeys of a mime searching through the Beatitudes for the secret of happiness. The Elmendorf choir also traveled to Eielson AFB several weeks later for other appearances. At Kincheloe AFB the God Squad experienced phenomenal growth under the direction of Ch. Lou Griffin's wife. From twenty-five members in 1973, its membership soared to fifty teens the next year and ninety-five in 1975. Even some sites had youth choirs. An ecumenical youth choir was organized at Makah AFS, Washington in 1975 by Emily Brown and two assistants.[11]

The Generation/Joyful Noise was a teen choir and orchestra organized about 1978 at Shaw AFB. The choir, aided by adult leadership, raised over $5,000 to purchase equipment. It gave performances at chapel services, schools, churches, nursing homes, and weddings.[12]

Among the other types of choirs at Air Force chapels were handbell choirs. One performed for the first time at the 1976 Maundy Thursday Protestant service at Grand Forks AFB. Junior and senior high school students with formal training in music participated in the English Handbell Ringers at Little Rock AFB in 1971. This talented group was in much demand at the installation and around the state.[13]

For a time the office of the Chief of Chaplains sponsored choir contests. The winners of the Fifteenth Annual Chapel Choir Contest, announced at the USAF Chaplain Conference in the fall of 1970, were the following:

Adult Choirs:	Darmstadt AB (Protestant) and McGuire AFB (Catholic)
Children's Choirs:	Hickam AFB (Protestant) and Chanute AFB (Catholic)
Protestant Male Choir:	McGuire AFB
Catholic Congregational Singing:	Randolph AFB
Protestant Chapel Folk Group:	McClellan AFB
Catholic Chapel Folk Group:	MatherAFB

While the office did not sponsor a choir contest the next year, the SAC Chaplain's office and a number of other commands did. By 1975 the USAFE Chapel Choir contest was in its fourth year. There were twelve entries in the various categories, and three different bases won first place; honorable mention awards were given for the first time. Choir contests lost their attraction as the decade matured and as conferences and workshops for choirs became more popular.[14]

Choir directors, chaplains, and others connected with choirs were warned not to reproduce copyrighted materials without the written permission of copyright owners. Sufficient sheet music was supposed to be purchased, according to *TIG Brief*.[15]

Choirs opened the way for thousands of men,

women, teens, and children to enjoy fellowship, to learn, and to serve at Air Force chapels. While children's choirs sometimes brought smiles of joy to adults who heard them sing during worship, teen and adult choirs sometimes stretched the spiritual imagination of worshipers with their renditions of old and new favorites.

Choir Concerts and Workshops

In a sense, each worship service was a concert for the choir that rehearsed and then sang its song of praise. But more extensive concerts were also scheduled by some Air Force chapel choirs. As part of the learning process that opened new vistas in song, some choirs participated in workshops offered by the local command or base.

One of the most popular concert pieces for chapel choirs was Handel's "The Messiah." On December 14, 1975 the combined Catholic and Protestant choirs of McGuire AFB joined with the Air Force Band of the East and the New Jersey State Symphony to present this masterpiece in the base chapel. It was a tradition at McGuire. At Clark AB in December of 1974, nearly 2,500 persons attended evening performances of "The Messiah" by the Clark Concert Choir. The previous year at the Air Force Academy the Protestant and Catholic choirs cooperated with Loretto Heights College to offer this thrilling masterpiece for 1,700 persons. A number of other chapels, including those at Maxwell AFB and Wiesbaden, also sponsored this annual concert. Another important piece, Verdi's "Requiem," was presented by 125 voices and a forty-piece orchestra on Palm Sunday in 1974 at Wiesbaden, Germany. Americans and German nationals made up the chorus and orchestra.[16]

Choirs also presented concerts that included contemporary musical scores and cantatas. During 1974 the Protestant chancel choir at Udorn RTAFB performed two cantatas written by John W. Petersen, entitled "No Greater Love" and "Night of Miracles." "Jesus Christ Superstar" was used in a number of exciting ways in chapel programs. At Travis AFB in 1971, "Superstar" was presented on Good Friday night as a total audio-visual experience, using drama and dance as well as taped music. Five hundred attended the performance, but Project Chaplain Stephen J. C. Williams noted that "a few people were disappointed because we did not use live music. Live music, even weak, is currently preferred by most young listeners."[17]

Visiting choirs and groups also presented concerts at base chapels. In 1973, for example, the SAC Chaplain arranged for the Tuskegee Institute Concert Choir to tour seven SAC northern tier bases during a week in March. At Pope AFB the 11:00 a.m. Protestant Service on March 9, 1975 was a concert of sacred music by the Concert Choir and Chamber Singers of North Greenville College, Tigerville, South Carolina. The Augustana College Choir presented a concert at Minot AFB early in 1974. And there were many other visiting choirs, particularly to chapels in USAFE.[18]

An important part of chapel music programs were the hundreds of organists who regularly played at services, and occasionally presented special concerts for the chapel community. Chapel groups had opportunities to hear concerts by their chapel organists and local organists. At Scott AFB, for example, an organ concert program in 1973 featured eight local organists. But most of the work of day-to-day and week-to-week organ accompaniment for choirs and congregations was performed by organists under contract to the base chapel, some of whom had long tenure. Evelyn E. Voth of McChord's chapel, for example, had been the base organist for thirty years by 1973; she had played at services on nearly sixteen hundred Sundays, provided music for over seven hundred weddings, helped organize the first chapel choir, and watched as about sixty Air Force chaplains served at the base. At Homestead AFB the chapel team helped Mr. and Mrs. Herbert Redhead celebrate their fifty-first wedding anniversary in 1974, partly in appreciation for Mrs. Redhead's service as organist at Homestead for the past seventeen years, including music at about two thousand weddings.[19]

Concerts usually were a standard feature of the workshops and conferences that were conducted under local or command auspices. During the Seventies one of the most significant changes was the appearance of soul or gospel choirs, composed largely of Blacks. Similarly, special gospel music or soul choir workshops were convened to cultivate these choirs and to bring them together in

Organist George Rything of Hill AFB, Utah, receives the Chief of Chaplain's Testimonial of Service Certificate from Maj. Gen. J. J. Murphy for 33 years of service.

fellowship. This subject is discussed in detail in a later chapter (XXXVI).

One of the first ecumenical music workshops in the Air Force was conducted at the Cam Ranh Bay Religious Retreat Center in Vietnam in August 1971. The Staff Chaplain of the Seventh Air Force, Armistead Boardman, sponsored lectures, instrumental and vocal competitions, separate Protestant and Catholic religious services, and an ecumenical service. At the request of the chaplain of the Army detoxification wards at the center, several workshop participants held two separate hour-long music and song sessions with men under drug treatment. One workshop participant left his guitar for use in the ward, while others gathered offerings to purchase a second instrument.[20]

In 1974 Ch. Wayne S. Madden of the office of the Command Chaplain, PACAF, arranged a series of ecumenical workshops on chapel music at Hickam AFB, Clark AB, Kadena AB, and Yokota AB. The workshop leader was Dr. C. Alexander Peloquin, a composer in residence, conductor, and lecturer at Boston College, Chestnut Hill, Massachusetts. At Clark ten to fifty persons attended each session for choir directors, organists, pianists and choir members. At Hickam AFB the fifteen special and general sessions had over two thousand in attendance, and a concert concluded the workshop. Senior Catholic Chaplain Jerome D. Halloran evaluated the Clark conference in these words:

> With 64 musicians and vocalists in the chancel and approximately 250 in attendance (at the closing "Happening"), it was a thrilling finale with standing ovations and two recalls. Everyone was awestruck by what he accomplished in only a few days. The impact of this experience is beyond measure. His stated purpose of stirring new vision of what music in worship can be—rather than training musicians to greater competence—was richly fulfilled.

It was a workshop tour well worth the plans and effort, according to the base chapel communities that profited.[21]

Choir workshops were sponsored regularly in USAFE as well. In 1976, for example, the Protestant Church Music Institute met at Berchtesgaden, Germany during four days in May. It featured a faculty of ten musicians who provided training for

choir directors, organists, and others. The annual Chapel Choir School at Bitburg AB convened during four days in August the same year. Eight staff persons conducted classes in Music Theory/ Choral Singing, Music Appreciation, and Crafts. Three age groups rotated daily through the three study areas; more than seventy enrolled, according to Project Chaplain James J. North, Jr. The USAFE Command Chaplain also sponsored a number of other choir workshops, including conferences for gospel choirs.[22]

The first Thailand USAF Chapel Music Conference convened at Chiang Mai in 1972, with Ch. Alston R. Chace as project officer. The four-day spring conference had three objectives: to acquaint conferees with new music, including rock, folk, and soul music; to put music theory into practice; and to provide opportunity for fellowship. Much of the program occurred at Thailand Theological Seminary.[23]

A base-sponsored series of workshops met at Eglin AFB in 1975. The three ecumenical conferences, led by civilian professional church musicians, included a two-day conference in February for adults, a two-day workshop for children in May, and a three-day folk workshop in November. Several other bases also sponsored local workshops for choirs and musicians.[24]

One of the most interesting artistic conferences at an Air Force chapel was the Workshop on Theology and the Arts, called "Interface 77," which convened at the Air Force Academy July 25-31, 1977. Ch. James E. Townsend spearheaded the academy's sponsorship of this 1977 assembly of the Ecumenical Council for Drama and Other Arts. Workshops covered liturgy; communicating faith through dance; choral reading and drama in worship; films in worship; new forms in music; the visual arts in worship; and a study of Protestant, Catholic and Jewish worship. The ninety-nine participants from around the country employed the lessons and experiences of the week in three hours of worship at the academy. Chaplain Townsend reported that most of the two thousand worshipers at the three services "appreciated and were moved by the service. Some were a little puzzled. A few walked out. The threat level was high." This conference prompted a liturgical dance group at the academy to develop a significant ministry.[25]

Hundreds of children's, teen, and adult choirs enlivened and enriched the worship of Air Force chapel communities during the Seventies. They helped worshipers learn new hymns and liturgies and offered cultural enrichment to base and community. Some of the choirs incorporated regular concerts in their schedule. Commands and bases sponsored workshops for directors, choir members and other musicians. These conferences nurtured learning and fellowship for people who had a common interest in the chapel's musical program.

Ch. Donald L. Wilson baptizes an adult at Malmstrom AFB, Montana, 1972.

Chapter XXIV

Sacraments and Piety in Chapel Faith Communities

Air Force worshipers often participated in sacramental rites and pious practices during public worship. Other aspects of sacramental life and piety were less public, though no less real or important for participants.

It is difficult to frame a definition of either sacrament or piety that is acceptable to all persons in Air Force chapel communities. For that reason the definition used here implies any rite or practice defined or described by those engaged in it as a sacrament or as piety. Although some religious groups would not accept the definition of sacrament or piety proposed by others, most have their own conception of religious rites of fellowship, initiation and grace (sacraments), and of religious practices designed to praise God and nurture personal faith (piety). This aspect of religious life in Air Force chapel communities, and the encouragement and leadership offered by chaplains, deserve to be recorded.

Sacramental (Religious) Rites

We have already discussed a number of religious rites that some describe as sacraments, including marriage, the Eucharist in the Mass, footwashing, and several Orthodox celebrations. What follows here is a more detailed examination of two Christian rites or sacraments that are widely considered to be the most fundamental: the Eucharist (Communion) and Baptism. In addition, we will consider the related activities of Roman Catholic deacons, lay eucharistic ministers, and acolytes.

Sacraments and Rites

August 1-8, 1976, the Forty-First International Eucharistic Congress convened for the first time in the United States. Nearly one million Roman Catholics participated in the gathering in Philadelphia, Pennsylvania, under the theme, "The Eucharist and the Hungers of the Human Family." Chief of Chaplains Henry J. Meade was invited by President Gerald Ford to travel with him on Air Force One to the congress. At the Mass for the Military offered by Terence Cardinal Cooke of the Military Ordinariate, he and the other Roman Catholic Chiefs of Chaplains were concelebrants. Among Catholics attending were Ch. James G. O'Malley of Carswell AFB, fifteen persons from the chapel at Andrews AFB, and over fifty from Dover AFB.[1]

Catholics at many Air Force bases took notice of the congress. The Catholic chaplains at Wright-Patterson AFB highlighted the daily themes of the congress in their weekly bulletin, then invited Catholics to participate in one of three daily Masses, to discuss the day's theme and suggested scripture reading with the family during the evening meal, and to visit one of the three Blessed Sacrament Rooms for private reflection. At Shemya AFB each daily Mass during the week of the congress featured a homily on a facet of the theme of the congress. On Friday the Blessed Sacrament was exposed and adored until midnight. According to Ch. Paul P. Milcetich, Masses during the week and weekend concluded with the Benediction of the Blessed Sacrament. At Scott AFB special Masses incorporated discussion of official tapes on the theme. In other ways as well, Catholics in the Air Force were helped by Catholic chaplains to join the thousands at Philadelphia's Eucharistic Congress in praise, adoration, and commitment to the world's hungry.[2]

In a modification of church practice, Catholic

parishioners at some Air Force bases began receiving the Communion host in the hand late in 1977. The Catholic Bulletin at Wright-Patterson included this admonition on the new practice from the "padre":

> At Communion time, those who choose to receive Jesus in the more traditional manner (in the open hand) are reminded of the etiquette involved. The open hands should be extended chest high. The hand, right or left, you use to give yourself the Eucharist, is positioned under the other hand on which the minister places the Host. The minister greets you with "The Body of Christ." You respond: "Amen!" Step aside and give yourself the Eucharist. DO NOT RETURN TO YOUR PLACE WITH THE BODY OF CHRIST STILL IN YOUR HAND.[3]

This aspect of Eucharistic practice became more widespread among Roman Catholics as the decade proceeded.

Young Catholic children were prepared in various ways to receive their First Communion, an event of major significance in their lives. Several Catholic chaplains developed extensive preparatory programs. Chapel Manager Martha A. Sweeny interviewed Ch. Ralph L. DiTucci in 1978 about the program at Minot AFB. One novel aspect was that parents were asked to involve themselves in the children's preparation for First Communion. The priests instructed the children on Sunday mornings, and the parents gathered in geographical clusters at other times to discuss educational material, with the aid of facilitators trained by the priests. These small parent groups met at least five times to discuss material assigned for the day. Out of fifty couples who entered the program, only one withdrew.[4]

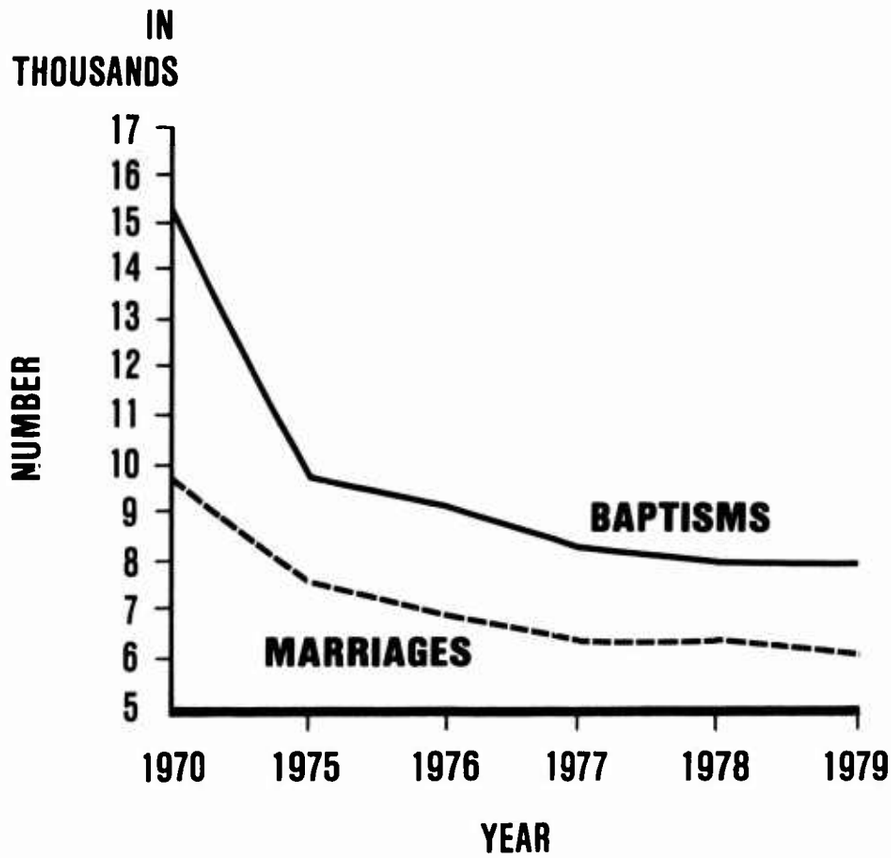
At Edwards AFB a slightly different approach to First Communion was followed in 1973-74. After parents were instructed and provided with educational materials, they were asked to determine when the child was ready for First Confession and First Communion. The priest was notified, and a private conference arranged. Children made their First Communion at any Mass during the year, and all children received Communion together in their First Communion attire on Holy Thursday.[5]

Sometimes the First Communion occurred with special celebrants present. In 1975, for example, Catholic Archbishop John R. Quinn of the Oklahoma City archdiocese conducted the sacrament for the Prince of Peace Catholic Church and the Altus AFB Catholic parish, with over five hundred in attendance. Sometimes the first communicants were directly involved in the liturgy as part of their preparation. The class at Reese AFB in 1971-72 participated in a family-oriented project in which students and parents designed and secured colorful liturgical vestments. The celebrant was called the "flower priest of Reese" because of his colorful robe, and the altar cloth's colored felt symbolically portrayed the hearts and hands of all the communicants. The children also selected the music and prayers, and performed other functions usually done by lay adults in the Mass.[6]

The sacrament or rite of Baptism was another important occasion for individuals and worshiping groups in Air Force chapels. Because of its nature it occurred much less frequently than communion. In 1977, for example, nearly three million persons received communion in Air Force chapels, 88 percent of them Roman Catholic. At the same time about 8,200 baptisms were administered; 35 percent of them were Catholic, and 65 percent Protestant.[7] (See graph entitled Christian Baptisms and Marriages)

Most of the baptisms occurred under familiar circumstances. That was probably the case with the majority of the twenty-one Protestant baptisms performed at Tyndall AFB in the first quarter of 1975, or the seventeen Catholic baptisms that followed the next quarter. But sometimes baptisms was administered under special conditions. In 1977 Ch. William G. Sikes, Jr., departed Davis-Monthan AFB for thirty days of temporary duty in the Gallant Crew 77 exercise. During that period he performed a baptism, one of the few known to have occurred under exercise field conditions.[8]

For Protestant chaplains who regularly administered baptism by immersion, the absence of a facility at the chapel for this purpose presented a challenge.[9] For most the challenge was easily met by using other available bodies of water or facilities. Chaplains Thomas R. Bush and William G. Page officiated at a joint Methodist/Baptist baptismal ceremony at Immanuel Baptist Church in 1977 at which nineteen people from the Norton



AFB chapel were baptized.[10] Ch. Kenneth D. McGuffey performed three baptisms at the Hanscom AFB base swimming pool in June 1977 after the Protestant service.[11]

At Nakhon Phanom RTAFB in Thailand in 1971, a bus load from the Protestant congregation journeyed on a bright Sunday afternoon to the edge of the Mekong River to witness the ordinance of baptism. After a hymn, prayer, and scripture reading, Ch. Harold W. Simmons entered the water with two airmen to perform the rite. At Hickam AFB, Ch. Jack R. Snedaker conducted classes for those interested in baptism by immersion during Lent of 1976, and then baptized five persons in the Pacific Ocean at Hickam on Easter Sunday while several hundred watched. No less moving was the scene at Patti Point Beach near Andersen AB on April 2, 1978, when nearly one hundred persons watched as Ch. James T. Elwell baptized five candidates at once. The ceremony was part of a beach service and potluck dinner.[12]

Protestant and Catholic chaplains helped instruct adults for baptism, as well as parents and sponsors of children who were to be baptized. This effort was part of a broader move to incorporate baptism into the corporate worship structure. The procedure described in the Protestant chapel schedule at Kirtland AFB in 1971-72 was infrequently practiced by the end of the decade at most bases: "Baptisms will be administered after the Sunday service or at your convenience, but arrangements must be made in advance with the chaplain." In 1976 Ch. Raymond J. Hill officiated at the baptism of three children at the noon Mass at Peterson AFB. "Having the Baptisms at Mass was a part of continuing

congregational education," the historical report indicated. At Bitburg AB a family reception for parents and godparents of newly baptized children was held each month after Mass in honor of the new Christians. Parishioners enjoyed the "birthday cake" prepared for the new members of Christ's body.[13]

Roman Catholic chaplains made special efforts to prepare the parents of the children who were to be baptized. In 1975, Ch. Marcellus C. Oser established a Baptismal Workshop at Patrick AFB rather than meeting individually with about ten sets of parents each month. At Minot AFB in 1971-72 the "teachable moment" of baptism was used to good effect. Trained leaders helped parents understand the dogma of baptism and the responsibilities of parenthood; other lay persons helped the community receive the new members in the fellowship that followed the rite. Parents participated in three instructional sessions, then helped plan the prayers, readings, and thanksgiving for the once-a-month baptismal Mass.[14]

Confirmation was another sacrament of major importance to Catholics, and a rite or sacrament of significance to many Protestants. Since a bishop always administered the sacrament to Catholics, the occasion was a chance to nurture close relations with the local diocese or a visiting prelate.[15]

For example, in Thailand in 1971 His Excellency Michael Kien, the Catholic Archbishop of Thare, administered the sacrament to Sgt. Leland Cornell Walker in ceremonies at Nakhon Phanom. In most base Catholic programs, the confirmands' Catholic Christian Doctrine class often prepared special symbolic banners or created special liturgies to stress the significance of the day.[16]

Among other rites and sacraments administered in Air Force chapels was the Rite of Anointing the Sick. At Wright-Patterson AFB, for example, the sacrament was administered during a Mass on October 2, 1977. Elderly persons, people with disabling ailments, and the handicapped were encouraged to receive the sacrament. In order to convey a sense of care and concern for the participants, their families were encouraged to attend. About seventy-five persons attended the special service conducted by Ch. Joseph F. Crea.[17]

Deacons, Eucharistic Ministers, and Servers

Closely associated with the sacraments in the Roman Catholic Church are these three groups: deacons, lay eucharistic ministers, and acolytes. The first two made their first appearance in Air Force chapels during the Seventies, while acolytes welcomed girls to the ranks for the first time.

MSgt. Louie P. Falcon was the first chapel manager to be ordained to the permanent diaconate in the Roman Catholic Church. He completed a two-year course of training prior to his ordination on June 11, 1973 in Kansas City, Missouri, two weeks before he retired from the Air Force. One of his assignments was to conduct ecumenical prayer services at six nursing homes in the Kansas City area each week. On June 17 he officiated as a deacon for the first time at Richards-Gebaur AFB. In 1975 Ch. Michael J. Finneran, installation chaplain at Hill AFB, began training an Air Force major for the Catholic diaconate—a first for Hill. At Randolph AFB two members of the Catholic parish were ordained as deacons at the chapel in 1975: CMSgt. Richard F. Neville, Jr., in April, and James C. Clair, (USAF, Ret.) in June. In 1977 the Catholic parish of Brooks AFB participated in the ordination of SMSgt. Eugene Sekinger. Patrick AFB's Catholic adult religious education program received direction from Maj. Charles C. Allen in December 1977. Reverend Mister Allen was also responsible for instructing parents whose children were to be baptized and preparing persons for the Sacrament of Holy Matrimony.[18]

The emergence of lay eucharistic ministers in the Roman Catholic Church was given impetus in part by the special circumstances of ministering to military personnel. In January 1970 Terence Cardinal Cooke, Military Vicar for over two million Catholics, petitioned the Holy See requesting that lay eucharistic ministers be permitted in the Military Vicariate in situations where no priests were available, or where there were a great number of communicants. To explain the need he included a letter from a chaplain supervising the spiritual needs of men serving on submarines. A year earlier, in 1969, the Vatican officially recognized the need to provide help to priests distributing Holy Communion. The Holy See granted Cardinal Cooke's request, and as a result Catholics on approximately one hundred military installations

and Navy vessels benefitted. From the frozen tundra of Alaskan radar sites to the warm waters of the Pacific, people formerly deprived of the Eucharist because of the infrequent visits of priest-chaplains received Communion from a peer who had been duly commissioned as a lay eucharistic minister. On large installations, sizable numbers of people received communion in a shorter period of time.[19]

In 1972, Ch. Daniel B. Jorgensen, a Methodist chaplain, participated in what he called "one of the most meaningful worship services I have ever attended" at Beale AFB. Ch. William H. Reed celebrated the Mass and presided over the installation ceremony of eleven lay eucharistic ministers. After questioning the candidates, Chaplain Reed read the commission, blessed the newly commissioned ministers, and presented them with pins of their office to use while functioning. Each man administered Communion to his family after receiving it himself. The new program was enthusiastically received at Minot AFB in 1972. The twenty-four men installed as eucharistic ministers between April and June 1972 helped the two Catholic chaplains minister to about one thousand communicants each Sunday.[20]

In 1973 Pope Paul VI published the Instruction Facilitating Communion in Particular Circumstances, which enabled priests to appoint lay eucharistic ministers with the approval of the appropriate bishop. The individual could serve in this capacity while retaining membership in the parish of appointment.[21] This development speeded up the acceptance of eucharistic ministers in Air Force Catholic groups. At Eglin AFB, nine were functioning in mid-1973. Twelve had been authorized for Patrick AFB by late that same year.[22]

The first female lay eucharistic ministers were authorized in Air Force chapels in 1974, and their number grew rapidly.[23] Meanwhile, bases continued to add lay eucharistic members to the Catholic ministry program. At Torrejon AB the first ministers were invested in June 1974; one of them distributed Viaticum at the hospital on a routine basis. Five were appointed at Wheeler AFB by Ch. Justin E. Maurath. One of the ministers at Thule in 1974 was the base commander. At Sondrestrom AB, Greenland, the lay eucharistic ministers continued to conduct brief services each Sunday in the absence of an assigned Catholic chaplain. Ch. Peter J. Pastore of Thule AB performed temporary duty Catholic coverage at this base six days each month, consecrating sufficient elements for distribution by the lay ministers. In July 1975 the Catholic parish at Tinker AFB added six ministers. At Peterson Field in 1977, Ch. Raymond J. Hill developed and used a special instruction booklet for lay eucharistic ministers. In 1977 at Randolph AFB, a permanent deacon, the Reverend Richard F. Neville, who was also director of the Catholic Liturgy Committee, joined with CMSgt. Paul B. Lacomb, chairperson for the Eucharistic Minister Program, to conduct training sessions for five newly appointed ministers. The program continued to grow in Air Force chapels as a way to render valuable assistance to Catholic chaplains.[24]

Acolytes, or altar boys, or assistant ministers, faithfully assisted at the altar during many Catholic Masses on Air Force bases. One significant change during the Seventies was that girls—and in some cases, adults—began to perform this lay ministry. At Iraklion AS, for example, girls were first introduced into the program late in 1974, but by the end of the year eleven girls were serving along with fifteen boys. In 1978 at Blytheville AFB, seventy-five percent of the altar servers were girls.[25]

Usually the children were invested as part of the Knights of the Altar program. At a special Wednesday service in 1976 twenty boys were invested at McGuire AFB. This was an organized program of training and testing that enabled servers to advance in rank in the society. A Knights of the Altar Society was first established at Lowry AFB in 1976, when Ch. John F. Dwyer was senior Catholic chaplain. Groups of servers carried different titles at other bases. At Davis-Monthan AFB, Ch. Thomas P. Sandi held a special Mass and simple buffet for the boys in the altar servers' guild one Friday each month. It was usually attended by about thirty boys. At Andrews AFB, altar servers began wearing a cross with a colored macrame rope which indicated the rank held by the server. The novice wore no rope, and advancement in rank included these stages: assistant (white rope), healer (red), miracle worker (green), teacher (orange), prophet (purple), and apostle (red, white and blue).[26]

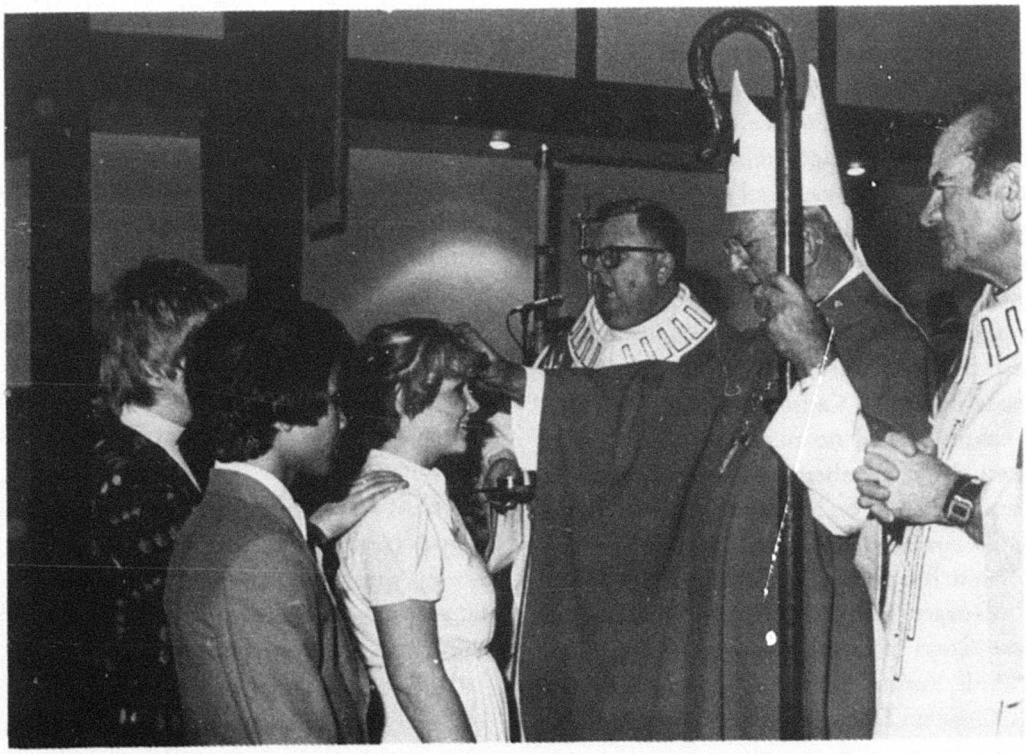
Ch. John J. Castellani conducts Mass at March AFB, California, 1980.

Ch. Ralph E. McCulloh with a child he baptized.

Auxiliary Bishop Marino of Washington, D.C., at the Rite of Confirmation, RAF Alconbury, England, 1976.

Ch. Bradford L. Riza performs a baptism in the swimming pool at Tan Son Nhut AB, Republic of Vietnam, 1972.

Ch. John A. Caparisos robed to celebrate Divine Liturgy at Sheppard AFB, Texas, 1979.



The Rite of Confirmation at Scott AFB, Illinois, with (left to right) Ch. Edward B. Hemkens, Bishop William Cosgrove of Belleville, Illinois, and Ch. John T. Naughton, 1980.

Piety

Since piety here refers to devotion to religious duties and practices, it must be noted that we have already touched on the subject a number of times, and will do so in later chapters as well. For example, piety was a factor in charismatic renewal, religious retreats, Bible study, Lenten practices and devotional booklets, Christian Encounter Conferences, a Christian response to Transcendental Meditation, various youth and adult organizations of the chapel, prayers for POWs and MIAs, and worship practices in chapel services.[27] But a host of other activities can also properly be called piety, including trips and pilgrimages.

Piety in Practice

Some idea of the variety of pious practices in Air Force chapel communities can be gained from the following observations about seemingly unrelated pious practices. At a Bless the Beasts and Children Mass at Bitburg AB in 1976, organized by the Catholic Parish Liturgy Committee, children brought their stuffed animals to Mass for a blessing. At Webb AFB in 1977, a Catholic Posada took place. It included a nine-day novena which began with prayers and scripture readings, and then the entire company of persons proceeded to a predesignated home while singing Christmas songs. After initial entry to the home was denied, all were invited in for light refreshments. On the next evening the group gathered at the same house for prayer and scripture readings before proceeding again with songs to another house, and the same ritual. This continued for nine evenings. On the last night the Sacrament of Reconciliation was observed. At McGuire AFB, Ch. Joseph C. McNamara initiated a Catholic "31 Club" in 1977. Rather unique, it had no rules, fees, meetings or newsletters. Each member chose one date of the month and marked it on the calendar posted in the rear of the chapel, and on that day the member offered Mass for priestly and religious vocations. Chapel Manager Douglas R. Tyler directed the first presentation of Living Stations of the Cross at March AFB during Lent, 1978. Children from Catholic Christian Doctrine classes represented the symbolic plaques, and the children's choir put prayers to music in what proved to be a moving spiritual experience for many in the parish. During Lent in 1972 the Protestant members at Kadena AB invited neighbors to their homes and dormitory quarters to help the chaplains prepare the following Sunday's sermons by discussing certain texts.[28]

Another manifestation of pious interest was the involvement of two Air Force Academy officers in the study of the Shroud of Turin in 1977. Captains Eric Jumper and John Jackson used a computer to study facial areas in a photograph of the shroud, and reported they might have discovered images of ancient Jewish coins that were often placed on the eyes of dead persons. Captain Jumper gave a slide presentation on the shroud to the Catholic Women of the Chapel of Peterson Field in April of that year.[29]

Even though new forms of piety were evolving from Vatican II, some older Catholic devotional practices continued to claim their adherents. At Scott AFB a course entitled Older Catholic Practices covered subjects not usually included in the current educational curriculum, such as the Rosary, Novenas, public and private forms of prayer, the history of the Mass, Benediction, and other Eucharistic practices.[30]

In 1978 at Dover AFB, Ch. Joseph Manning and others were pleasantly surprised with the response to a Novena in Honor of Our Lady of the Miraculous Medal. Begun on the first Tuesday of October, it continued for nine weeks with weekly attendance of almost two hundred people. It enabled participants to explore the history of Roman Catholic devotion to Mary, other devotional aspects, and the development of the ceremony of Benediction. Chaplain Manning noted that "we were particularly amazed at the number of young people who had never heard of a Novena or who had never participated in Benediction."[31]

Prayer was an important pious act in Air Force chapel communities. Although much of the following stresses its importance in organized Catholic activities, it was also a powerful manifestation of piety in other groups as well.

Nocturnal adoration programs enabled groups of Catholics to practice the discipline of prayer. In 1974 a group of lay people, primarily men, at Bergstrom AFB divided the period from 9:00 p.m. on the first Friday of each month until 6:00 a.m.

the next morning into hourly units. During each unit three men prayed for the community. Sometimes entire families were involved, and as many as thirty persons each month. The Catholic men at Hanscom Field organized a Nocturnal Adoration Society in 1974 which met the evening before the first Friday of each month to engage in a prayer vigil and spiritual renewal. On Holy Thursday in 1975 nearly one hundred families participated in Nocturnal Adoration from 8:00 p.m. to midnight at Hickam AFB. Nocturnal Adoration, an all-night vigil of prayer and adoration before the Blessed Sacrament, was one of three popular non-liturgical programs among Catholics at Tyndall AFB in 1973. The others were enthronement of the Sacred Heart, a traditional devotion featuring Mass in the home for the family's spiritual unity, and a marriage renewal ceremony incorporated in the Mass.[32]

The Catholic community at Hickam was invited to participate in a period of intercessory prayer each Wednesday, designated a Special Day of Prayer and Fasting. The place was the Blessed Sacrament Room of Chapel 1. During Lent 1977 members were invited to fast on Wednesday and to sign up for one-hour periods of special intercession. In his invitation the Catholic chaplain added that "it is important as we begin this special time to remember that prayer is not the answer to the lack of faith and love in our community—but Jesus *is* the answer."[33]

Prayer and devotional vigils were popular pious practices on may bases. Often they were included as part of the teens' programs or over-night "lock-ins," which prayerfully considered such major subjects as world hunger.[34] Three prayer vigils were held at McChord AFB during FY 1974, involving Protestants and Catholics. One was a twenty-four hour vigil preceding a lay witness mission; the second was a twelve-hour Thanksgiving prayer vigil; and the third an all-day vigil for the National Day of Humiliation, Fasting, and Prayer. In 1973 at Whiteman AFB, Protestants and Catholics engaged in fervent prayer for reconciliation in Northern Ireland, an end to the conflict in Southeast Asia, and the release of POWs. In 1978 a prayer chain was formed at Chapel 3 at Wright-Patterson AFB, composed of Protestant women willing to offer immediate intercessory prayer when the need was made known to the chain's leader. The nature of the intercession was not divulged to anyone.[35]

Prayer clinics and opportunities to grow in the discipline of prayer were also offered. At Wheeler AFB, for example, the state's coordinator for Christian Ashram International presented a mini-Ashram for chapel-goers in which she shared Christian testimony and experience, the discipline of prayer, and spiritual commitment. More than twenty-five student airmen participated in a prayer clinic at Keesler AFB in 1974. The event stressed the need for personal, formal, and liturgical prayer. Ch. Sharon Freeto conducted a seven-week seminar at Keesler late in 1977 on experiments in prayer. Using a workbook, participants practiced "doodle prayers" and other experimental kinds of devotional meditations. At Osan AB the chaplains provided small grace cards for all dining halls and clubs on base; the cards included Protestant, Catholic, Orthodox and Jewish prayers for use before or after meals.[36]

Regular prayer breakfasts and luncheons proved popular on some bases. Twenty-five persons attended the monthly ecumenical prayer breakfast at Castle AFB in 1974, and monthly breakfasts occurred at Gibbsboro AFS, New Jersey in 1975. In that year monthly prayer breakfasts at Keesler AFB grew in attendance from a handful to over thirty in six months. Ch. Robert D. Christian was the project officer for the monthly ecumenical prayer breakfasts at Dyess AFB in 1977; prayer books and devotional aids were distributed. At Lackland AFB, prayer luncheon meetings at the start of the decade attracted between two hundred and four hundred local commanders, staff personnel and NCOs. Among the speakers was the intelligence officer of the naval ship *Pueblo*, and an associate of Ross Perot in the POW cause. Wives of POWs in the San Antonio area were guests at a luncheon highlighting the plight of American POWs, and after the luncheon a Christmas Tree of Remembrance and Menorah of Remembrance were dedicated in a chapel program honoring the POWs. In 1976 a regular prayer group met at 7:30 a.m. on Saturday at Lowry AFB under the leadership of Ch. Joseph H. Coggins. At the same base another chaplain established prayer cells within the 11:30 a.m. worship congregation. Each cell had

members with birthdays in the same month; the lay leader of the cell was contacted when prayer was desired, and the leader in turn notified the cell members. What started as a Catholic charismatic prayer group at Sembach AB changed into an ecumenical group of approximately thirty participants by 1976.[37]

The Living Rosary was celebrated at Lackland AFB in October 1974 in observance of the Feast of the Holy Rosary. Members of several Catholic chapel organizations formed the rosary on the parade ground while others joined in prayer. The ceremony concluded with the Benediction of the Blessed Sacrament. In October 1976, Ch. Donald E. Bartone officiated at a similar ceremony with 150 parishioners who formed the cross and beads of the Living Rosary at Davis-Monthan AFB. Ch. Robert E. Moffitt led more than 150 people in the living Rosary that celebrated the Feast of the Assumption of Mary at George AFB in 1975.[38]

At Grand Forks AFB, many Catholic families participated in a Rosary program in 1976 that rotated a single Rosary among participating families, who in turn prayed for world peace. Marian devotions were stressed at Shemya AFB in May of 1976; the Novena in honor of Our Lady of the Miraculous Medal was held each Sunday in conjunction with the Benediction of the Blessed Sacrament. A variation of the traveling Rosary was the traveling statue of Our Lady of Fatima. At McConnell AFB the "pilgrim Madonna" was blessed at Mass, and then taken into different homes for three days at a time during which the family offered special prayers. The same practice was followed at Wurtsmith AFB that year. Ch. Robert E. Cheesman inaugurated the Pilgrim Statue of Our Lady of Fatima at Elmendorf AFB in October 1976, and again in May 1977 six hundred persons participated in welcoming the Traveling Virgin. Masses were celebrated in many of the homes.[39]

Various mini-missions among Catholics in Air Force chapel communities nurtured and encouraged pious practices (XXXIV). In February 1975, during Spiritual Revival Week at Kadena AB, a local priest discussed prayer in the life of Christ, distractions in prayer, forms of prayer, and reasons for praying. The four day period included ten religious services, followed by discussions. One person attending commented, "With the rush of activity around us, it is spiritually refreshing to pause and reflect on our communication with God." The concluding service of a mini-mission at Scott AFB in 1975 included public, communal Anointing of the Sick. Nearly seven hundred attended the Catholic Parish Renewal week's activities at Travis AFB in 1975.[40]

A novel parish renewal program was implemented at Wright-Patterson AFB in 1979. The Christ Renews His Parish Program originated several years earlier in northern Ohio, but this was probably the first military installation to use the approach. Ch. Daniel Schreiter started the program in January 1979, when eighteen men and eighteen women spent a weekend at a retreat center nurturing a deep sense of God's presence in their lives. This initial group conducted retreats with others in the parish, sharing with them the newly discovered peace in Christ. The people from the previous renewal group in turn took the lead in sponsoring subsequent weekend retreats. By June nearly 150 men and women from the parish had taken part in the retreats, and the parish experienced an increased sense of spirituality.

We discussed the charismatic movement in Air Force communities in an earlier chapter (I). A related form of piety for some Roman Catholics was what the *New York Times* called "basically a born-again movement for Catholics." These meetings were known as Cursillos, part of a world-wide movement that began in the 1940s in Majorca, Spain. In 1949 the movement was officially named Cursilo de Christiandad, and it moved across Spain into other parts of Europe until the 1950s, when several Spanish Air Force pilots were sent to the United States for a short course in air tactics and introduced it to this country. A cousin to Marriage Encounter, also a product of Spain, Cursillo (Spanish for "short course") soon also had Episcopal and Lutheran adherents in the Middle West, but its strength resided in urban Hispanic communities. Basically a Cursillo is a three-day session of jokes, music, food, prayer, witnessing, and theology that concludes with emotional testimony of a spiritual renewal or beginning. Usually separate Cursillos convene for men and women.[41]

Many Cursillos met under chapel auspices, usually with the leadership of Catholic chaplains.

The one at Tyndall AFB on August 26-29, 1976 included sixty women. At Kadena AB in 1974 many of the Catholic parishioners were cursillistas, due in part to the strength of the Cursillo movement on Okinawa. In 1978 Griffiss AFB had the only active Cursillo center and leader's school recognized by the Roman Catholic Military Ordinariate. Terence Cardinal Cooke of the Ordinariate appointed TSgt. George V. Laubmeier of Griffiss as the Ordinariate's lay director for Cursillos in Christianity.[42]

Pilgrimages and Trips

Another phase of piety in some Air Force chapel communities was participation in trips or pilgrimages to areas of major religious significance. The Jewish Ladies of the Chapel at Torrejon AB sponsored a ten day interfaith pilgrimage to Israel in 1976, visiting religious sites of several faiths. A second followed in 1977 under the leadership of Ch. Marvin Labinger. Forty-seven people from the Ramstein-Vogelweh Chapels in Germany traveled to Israel on a nine day tour in 1976. Spiritual guidance and instruction were provided by Chaplains Henry C. Hafermann and Clarence J. Zachman; the group inspected major sacred and historical sites.[43]

Some members of the chapel community at Karamursel CDI, Turkey made several retreats to the seven churches of Revelation at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicia. At mid-decade Ch. Robert P. Hamm led several groups on the seven day tour. Earlier a "poor people's retreat" took forty from the base to the churches in their own cars, as they camped and cooked on the way.[44]

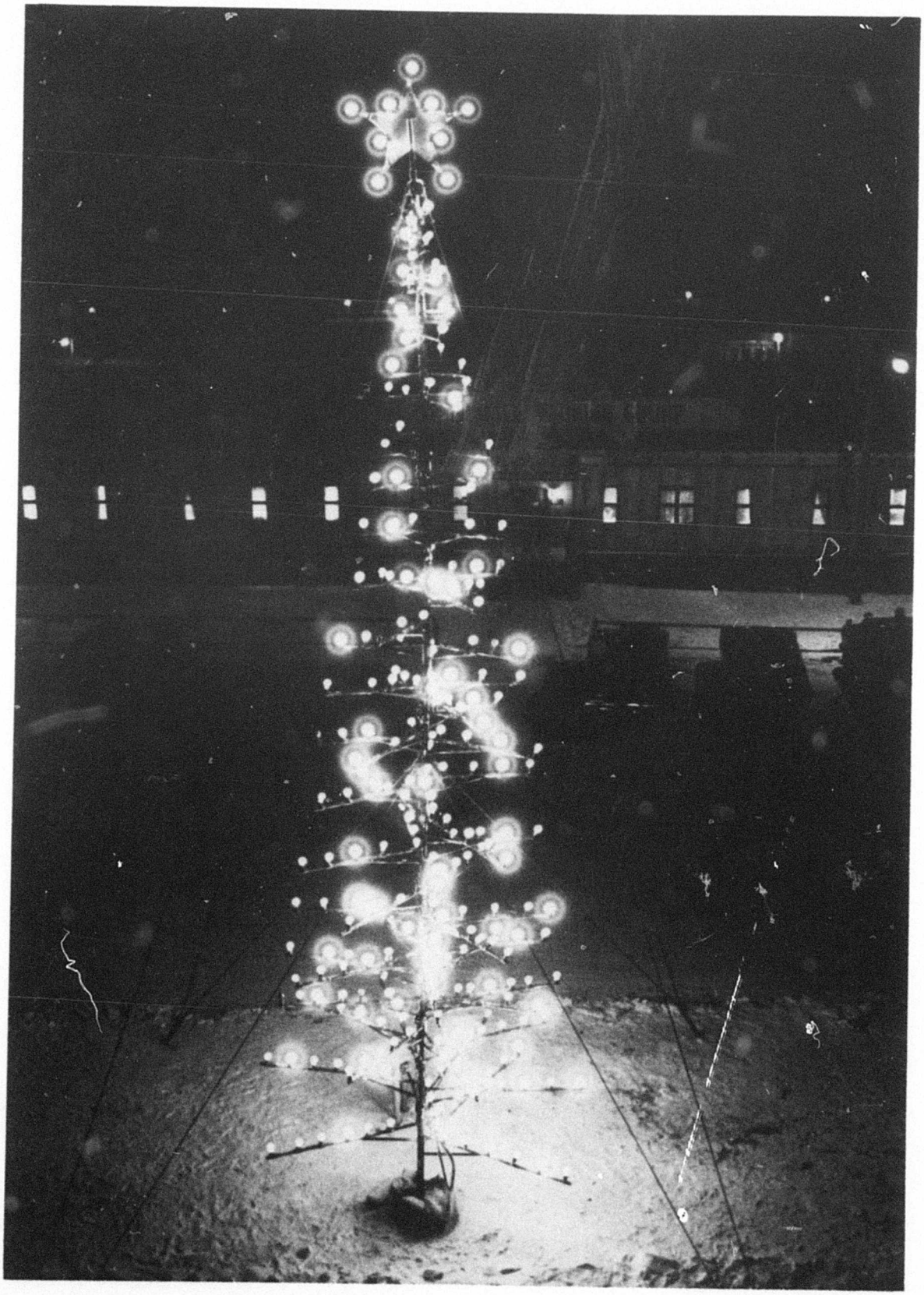
Trips to Rome were at times ecumenical and at times limited to Roman Catholics. Most originated at European bases. In 1971-72 an ecumenical group traveled from Ramstein AB to Rome, where the people participated in joint Protestant/Catholic services in St. Peter's and the catacombs. More than one hundred parishioners from Ramstein joined Ch. Clarence J. Zachman on a Holy Year pilgrimage to Rome on November 18-24, 1975. Participants from throughout USAFE met them in Rome, including 244 Air Force personnel and 255 dependents from eighteen Air Force installations; Ch. Daniel A. Schreiter of the USAFE Command Chaplain's office was project officer for the 1975 International Military Holy Year Pilgrimage. A delegation of thirty-six from RAF Bentwaters and RAF Lakenheath, led by Ch. Donatus C. Shepanski, was the only delegation from the United Kingdom. The climax of the pilgrimage for the three thousand Air Force and Army participants was the Papal Mass and Benediction celebrated in St. Peter's Piazza by Pope Paul VI. Sembach AB also sent sixty parishioners on this journey; forty-three from the base joined a specialized retreat to Rome in 1973, and forty-eight made the journey in 1974.[45]

The annual International Military Pilgrimage to Lourdes, France also attracted participants from USAFE Catholic chapel programs. In 1974 six persons from the Catholic parish at Spangdahlem, Germany joined eighteen thousand other military personnel from fourteen NATO nations attending the pilgrimage on May 23-26. In 1975 the USAFE Command Chaplain once again provided information to all Catholic personnel about the pilgrimage, which attracted over fifteen thousand military personnel, including sixteen persons from Spangdahlem. In his report on the 1976 pilgrimage Chaplain Schreiter of the USAFE Command Chaplain's office noted that "the loss of permissive TDY for non-chaplain personnel to participate in such a spiritual enrichment program undoubtedly accounted for some of the reduced numbers," observing that the two hundred American participants represented only half as many as were involved the previous year.[46]

Some tours in Asia were less directly related to sites that were sacred for Christians and Jews. The chaplains at DaNang organized a number of cultural and religious tours in 1971-72 to visit museums, temples, churches, and the countryside; local missions were an important facet of the tour. In 1975 parishioners from the Protestant program at Ching Chuan Kang AB, Taiwan, visited the Chang Hua Buddha under the leadership of Ch. Donald F. Hollenbeck. This is reportedly the largest statue of Buddha in the Far East. In Thailand the chapel at Korat sponsored free tours to local places of interest in 1973-74, including missions and religious sites.[47]

Trips and tours to religious sites were one facet

of the many kinds of piety practiced by worshipers at Air Force chapels. This brief examination of the neglected "underside" of worship in Air Force chapels, a side that is too often glossed over or dismissed as relatively insignificant, shows both the vitality and pluralistic nature of rites and piety in the Air Force. Sacraments, rites, and piety, however they might be defined, were important aspects of religious life in Air Force chapel communities.



Base Christmas tree at Thule AB, Greenland, 1978.

Chapter XXV

Ecumenical and Interfaith Activities

The number of ecumenical and interfaith activities at Air Force chapels increased dramatically during the Seventies. Cooperation among chaplains of different denominations and faiths seemed to grow, encouraged in part by efforts to create chapel teams at base level. While exceptions usually made their positions well known, most chaplains perpetuated and reinforced the tradition of "cooperation without compromise."

Early in the decade the office of the Chief of Chaplains played Webster's role in a *Chaplain Newsletter* article entitled "Semantics":

> To foster clarity in the future, in all letters and publications, "Ecumenical" will refer to Christian events and endeavors that involve both Catholic and Protestant participation. "Interfaith" will refer to joint Christian-Jewish activities. Now the problem will be to remember and be consistent![1]

We will maintain this distinction with one slight change: "ecumenical" will also imply Orthodox participation.

Early in the fall of 1975 the Chief of the Chaplain Inspection Branch at Norton AFB, Ch. Edward R. Lawler, offered a series of observations to the staff of the Chief's office, including one on ecumenism in Air Force chapel programs. Chaplain Lawler wrote:

> Activities conducted on an ecumenical basis are moderate in number. Some teacher training, a few vacation schools, a men or women or youth of the chapel group here and there, plus special events such as Martin Luther King Day programs, Thanksgiving Services, the National Prayer Breakfast, joint choir recitals at Christmas and Easter are the usual versions. About two places had adult Bible classes open to all.[2]

Chaplain Lawler's less than glowing report on ecumenism at Air Force chapels was not designed to cover the subject completely. It reflected programmatic evidence of ecumenism that his inspection team observed in visits to forty-five bases and sixteen sites.

In various ways we have already referred to the full range of ecumenical and interfaith activities on Air Force bases, as well as the supremely important spirit underlying these activities. For example, we noted that some parish councils and chapel organizations for adults and youth were ecumenical (IX, XI); that "P," "C" and "J" designations were removed from chapel manager codes since a chapel manager could serve a chaplain of any faith (XII); that some Christian Encounter Conferences and cluster conferences were ecumenical (X); that it was no longer possible to designate chapels for one faith group (XIII); that separate worship bulletins and chaplain films were no longer purchased for each faith group, but that an ecumenical approach was implemented (XIII); that an ecumenical spirit contributed to the recruitment of minority chaplains and chaplains from very small denominations (XVI); that the position of Chief of Chaplains rotated unofficially between a Protestant and a Roman Catholic, with a "balancing" deputy (XV); and that the strong emphasis on chapel teams, involving chaplains, chapel managers, and lay leaders, presupposed a commitment to ecumenical and interfaith cooperation (VI, VIII). Later chapters will describe how this spirit contributed to the development of ecumenical Career Development Institutes (XXX), ecumenical and interfaith teacher training and religious educational opportunities for chapel people (XXXII, XXXIII), and the development and publication of the *Book of Worship for United States Forces* (XXVII).

Ecumenical Activities

Ecumenical contacts among Christians increased greatly on Air Force bases during the Seventies. Chaplains and lay people alike seemed less interested in resolving all theological differences than in pointing to the underlying unity of their faith, and cooperating in a joint witness to others. While action did not always flow from ecumenical commitment, the emphasis fell on practicing the ecumenical act rather than merely verbalizing the spirit of ecumenism, or publishing theological position statements.

In 1971 Chief of Chaplains Roy M. Terry described the spirit of ecumenical and interfaith cooperation on Air Force bases in these words:

> I think there exists a healthy spirit of cooperation and understanding among our chaplains and congregations; a move from side by side toleration to face to face spiritual dialogue; a move from individual private study to a cooperative attempt to help one another understand issues and problems that beset our community and our nation.

What Chaplain Terry saw—or wanted to see—was not always readily visible to lay persons, at least if their "seeing" depended upon their accurate definition of the word "ecumenism." When asked by a reporter for the base newspaper to define this term, individuals stopped outside the main base exchange at Ramstein AB in 1973 had these interesting responses. One woman confessed, "I have no idea"; another called it "a council of churches." A man said he did not "know right off hand," and a second said that "it has to do with religion." Another man responded that he did not know since they "just arrived" on base. Other comments were more accurate: "when all the churches get together," "uniting type of thing," a gathering of religions "like a Christian seminar," and "celebration of brotherhood." When the Catholic parish at McClellan AFB conducted a survey in 1976, one question asked was, "Do we have enough common projects with other churches?" One hundred and eight parishioners said yes while 135 said no. One added the sectarian comment that "if I wanted to be a washed out Protestant, I would—(we have) far too much (cooperation)."[3]

A major study should be made of the ecumenical views of Air Force chaplains, but it cannot be done here. A research report entitled "Ecumenism in the Chapel Program," written for the Air Force Chaplain School by Ch. Richard F. Poock in 1971, provided insight into the views of the twenty-two chaplains attending the senior chaplain course in January 1970. Together these chaplains represented 440 total years of chaplain service. Among the definitions of ecumenism offered to Chaplain Poock were these: "to foster the restoration of unity among Christian religions"; "cooperation with other groups in spirit, not organically"; "a promotion of unity among people of all religions"; "interfaith dialogue, and to some degree, practice." The chaplains rated the ecumenical attitudes of chaplains they knew and worked with as "superficial" (3), "fair" (10), "sincere" (8), and "involved" (1). Chaplain Poock's study showed that most of the interviewed chaplains were committed to some degree of ecumenical activity. Most of them apparently would not practice ecumenism for its own sake, but more readily as a programmatic aid. That certainly seemed to be the guiding philosophy at Charleston AFB in 1972, when an award nomination included this pertinent paragraph: "Ecumenism will be practiced when it is advantageous to the program, but not merely for the sake of ecumenism. The presence of both a Catholic and Protestant chaplain at all ecumenical meetings is not good usage of manpower."[4]

In 1975 an insightful discussion of ecumenism surfaced in an exchange of letters between Ch. James F. Wilson, Jr., of SAC's Professional Division and Ch. James E. Townsend, Chief, USAF Chaplain Board. Chaplain Wilson asked why a recent special edition of *USAF Chaplain Resources* was mailed solely to Roman Catholic chaplains since it included at least four articles of major interest to Protestant chaplains. In reply, Chaplain Townsend noted that this special denominational issue of *Resources* was the first to appear in six months, and

> there have been only a handful of specifically denominational issues of all our publications over the past four and a half years. I think that's a pretty impressive record for ecumenism..
>
> In the same time frame, we've done away with denominational quotas in film purchases, removed all denominational references from the film collection and developed

> five years of ecumenical theme year materials. When we have done denominational things . . . we've done the same thing for both major Christian groups. We now have at the printer a special resource packet referencing Jewish materials. Its thrust, however, is towards all chaplains who have responsibility for base programs, and not necessarily a document for Jewish chaplains themselves.
>
> Given this history, I don't think there is really a danger of a return to denominationalism. I'd like to think that we've been helpful in breaking that barrier down.

Both members of the professional network were wary of raising unnecessary barriers, but recognized the need to provide pertinent resources to all chaplains and chapel communities to use within specific faith traditions.[5]

The ecumenical programs that turned rhetoric into action varied in size and compass. At Sembach AB in 1975, for example, merely a cooperative arrangement was involved: Protestant women provided babysitting during Masses, and Roman Catholic women helped during Protestant services. But there were also larger plans and programs. In FY 1972, Ch. Leon J. Richard served as project officer for the five-week Ecumenical Emphasis at Ramstein AB. This extended program included dialogue among chaplains, a lay workshop on ecumenical dialogue, an exchange of pulpits, and intensified spiritual renewal under ecumenical leadership. Ch. Jerry J. Mallory reported that lay people from at least twenty-one Protestant denominations were meeting weekly with Roman Catholics for serious Bible study; Catholic and Protestant chaplains shared Lenten devotional services, using the Stations of the Cross as the basis; pulpit exchanges involved Protestant, Catholic, and Jewish chaplains; Christian and Jewish faith signs and symbols continued to hang in Chapel 2 after Christmas-Hanukkah because they had become a vital part of all worship services. With Ch. Paul A. Montgomery as installation chaplain, the chapel team planned and executed an ecumenical emphasis that was more than words.[6]

Neither were ecumenical activities at other bases specifically worship-oriented. At Clark AB in 1971-72—and at a number of other locations throughout the decade—an ecumenical Christian Encounter Conference convened, and an ecumenical religious art festival was held at Thanksgiving. According to Installation Chaplain John O. Solano, the joint planning of parish councils at Kwang Ju AB, Korea, produced a number of ecumenical programs, including friendly sports competition between the two congregations, day trips to the local community, joint picnics, and cooperative humanitarian projects. Each Sunday morning the two congregations gathered for ecumenical fellowship as well.[7]

In 1974 at Hancock Field, Installation Chaplain Charles E. Seastrunk, Jr., was assisted by Chapel Manager Timothy Pitts in sponsoring a conference on ecumenism for the people of the installation and local clergy. The conference featured presentations by representatives of six major groups: Baptist, Methodist, Lutheran, Episcopalian, Roman Catholic, and Presbyterian. It met in a cow barn that had been converted into a conference hall by the Sisters of the Third Franciscan Order. Some criticized the conference for being too clergy-oriented, but it helped raise the ecumenical consciousness of many who attended.[8]

Among Protestant ecumenical worship services, one of the most popular was World Wide Communion Sunday. On this day in 1973 the chaplains at Richards-Gebaur AFB and DaNang AB shared the same service in a planned effort to span the thousands of miles separating their congregations. This was part of a plan to "let our men in Vietnam know that those who had returned to the states remembered them." Base Chaplain Roger M. Arendsee of Phan Rang, Thailand, noted that in 1972 Protestant worshipers were given a postcard to send to their families, telling them that on a given Sunday they would join them in worship or in Communion despite the separation of thousands of miles. World Wide Communion Sunday was one of these days.[9]

A number of ecumenical services were held on national holidays such as Thanksgiving, Memorial Day, and Fourth of July; at annual Prayer Breakfasts; or on the birthday of Dr. Martin Luther King, Jr. They are discussed in greater detail later.[10] Here we will discuss ecumenical worship services not connected to any national holiday.

A major opportunity for ecumenical celebration on Air Force bases was the annual Christian Unity Week, which usually fell during January. At Maxwell AFB in 1974 a three-pronged program

Ch. Graydon E. Terbush and a chapel secretary point to chrismons at turn of decade.

was developed, including an ecumenical dinner involving 180 persons, an ecumenical men's breakfast attended by 125, and an ecumenical worship celebration with 65 attending. At Vandenberg AFB the same year a special unity service for families included short meditations by a Catholic and Protestant chaplain, and a sharing of faith by lay persons. The Protestant Sunday School and Catholic CCD at Clark AB observed the week in 1975 with a sing out for Jesus song fest. About 1,200 attended the program of congregational singing and presentations by a folk group, choir, and rock group. Local clergy were invited to participate in the observance at Wright-Patterson AFB in 1976. Chaplains Reynold A. Czarnota and Robert E. Merrell of Izmir, Turkey, joined the Archbishop of Izmir, an Anglican priest, and a Roman Catholic priest in a service at Basilica-Cathedral St. John, observing Christian Unity Week in 1975. Chaplains James H. Griffin and Robert J. Balint exchanged pulpits on Unity Sunday in 1976 at Columbus AFB, and then joined congregants in a meal of unity.[11]

Ecumenical services sometimes brought Christians together to observe major church festivals or seasons. Protestant, Catholic, and Orthodox people met for joint ecumenical services at Bolling AFB in 1978 on Sunday evenings. The first service featured a local liturgical dance group. Christmas was an ecumenical event at McGuire AFB in 1975, when joint vespers were conducted. Protestant, Catholic, and Orthodox chaplains held an ecumenical Christmas service for 180 persons at Hickam AFB in 1974. At Carswell AFB the Protestant and Catholic Ladies of the Chapel made over two hundred chrismon ornaments for the Christmas trees of the chapel, then joined the Protestant and Catholic chaplains, the Protestant choir, and the Catholic folk group in the chrismon worship service. In 1974 the Christians at Spangdahlem AB held an Epiphany celebration, complete with a bonfire, singing, fellowship, and refreshments.[12]

Ecumenical Lenten devotional books were sometimes a unifying feature for Christians observing this sacred season. Another favorite were ecumenical lunches held once a week. In 1975 at Hanscom AFB this program included sermonettes by lay people. The chapel community at Dyess AFB held an ecumenical service at noon on Good Friday in 1977, one of many such ecumenical services on Air Force bases. A similar service at Moody AFB in 1974 was more liturgically oriented than many Protestant services; the historical report indicated that "Protestants who attended the service commented that not only had they experienced a genuine worship experience, but had also learned something new about how fellow Christians worship." Ch. Thomas P. Sandi organized an ecumenical Tenebrae service for Holy Saturday at Davis-Monthan AFB in 1977, and an ecumenical Easter sunrise service at Shaw AFB the next morning involved all the chaplains of the base, along with three-hundred worshipers.[13]

All Saints Day and the day preceding it, the Festival of the Reformation, served as focal points for ecumenical comment and action, despite the historical irony of these back-to-back festivals. In the *Catholic Bul!etin* for October 30-31, 1976 at Plattsburgh AFB, Ch. Joseph M. Stanichar included this interesting commentary on Martin Luther:

> "The hammer blows heard round the world." Around 450 years ago on All Hallows Eve, a young Augustinian monk nailed a list of theological propositions to a church door and things have never been the same. Was Martin Luther a prophet or a heretic? Perhaps a little bit of each—which would put him with some pretty illustrious company. Let's face it—many of Brother Martin's reforms have blossomed within Catholicism. However! Differences do remain. More important, though, we and our fellow Christians can now discuss these differences with compassion, understanding and hope-filled love. And this must make the saints of all persuasions sigh with relief. Amen!

At Barksdale AFB on Reformation Sunday in 1976 the Protestant chaplain read portions of the liturgy in all Catholic Masses, and the Catholic chaplains read the lesson in all Protestant services. The same procedure had been followed the year before.[14]

Among many different ecumenical experiences were choir and pulpit exchanges. In February 1974 at Bergstrom AFB, a rather significant step was taken with the inauguration of a regular Sunday evening (5:00 p.m.) ecumenical vesper service. At Hickam AFB the Chapel by the Sea was an informal, outdoor ecumenical religious service conducted regularly during Lent in 1977 by Ch. William A. Sassman. The experiment blossomed

and became a regular weekly worship experience in a magnificent natural setting that included songs of praise, prayers, scripture, and a message. A nautical cross designed for the service included eight bells that were rung to start the service. Many chapels also conducted ecumenical baccalaureate services for graduating high school seniors each spring, like the one held at Plattsburgh AFB in June 1976. Most memorial services for crash or accident victims were ecumenical services. In 1976, for example, Installation Chaplain Earl F. Vaughn of K. I. Sawyer AFB joined with Protestant and Catholic chaplains to conduct a memorial service for thirteen base airmen who died two days earlier in the crash of a KC-135 Stratotanker. In 1975 approximately nine hundred persons attended two memorial services—one was originally scheduled—in the base theatre at McChord AFB in memory of ten aircrew members who died in a C-141 crash three days earlier.[15]

Interfaith Activities

Most interfaith activities at Air Force chapels involved Christians and Jews (see XXIV for Buddhist, Bahai, and Muslim groups on Air Force bases, and their participation in chapel programs). It was not possible for Air Force chapel communities to overcome all the breakdowns in communications between Christians and Jews during the Seventies. But on many bases and among chaplains of goodwill, good faith and a strong commitment to overcoming age-old antagonisms were evident.

Chief of Chaplains Henry J. Meade, who relished the opportunity to call himself the "chief rabbi of the Air Force," joined his staff and a visiting delegation from the Jewish Welfare Board for a two-day meeting in 1976 to reinforce interfaith cooperation in the Air Force. The Board's Commission on Jewish Chaplaincy serves as the endorsing agency for Jewish chaplains. Reflecting on the meeting, Chaplain Meade wrote that he sensed "mutual trust and warmth existing in this relationship." He added that while some in the broader society were having doubts about the viability of ecumenical and interfaith movements, "the meeting reinforced the spirit of optimism that very definitely is alive in our time."[16]

Leaders in the Air Force chaplaincy encouraged those who sought to overcome interfaith antagonisms and nurture interfaith relationships. The office of the Chief of Chaplains, together with command chaplains' offices, pursued a number of plans and programs toward this goal. Among them was the assignment at mid-decade of a Jewish chaplain to the faculty of the Air Force Chaplain School. Others included the USAF Chaplain Resource Board's special mailing on a forthcoming television series, entitled "Holocaust," encouraging interfaith discussion of this pivotal event in Jewish and world history.[17]

Probably the most significant opportunity for Christian-Jewish fellowship were the interfaith Seders observed at many chapels. Seventy-five Jews and Christians participated at Bitburg AB in the spring of 1974 under the leadership of Ch. Selwyn Geller. Twice that number attended the interfaith Seder at Ramstein AB the next spring, including Protestant, Catholic, and Jewish chaplains. Hancock Field observed its third annual interfaith Seder in the chapel annex on March 24, 1974. A number of bases observed this occasion each year. For some the Bicentennial Year offered an especially meaningful opportunity to witness to religious freedom in this way.[18]

One important corollary of closer Jewish-Christian relations was the growing popularity of ecumenical Seders involving only Christians. They were often observed during Holy Week. At San Vito, Italy, one hundred persons attended the ecumenical Seder during 1974, but the number increased when eight Italian officers dropped by the officer's club for dinner, unaware of the Seder. "Moses provided the hospitality rules for such an eventuality," the chapel historian noted, and the Italians joined the participants in singing the traditional Jewish hymns. Recorded tapes, symbolic blood on the doorposts, prescribed Passover items on the table, and the mothers' lighting the table candles helped Christians understand the significance of the event. At Sembach AB, Christians gathered at the NCO Club on Wednesday of Holy Week in 1976 to observe the Seder. In 1975 Sembach's Seder for Roman Catholics attracted 175 persons.[19]

In 1974 the Eglin AFB chapel community had a weekly interfaith series designed for Protestants, Catholics, and Jews. The goal was for each group

to "Walk Together" as they learned more about the other's faith. A priest, rabbi, and minister participated at each evening panel. The subjects included a Seder, formative years, love and marriage, worship, feast and holy days, and death and its aftermath.[20]

In a related affair, Jewish Traditions Sunday was celebrated during Protestant services at Peterson Field in March 1976. A local rabbi preached at the service, which stressed the Judaic heritage of Christianity. At Eglin AFB in 1973 the lay coordinator of the Jewish program, Chapel Manager Conrad F. Sansoucy, bade farewell to his Jewish friends with words expressing the depth of his interfaith experiences:

> During the past four years that I have been stationed here at Eglin, it has been my pleasure to have as one of my many "hats" the position of being the coordinator of the Jewish program. In this capacity, and as a personal friend of many of you, I have been invited to join you at your Passover Seder, Purim Parties, Bar Mitzvahs, and many other holidays and festivals. I have learned more about the Jewish faith and customs as well as the Jewish people, as a gentile, during these four years at Eglin than the 16 years I have been working in the chaplain's office.

The closing words of his letter might well have been written by any one of thousands of Christians in the Air Force who had the opportunity to develop warm relations with Jewish friends: "May the God of us all be with you and your families during this happy Passover Season."[21]

Much like the piety of Air Force chapel-goers, ecumenical and interfaith activities were part of the less conspicuous side of chapel life: they were largely unobtrusive and low-profile, but evidenced the spiritual vitality of hundreds and thousands of chaplains and lay persons. Slow, steady growth in ecumenical and interfaith activity was discernible during the Seventies. The ecumenical and interfaith rhetoric of the Sixties seemed to have been stirred into the chapel programs of the Seventies. What had long been touted as cooperative endeavor and teamwork among many types of Protestants became reality as chapel teams and Protestant parish councils emerged. In turn, ecumenical relations between Protestants and Roman Catholics, both chaplains and lay persons, seemed less artificial and more constructive as old barriers collapsed. While not as much progress was made in interfaith relations, partly because the number of Jewish chaplains was comparatively small, some progressive steps were taken. As the decade ended one could conclude that ecumenical and interfaith relations among chaplains and chapel-goers in the Air Force were probably more healthy than they had ever been.

Lady Be Good Memorial Window moved from Wheelus AB, Libya, and installed at the permanent Chaplain Exhibit of the Air Force Museum, Wright-Patterson AFB, Ohio, 1972.

Chapter XXVI

Building for Faith: Chapel Construction

Church members constructing a building know how involved the process is. Building committees, architects, contractors, subcontractors, financing, and dedications are involved as hopes become reality and the new place of worship takes shape.

Problems seem to multiply when that house of worship is a chapel under construction on an Air Force base. The number of agencies involved in planning and building chapels, from base to USAF level, complicates the process even more than in a civilian setting. In addition, funding appropriations are not always sufficient to meet the needs of the chapel community.

One important development during the Seventies was what might be called the "pastoralizing" of the chapel construction process. The office of the Chief of Chaplains aligned chapel construction plans more closely with recent developments in religious architecture. After briefly examining that effort, we will describe several of the chapels constructed during the decade, and examine the planning and building stages of the new chapel at Hickam AFB to show how each chapel completion was a minor miracle of sorts.

Adding the Pastoral Touch

One major contribution of Chief of Chaplains Henry J. Meade during the Seventies was his tireless effort to give new chapels a distinctly religious appearance without offending any faith group. Undoubtedly his predecessors shared this concern, but chapel construction seemed to have been governed more by the necessity of definitive drawings and control measures. Since all Air Force chapels are not alike, it is impossible to describe them architecturally with a simple formula. But they appeared to share two characteristics precisely in those areas where modern religious architecture had moved ahead: an abysmal lack of natural light, and unexciting, or perhaps even sterile, interior designs. (The chapel at the Air Force Academy was clearly an exception, standing in a class by itself.) In addition, Air Force chapel design was falling out of step with such renewed worship emphases as communal liturgy and circular seating.

From the perspective of the office of the Chief of Chaplains, the decade opened with a less than satisfactory decision by the Department of Defense regarding a definitive plan of chapel construction for use by the Army, Navy, and Air Force. After bringing the drawings to completion and securing the agreement of the three services, DOD dropped the project and abandoned the three-year study. Despite the DOD action, the Air Force adopted these definitive plans for chapel construction, making them the most functional and flexible plans in the history of Air Force chapel construction. A new concept in design and space utilization in the drawings eliminated the need to build chapels seating more than four hundred persons except in the most unusual circumstances. This was accomplished by positioning common-use activity space adjacent to the sanctuary, which allowed an additional two-thirds of the basic seats to be within view of the pulpit and altar. The common-use area could be used for education, recreation, and social activities. In addition, the new definitive plans severed the traditional linkage between the size of the religious education facility and the chapel's seating capacity. In the new concept the facility could be designed to fit local needs, rather than following a set formula designating as mandatory "X" number of

classrooms because of "X" number of chapel seats. Another feature gave local architects more latitude in developing elevations for chapels. While the scope and floor plans had to be definitive, the exterior could now be distinctive, although in harmony with local architecture and the geographical setting.[1]

Mr. A. Eugene Steward, a civilian employee in the office of the Chief of Chaplains who served under six Chiefs of Chaplains as the head of the Budget and Logistics Division, played the central role in negotiations. He was fully familiar with all aspects of new chapel construction, including the budgeting process. He was also deeply involved in all related budgetary and logistical policy proposals, as indicated earlier (XII and XVI).

As construction projects, chapel centers were incorporated into the overall Military Construction Program presented each year to the U.S. Congress. Among other things this process involved selecting high priority projects from among the many religious buildings requiring upgrading or new construction, and then supporting these priorities among all the other military construction requirements proposed for any one fiscal year. For example, in the Military Construction Program for FY 1972 Congress approved construction of chapel centers at Bergstrom AFB, Bolling AFB, Lowry AFB, and Peterson Field; a religious education facility at Andersen AB; and a center addition at Tyndall AFB. The next fiscal year's program included congressional approval for chapel centers at Andrews AFB and McGuire AFB, as well as a religious education facility at Rhein-Main AB. The planning and budgeting process evaluated the interface between authorized and existing facilities. At Yokota AB, for example, a briefing late in 1973 indicated that the existing chapel had five hundred seats while the authorized level was one thousand seats. Plans called for constructing a chapel center with four hundreds seats, and another chapel with three hundred seats, as part of the relocation agreement with the government of Japan.[2]

The definitive plans of 1970, and the continuing need to secure budget approval for chapel construction, seemed like more than enough work. But the involvement of so many agencies in each construction project added to the administrative burden and finally led Chief of Chaplains Meade to target this area for special review. Reflecting in September 1975 on the planning problems associated with the proposed chapel at Hickam AFB, he wrote in a memorandum of record:

> I'm convinced that somehow the method and steps leading from (congressional) approval to final construction is filled with "bugs." *Everyone* has "good reasons" for continuing inefficiency, poor workmanship, shoddy designs and exorbitant costs. I have set as a personal and professional goal the resolution of this most frustrating situation.[3]

In February of 1976 an architect from the staff of Adkins and Jackels Associates, Architect-Planners, St. Paul, Minnesota was invited for preliminary discussion of new definitive plans for Air Force chapels, drawings that prescribe floor plan usage but not elevations or exterior design. Chaplain Meade, Deputy Chief of Chaplains Thomas M. Groome, Jr., and the Facility Advisory Group shared their frustrations and hopes for chapel construction. Staff architect Rodger Sjobeck visited at least a half dozen different kinds of chapels in the Air Force inventory and listened carefully to the comments of chapel staffs. Soon the Adkins and Jackels firm received a contract to create new definitive drawings. Chaplain Meade commented at the time,

> Continued frustration with recent chapel designs and the lack of imagination in architectural style has forced us to review our building policies. This first start is significant because in fact *it is* a start toward new and fresh concepts in the future.[4]

In March 1976 Mr. Steward went to London to assist in the review of the 60 percent-completed plans for the new chapel at RAF Chicksands. Chaplain Meade's comment on this visit and the construction plans showed his continuing interest in pastoralizing the new chapels being built. "This particular chapel structure," he wrote,

> represents our first collective effort to personally involve ourselves in new construction. It is no current secret that our recent buildings have been somewhat disappointing to us. The restriction of natural light and the traditional interior format have not demonstrated enough excitement in chapel design, consequently the Chicksands chapel has special significance for us.[5]

In 1978, four years after he dedicated a new chapel

at Bergstrom AFB, Chaplain Meade reminisced about the occasion and its impact on his thinking concerning chapel construction. He remarked:

> I was coming out of the building at Bergstrom after dedicating that particular chapel, and a lady came up to me and said, 'Chaplain, I want to congratulate you for building another beautiful commissary.' I wasn't angry at her; in fact, I said 'Madam, I never thought of it quite that way. But as I look back at it, I see it through *your* eyes more than, perhaps, I saw it through my own. Indeed, we just completed building a commissary for you.' And that has been the kind of cry I have thrown out for the last couple of years. Let's quit building commissaries with steeples on them and build a church that has some kind of a message. That doesn't mean we have to build a traditional gothic building. It means that we can stay contemporary (and create) some magnificent buildings . . . . reverent, attractive, esthetic and practical.[6]

Chaplain Meade's travels reinforced his conviction that more esthetically pleasing and practical chapels could be constructed. In 1976 he visited Wright-Patterson AFB and noted that the design and beauty of a local Roman Catholic Church were "noteworthy." The church's seating capacity was 1,100 persons. He observed,

> The frightful comparison that it cost less to build than some of our comparable AF chapels provokes my constant bewilderment that "the bureaucracy" hinders more than helps. My "song" is old and my colleagues must be weary of hearing it, but I find myself singing it more often than I would choose.[7]

He probably felt like Ajax, looking for a fulcrum to move the world.

In the summer of 1976 the Chief's office asked the USAF Chaplain Resource Board to explore the feasibility of affixing a religious symbol to the exterior of Air Force chapels. Recognizing that Air Force chapels usually lack distinctive exterior symbols (with a few exceptions, such as the stained glass windows at one of the Randolph chapels, which are distinctively Christian in design), the board assumed that a proposed symbol should "not be offensive to any religious group," but "should be recognized as a symbol of a chapel." It concluded that if any symbol other than the simple designation "Chapel" were to be placed on Air Force chapels, it "should be an enlarged, possibly bronze or white metallic, USAF Chaplain Service Seal." The cost of placing such a symbol on all existing chapels was viewed as exorbitant in a time of tight money, but the board concluded that the symbol could be placed on all new structures. No action was taken to implement the study.[8]

Chaplain Meade concluded his term of office with the awareness that much remained to be done in this area. He isolated chapel construction as one of the major frustrations of his tour as Chief of Chaplains, adding,

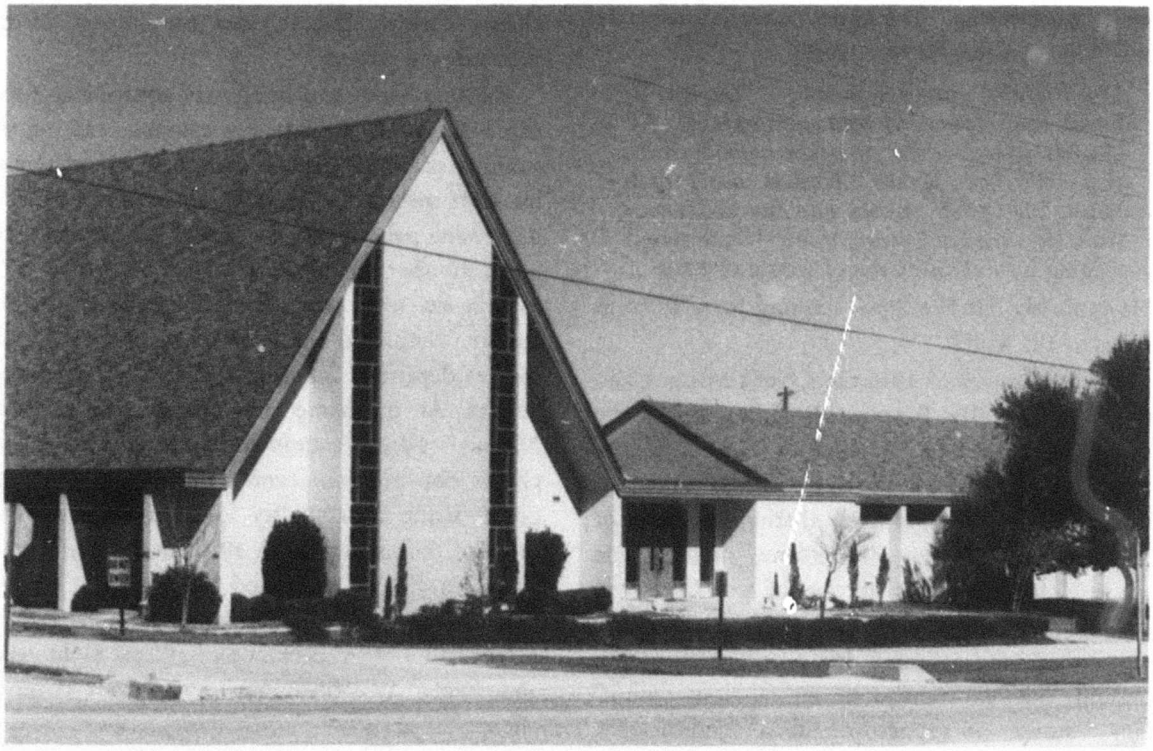
> I don't think I have moved as successfully in that arena as I could have. The Lord knows, as the fellow said, 'Lord knows I've tried!' But *that* is frustration. There are just so many cooks in the broth. . . . When you try to find the one to pin down for the responsibility, they dazzle you with the footwork and will point to someone else as the person responsible. . . . I am perpetually frustrated, knowing that I can't seem to get a better grip on it. We've made great strides, and I suppose I should be satisfied with that. . . .[9]

His initiatives were certain to have long-reaching influence, but like most beginnings, they were small and relatively difficult. As the decade ended, chapel construction showed the impact of his pastoralizing efforts.

Pressing needs and budgetary constraints intensified during the decade. For example, early in the summer of 1976 Chaplain Meade and members of his staff visited Castle AFB to see firsthand the distressing need for a new chapel. The project was given number one priority, and by August 6, 1976 a new site was selected and approved for the facility. Naturally, the acquisition of new chapel centers depended on securing hard-fought budget dollars. At the same time, certain joint Army-Navy-Air Force recommendations in the area of chapel construction seemed to raise construction costs, while in actuality long-term costs were reduced. For example, in 1976 the Armed Forces Chaplain Board requested that all new chapel construction include carpet since high quality carpet had a life expectancy of at least eight years, and seemed like the most logical floor covering choice.[10]

In 1977 the first major AF Academy construction project since completion of the campus was approved and funded by Congress as a FY 1978 project. A Cadet Chapel Center was to be built at

Chief of Chaplains Henry J. Meade at the dedication of the chapel center at Kelly AFB, Texas, 1976.



Dedication Day for the new chapel at Eglin AFB, Florida, 1970.

The Chaplain Exhibit at the Air Force Museum, Wright-Patterson AFB, Ohio, featuring the Lady Be Good Window.

Groundbreaking for chapel annex at Iraklion AS, Crete, 1979.

the north end of the Cadet Chapel to house all command and cadet chaplain offices, and to provide a multi-purpose area for Cadet Chapel programs. At a construction cost of $1.6 million, the contract was awarded despite the fact that the Air Force contract budget contained very few "people projects" for the fiscal year. Although the Congress funded the addition, the Superintendent of the Academy terminated the project in 1979. Every effort was made to insure that two priority projects, chapel centers at Eglin AFB and Castle AFB, were included in the construction budget for FY 1979.[11]

Given the involvement of so many agencies and individuals, it was no easy task to bring the pastoral touch to the entire area of chapel construction, while at the same time guiding appropriation requests through the maze of reviews leading to congressional approval. But during the mid-decade years there was a concerted effort to make new chapels "less like commissaries" and more like the modern religious architecture of many newer churches and synagogues. This was a conscious effort to accommodate newly emerging movements in the area of worship and liturgy. The early steps were small but important. The relative success of the effort would only be measurable some years later when more new design structures existed, with more natural light and better seating.

Groundbreakings and Dedications

The gold-plated shovels of groundbreaking ceremonies, as well as the key to the chapel and ribbons used in dedicatory ceremonies, symbolized in part the human yearning to provide permanent structures as places of sacred worship. As ground was broken for new chapels, chaplains and congregants prayed for divine guidance and blessing. And as the new edifices were dedicated in impressive ceremonies, they again invoked God's blessing on religious activities occurring within the walls.

Our summary of groundbreakings and dedications is by no means exhaustive, but it provides insight into another phase of chapel life, and into the buildings used by chapel communities for worship, religious education, and other functions. An important policy change, which opened religious education facilities for use by non-chapel groups when not needed for chapel activities, made dedications of these facilities even more significant for the base population. A complete listing of chapel facilities approved for construction by the Congress during 1970-80 is included in Appendix 6. We discussed religious education buildings earlier (XIII).

The first major chapel construction project completed during the decade was Chapel 8 at Lackland AFB. It was dedicated on October 4, 1970, and attendees included ATC Chaplain Thomas C. Hanlon and Center Chaplain Wesley J. Buck. Chief of Chaplains Roy M. Terry gave the dedicatory address. The three-quarter million dollar chapel seated 900 in the sanctuary and 850 in folding chairs in the assembly area, and had over 26,000 square feet of space. Its three basic areas included the sanctuary, with its colorful stained glass windows, natural wood finish and red carpeting; the adjacent assembly area, usable as a worship, recreational, or training facility, where basic cadets received chaplain briefings; and the administration area.[12]

At the end of 1970 only the Mildenhall Chapel Center remained unfinished as part of the FY 1969 program, and its dedication was scheduled for April 4, 1971. Chapel centers at Canon, George, Moody, and Reese AFBs, as well as center additions at Fairchild, Offutt, and Keesler AFBs, were under construction as part of the military construction plan of 1970. Bids were being solicited for FY 1971 projects at Norton AFB (chapel center), Edwards AFB (religious education facility), and Scott and Nellis AFBs (center addition). FY 1972 military construction projects were approved for six Air Force installations: Andersen, Bergstrom, Bolling, Lowry, Peterson, and Tyndall. The Reese chapel was dedicated in August 1971.[13]

A flurry of construction activity occurred in 1974. At Bolling AFB, groundbreaking for a new chapel to replace the inadequate 200-seat facility built in 1941 was held on January 6. On April 21 the new chapel center at Bergstrom AFB was dedicated, with Deputy Chief of Chaplains Meade delivering the major address. The 300-seat chapel was built at a cost of $650,000. Six hundred people attended the ceremonies, which began with a procession that incorporated the Torah, crucifix, and cross. On July 10, construction began on the

chapel center at Andrews AFB; its site lay within the main base exchange complex. Groundbreaking for the large chapel at Yokota AB, Japan occurred on October 14, with August 31, 1975 as the expected completion date. On November 23, Installation Chaplain William J. Vaughn of Rhein-Main AB helped dedicate the new chapel center complex there.[14]

The dedication of the Bolling chapel on June 15, 1975 was a festive occasion. The last regular services in the old chapel convened in the morning. After a luncheon, dedication festivities began with a concert by the USAF Band and a procession. Deputy Chief of Chaplains Thomas M. Groome, Jr., delivered the dedicatory address, and the USAF Band Brass Quintet and Singing Sergeants provided music for the service. An open house for the new 400-seat chapel followed.[15]

Ground was broken in July 1975 for the new chapel center at Kelly AFB. The new chapel replaced a thirty-three year old structure that was razed to make room for a landscaped mall and parking lot. Built in Spanish style at a cost of approximately $855,000, the 14,000 square foot chapel had separate areas for worship, education, social, and administrative functions.[16]

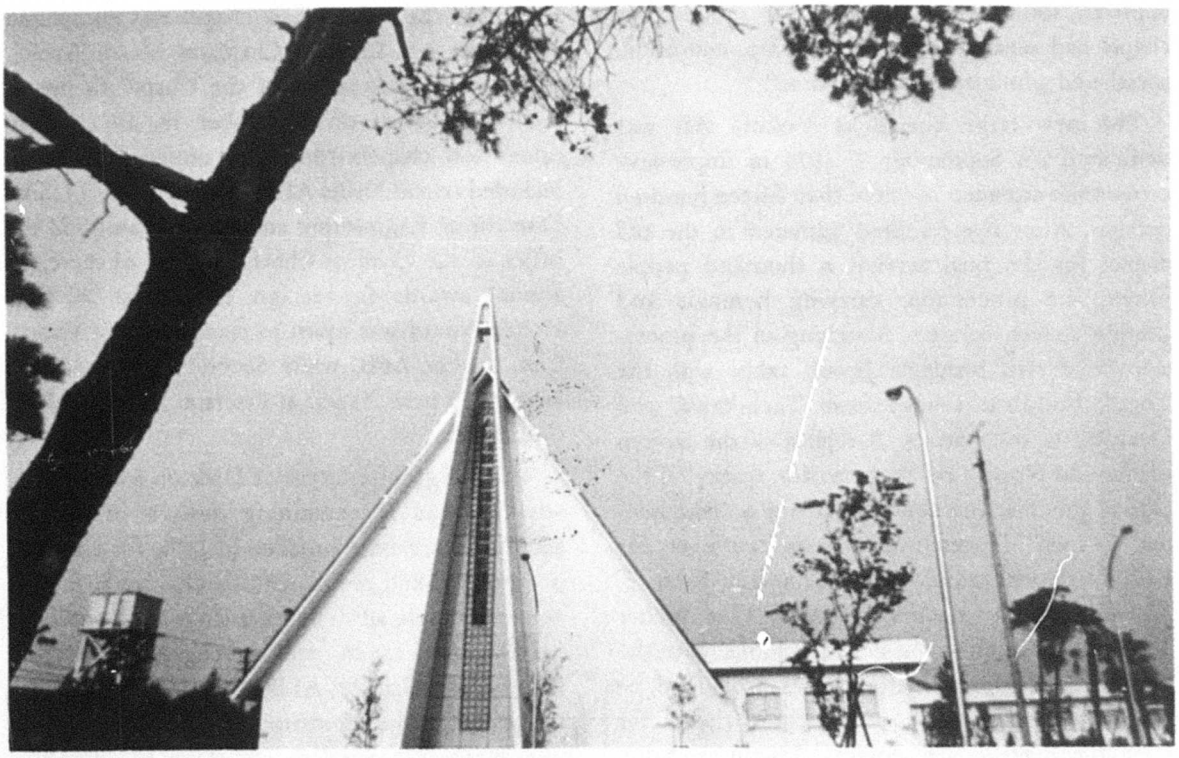
The new large chapel at Yokota AB was dedicated on September 7, 1975 in impressive ceremonies attended by more than fifteen hundred persons. After five hundred gathered in the old chapel for the final service, a thousand people joined the procession, carrying hymnals and bearing sixteen banners. Marching in the procession were two bands, a Jewish rabbi with the Torah, Buddhist monks from Tachikawa, and Demolay representatives. A replica of the lantern of the Old North Church in Boston reminded the participants that the new chapel was a "Bicentennial Chapel." In ceremonies broadcast over Far East Network radio, Wing Chaplain John F. Richards accepted the new center; Lt. Gen. Walter T. Galligan, Commander, Fifth Air Force, gave the address. Also participating were Ch. Fred S. Natkin of the U.S. Navy, who sounded the Shofar from the rooftop, Ch. John J. Martin, and the Wing Commander, Col. John C. Reed. A Catholic Mass and a Protestant service were held that evening. Colonel Reed noted in the dedication brochure that "the very magnificence of the structure is visible testimony to the concern of the Government of Japan to provide our people with the very best." The government built the large chapel with USAF design plans.[17]

Early in 1976 representatives of the Chief's office had a conference with civil engineers and chaplains at Kelly AFB regarding the chapel under construction. The beautifully sited edifice, built in a Spanish decor to fit the base, lacked natural light except for shaft openings over the sanctuary, but it was determined that midstream changes would be too costly. The new chapel at Andrews AFB was dedicated on May 23, 1976, with Command Chaplain Kenneth W. Hamstra of Headquarters Command as the guest speaker. The completion of Chapel 3 enabled all Catholic Masses to move from the base theatre to a chapel environment. The unusual interior and exterior design of the facility generated a number of different responses. The chapel was a test project for interior design and fully equipped Air Force chapels; an interior designer selected all furnishings, from waste cans to the altar.[18]

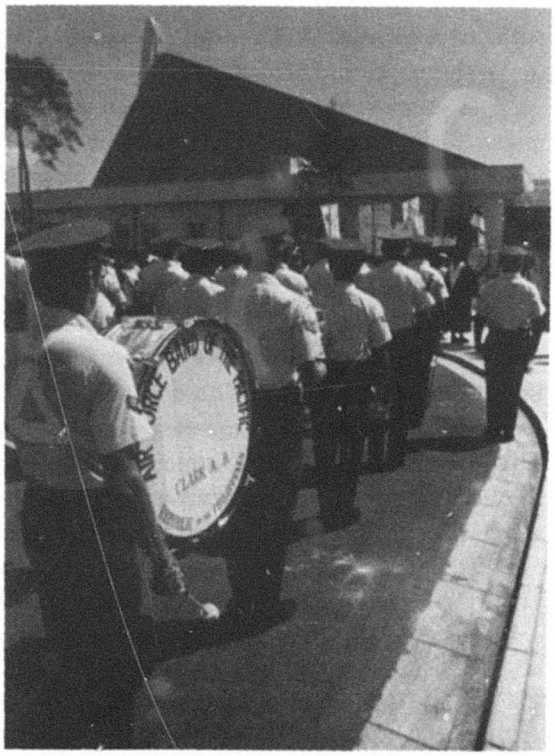
In 1977 the second new chapel was completed at Yokota AB. Chief of Chaplains Meade participated in the dedication of the Chapel Center at RAF Chicksands on December 18, 1977. Additional new chapels completed during the decade included one at Nellis AFB. In 1978 the HQ USAF Director of Engineering and Services awarded the office of the Chief of Chaplains three of the eight annual awards for design excellence. A First Honor Award was given in recognition of Chapel 2 at Mather AFB, while Second Honor Awards recognized new chapels at Peterson Field and RAF Chicksands.[19]

The Budget and Logistics Division was continually involved in examining designs at various stages in the design process. In 1979, for example, it examined and recommended changes in the 35 percent-completed design drawings for a chapel at Misawa AB, Japan, and a religious education facility for Griffiss AFB. Other changes were suggested after examination of chapel plans at the 65-percent completed design stage for Ramstein AB. The division used the skills of civil engineering personnel from the Pentagon to generate recommended changes for consideration by local architects who had submitted the plans. In 1979 as

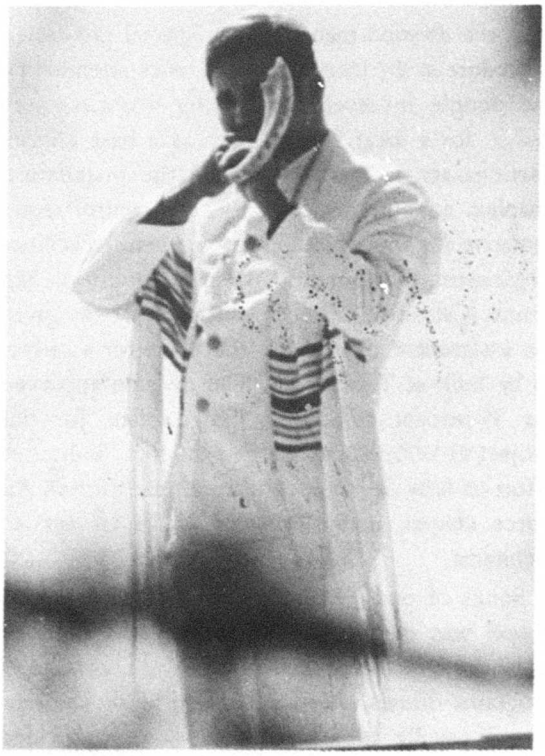
The parade to the new chapel.



The new chapel.



The Air Force Band of the Pacific.



The sounding of the Shofar horn.

Dedication ceremonies for the new chapel a Yokota AB, Japan, 1975 began with the lighting of the "freedom lantern" in the old chapel.

Organ concert.

well, the division inaugurated a special pre-design procedure in the form of a conference attended by the people involved in creating a satisfactory design for a local facility, such as a base chapel. Participants ordinarily included the installation chaplain and the respective quality control representative for the region. After the Naval Facilities Engineering Command, Western Division, San Bruno, California offered assistance, it was given the assignment of creating the plans for a chapel to be built at Travis AFB. The division approved the 35-percent completed design plans for this project in 1979, and applauded the first "in-house" effort to fully design architectural plans for an Air Force chapel, using only the skills of service architects.

Songs of praise and joy rang out when a new chapel was dedicated, as well as sighs of relief from those involved in the construction. Chapel programs often showed a renewed vigor: the new chapel usually stimulated worship and provided the necessary educational, administrative, and social space for the base chapel program.

From the Ground Up: The New Chapel at Hickam AFB

Admittedly the new chapel constructed at Hickam AFB was an exception of sorts, but its design and construction problems exemplify the pressures encountered by local chaplains, the office of the Chief of Chaplains, and intermediary levels during a building program. Rapidly rising construction costs, high inflation, and the desire to fit a building to a base's needs caused innumerable complications and delays. This project helped Chaplain Meade set for himself the goal of pastoralizing chapel construction, as described earlier.[20]

Design for the new chapel was initiated in June 1974, and the project received congressional funding in the FY 1975 Military Construction Program. But the initial design plans were immediately rejected in July 1974 at the appropriate non-chaplain agency at Headquarters USAF in Washington, D.C. The agency indicated that the concept plans were to be re-accomplished because related functional areas were not grouped, excessive use was made of courts and interior gardens, and the design was not developed in accordance with an approved DOD form. In addition, the design proposal to delete classrooms as a method of cost control was to be considered as a last resort, since "the design effort must be directed toward providing full scope within the programmed amount."[21]

A new design effort later in 1974 brought another rebuff from the Headquarters USAF agency in Washington. The Directorate of Civil Engineering indicated that the proposed design had the following problem, among others: "You must study and redevelop the elevations (exterior siting) to portray a religious atmosphere. Massing of the elements is acceptable; however, the existing elevations convey the impression of an open mess facility." And so it was back to the drawing boards. A revised floor plan dated January 13, 1975 was developed on advice provided by telephone by the office of the Chief of Chaplains, but by now the construction cost estimates had risen $600,000 above the programmed amount of $1,581,000. This revised January proposal had a number of cost reduction items, including the elimination of air conditioning in the religious education wing. Late in January 1975 the Directorate of Civil Engineering again directed that a new set of concept plans and elevations had to be re-accomplished because, among other reasons, the design of the altar and altar area were unacceptable, and the square foot cost should average $48 rather that $61, as proposed.

On February 20, 1975 the Director of Engineering and Construction for PACAF forwarded to Washington the fifth concept study for the Hickam Chapel Center. It reduced the number of religious education classrooms to seventeen, a move that prompted Installation Chaplain Michael Margitich to convey his displeasure immediately to the PACAF Command Chaplain, since the Catholic education program had been using twenty-six rooms at an elementary school, while the Protestant program used thirty-five classrooms at another elementary school.

In March 1975, Chief of Chaplains Meade approved concept study number five with several changes, including the relocation of pulpit and lectern. He further suggested that the number of reduced classrooms should be developed as an "additive," since they were within the scope

originally approved by Congress. By late March the PACAF Engineering Division gave permission to proceed with the 60 percent design submittal, but by June that office terminated the architectural design contract for the property. The office acted after receiving a message from the USAF Chief, Civil Engineering, on June 6 indicating that the most recent design modifications were judged unsatisfactory by the operating agency (the office of the Chief of Chaplains). The message asked the PACAF engineer to develop an acceptable design for the Hickam chapel, assuming responsibility for completing construction contract plans and specifications, and using design plans already approved by the office of the Chief of Chaplains. On July 25, 1975 this Washington agency forwarded "as built" drawings and specifications for site adaptation at Hickam. The agency added that "it is desired that pew seating be in a semi-circular arrangement," and that the communion rail be deleted. The PACAF engineering office replied that adaptation of these site plans to the Hickam location would result in total construction costs of nearly $2.0 million, far in excess of the $1.5 million allocated for the four hundred seat chapel. The PACAF office forwarded to Washington the earlier revised concept plan which had been requested, indicating as well that placing the pews in a semi-circular configuration was nearly impossible in the site plan it had received for adaptation. Despite all the effort, design concept drawings were only 30 percent complete by the end of 1975, although a visit by Mr. Steward from the Division of Budget and Logistics in August 1975 helped resolve some design and construction problems. By the end of the year, plans called for a sanctuary seating four hundred in semi-circle pews, an annex, office space for chaplains and administrative personnel, and fourteen classrooms.

Since the major concept design hurdle had been overcome, bids were finally let for the new chapel in mid-1976. Surprisingly the total bid, including five additives, came to $1,117,883, or 71 percent of authorized expenditures. The contract was issued, and the ground-breaking ceremony occurred on July 18, 1976.[22]

The new Hickam Chapel Center received final inspection on November 8, 1977, and was turned over to the base by the Army Corps of Engineers. The 23,200 sq. ft. facility consisted of four areas: a 420-seat chapel; a multi-purpose room with kitchen for two hundred people, capable of being subdivided into three large areas for meetings and classes; an administrative area for five chaplains, four chapel managers, a secretary, and two religious education coordinators; and a religious education wing of twenty classrooms. It was the first building at Hickam with a solar water heating system, and also the first among Air Force chapels. More than six hundred people heard Chaplain Meade give the address at dedication ceremonies on November 20, 1977. Wing Chaplain Gerard M. Brennan accepted the "key" to the chapel, and Ch. Michael Margitich traveled from Travis AFB to deliver the invocation. He had been wing chaplain during much of the design and construction period.[23]

And so ended the saga of chapel construction at Hickam AFB during the Seventies. While not all new chapels faced such design difficulties, rapid inflation and the need to construct chapels to meet the real—not imagined—worship needs of chapel communities caused occasional delays and required a great deal of lobbying and hard work.

New chapel construction was directly affected by some of the powerful forces operating in the chaplaincy and chapel communities during the Seventies. The earnest desire to make architecture reflect a chapel's spiritual purpose coincided with new liturgical emphases on the role of the laity in worship. At the same time, rising construction costs restrained efforts to catch up with religious architecture in civilian communities. In addition, the involvement of so many agencies and principals enlarged the time-span between congressional funding and dedication precisely when inflation was so costly.

Despite these challenges, groundbreakings and dedications occurred nearly every year, and the patient efforts of the office of the Chief of Chaplains to add a pastoral touch to new chapels bore some signs of success. Thousands of people who worshiped each week thanked God for the new facilities, although few of them realized how many hurdles had to be overcome to turn a construction concept into a functional chapel center with worship at its focus.

Veteran's Day Memorial Service at Spangdahlem, Germany, 1975, with Ch. John P. Gilhooley on right.

Chapter XXVII

Civil Religion and the Transcendent

This chapter marks the major transition and hinge within Part IV, "The Worship of Chapel Faith Communities, and Chaplain Role Perception." At first glance these two subjects may seem unrelated. But at the heart of each is the attempt to relate to the transcendent: in the case of chapel communities, by offering prayer, praise, and worship to God; and for chaplains, by defining their vocation as God's special witnesses.

Civil religion stands midway between the Air Force community's secular devotion to duty and the religious orientation of its faith groups. Civil religious observances *may or may not* point to the transcendent God to whom the nation is subject. This very ambiguity makes civil religion an attractive and powerful social force, and encourages Air Force chaplains to subject to critical analysis their role in promoting a national consciousness under God.

The chapter discusses the extent to which civil religious practices in Air Force circumstances pointed beyond nation to a transcendent deity. We assume that some form of civil religion is operative in Air Force communities, involving chaplains and chapel-goers just as it does in American society at large. Our specific goal is to measure whether these civil religious observances were merely nation-serving, "rallying people 'round the flag'" without a clear witness to the nation's subservience to God's will and providence. Or were these observances a form of patriotism that recognized the evil as well as the good in American life, and acknowledged God's judgment on an imperfect nation and society? Theoretically at least, chaplains and members of chapel communities seemed to have little or no reason to participate in civil religious observances if the exercises simply extolled the nation as righteous and perfect, and failed to acknowledge a transcendent God who exercised judgment and bestowed blessings on the nation.

After briefly examining the single most important civil religious exercise on Air Force bases, the annual National Prayer Breakfast, we will survey religious services conducted on major national holidays, such as Thanksgiving, Memorial Day, and Independence Day. With this data at hand, the chapter concludes with a discussion of the nature of civil religious observances on Air Force bases.

National Prayer Breakfast and National Day of Humiliation, Fasting, and Prayer

The National Prayer Breakfast is the one annual religious observance that brings together large numbers of people on Air Force bases, some with minimal affiliation with the chapel. Most bases have an annual Prayer Breakfast, but the National Day of Humiliation, Fasting and Prayer, created by one or both houses of Congress, apparently was not observed at many.[1]

According to a report by the Honorable Melvin R. Laird, Secretary of Defense, in 1971 more than a hundred thousand military personnel on eight hundred ships and installations joined in "a mutual expression of faith and recognition of the moral and spiritual values inherent in the American way of life." He was referring to the year's observance of the National Prayer Breakfast. The center of the annual breakfast was Washington, D.C., where national leaders gathered at breakfast to pray. For example, the 1973 event in Washington was sponsored by the Senate and House Prayer Groups, and various leaders assembled at the Hilton Hotel.[2]

Apparently the practice of military personnel holding their own prayer breakfasts on the same day as the National Prayer Breakfast began in the early part of 1970, although there was earlier precedent. While the President, Vice President, members of the Cabinet, Supreme Court justices, and a host of governmental and military leaders joined in the Washington gathering, prayer breakfasts on installations and ships brought together persons of all ranks for a light meal and a religious program that included prayer.[3]

In Strategic Air Command, twenty-eight installations participated in the event in 1973. The total attendance of 3,875 was nearly a thousand more than the previous year's. In addition to taped messages from President Richard Nixon and Secretary of Defense Melvin Laird, the breakfasts often included prayers, Scripture readings, addresses and special music. The principal speakers around the command included mayors, businessmen, a state attorney general, a college president, chaplains, laymen, commanders, other military members, and Catholic, Protestant, and Jewish civilian clergy. At Davis-Monthan AFB the honored guests were twenty-four members of POW/MIA families.[4]

Inviting the personnel of Tyndall AFB to the 1973 event, Ch. Henry L. Spencer observed that "the breakfast is sponsored by congressional prayer groups for the purpose of focusing on the moral and spiritual values of our nation." The Men of the Chapel hosted the breakfast at Richards-Gebaur AFB, which featured Kansas City Major Charles B. Wheeler as the speaker. Referring to the breakfasts in his end-of-tour report in 1973, Ch. William M. McGraw stated that on isolated sites these events "were some of the most meaningful worship experiences that I have observed anywhere."[5]

This annual event occurred on nearly every Air Force base. The 1974 National Prayer Breakfast at Randolph AFB attracted nearly three hundred persons, while at McChord AFB more than one hundred fifty braved the early morning hour. The three hundred who participated in the 1974 observance at Sheppard AFB heard taped messages from Secretary of Defense James R. Schlesinger and Secretary of the Air Force John L. McLucas. A high ranking officer often delivered the address. In 1974 at Hickam AFB, for example, Gen. John W. Vogt, Commander in Chief, PACAF, in his speech on Christian philosophy stressed the importance and dignity of human life, and the lengths to which Christians go to rescue endangered comrades. Maj. Gen. William A. Dietrich, Chief of Staff of MAC, spoke at the observance at MAC Headquarters, Scott AFB, that same year. The honored guest at Duluth International Airport in 1974 was the mother of a MIA, Capt. John Ryder, while the speaker, the mayor of Virginia, Minnesota, had been a POW under the Japanese in World War II.[6]

Among the many dignitaries who addressed various prayer breakfasts during the decade were Ch. Charles I. Carpenter, retired Chief of Chaplains, who spoke at Dover AFB in 1975, and the Honorable George R. Ariyoshi, Governor of Hawaii, who attended the traditional observance in January 1977 at Hickam AFB. A noon luncheon instead of a breakfast enabled the Honorable Thomas L. Judge, Governor of the State of Montana, to address the assembly at Malmstrom AFB early in 1977. At Dyess AFB the observance held on January 20, 1977 was called "Inauguration Day Prayer Breakfast." In preparation for the 1978 observance, for the first time each of the service Chiefs of Chaplains was asked to record a message for local use. In a surprise move early in 1978 the Armed Forces Chaplain Board, composed of the service Chiefs of Chaplains, rejected a subcommittee's recommendation to discontinue use of the tapes at the annual prayer breakfasts. The subcommittee wanted to cut expenses, but the AFCB decided this valuable professional aid was worth the cost.[7]

Normally base prayer breakfasts were scheduled on the same day as the National Prayer Breakfast, but occasionally a different date was used. Observances began with a breakfast and concluded with ceremonies and prayers, but there were exceptions. In January 1975 the 7:15 a.m. prayer service at Davis-Monthan AFB was followed by an informal, stand-up continental breakfast. At Blytheville AFB in 1978, where Ben F. Kelley was installation chaplain, the prayer breakfast departed from the customary practice of having a "head table" and a guest speaker. Instead, two lay readers (Protestant and Catholic) and those leading prayers partici-

pated from where they were seated. This slight change created a family atmosphere that was much appreciated by those attending.[8]

The annual breakfast took on an international character at some foreign bases. The Ramstein AB observance in 1976 was called an International Prayer Breakfast because some allied troops participated. The breakfast at Izmir, Turkey in 1971 included posting of the colors by NATO personnel. Among those attending the breakfast in 1976 at Oslo, Norway were the American ambassador, Ch. Finn Guttormsen, the Chief of Norwegian Chaplains, and a British chaplain, according to Installation Chaplain Ralph E. McCulloh. The Reverend John Backus, chaplain to the British Consulate in Istanbul, was the guest speaker at the observance at Karamursel, Turkey in 1974.[9]

The various prayer breakfast messages given by chaplains and other participants often referred to God's judging the nation's evils, as well as praise and petition for his continuing blessings. Occasionally the actual format of the breakfast carried a powerful message. At Lackland AFB, for example, the 1976 observance was a "No Breakfast Service" in Chapel 8 at 7:30 a.m. Participants were invited to fast as a reminder of the world's millions of hungry persons. The service featured prayers for national and local leaders, and special prayers for the world's hungry; those attending were able to contribute the price of a breakfast to the United Nations Children's Fund.[10]

In 1975 all installation chaplains received a special message from President Gerald R. Ford for use in local observances. President Ford's written message complemented tape messages from the Secretary of Defense and the service secretaries. The last three paragraphs of President Ford's four paragraph letter set the tone for the day:

> We thank God for the heritage we cherish, for the sturdy character that is part of our national life, and for the courage our citizens have never failed to display in times of testing and challenge.
>
> We pray that He will assist us in finding the patience and perseverance to make the best of the great opportunities He has given us. We pray that our faith in America be strengthened and that, in turn, may fortify our hopes and our action.
>
> In the words of our Apostle Paul, "Let us rejoice in hope, be patient in trouble and ever persistent in prayer."[11]

The rapidly deteriorating situation in Vietnam might well have been on the President's mind at this time.[12]

The juxtaposition of patriotic and deeply spiritual themes was not uncommon at many of the breakfasts. While Ch. Henry H. Hafermann was installation chaplain at Wright-Patterson AFB in 1974 the service began after breakfast with the posting of the colors, patriotic songs by a vocal ensemble, preliminary remarks from Chaplain Hafermann and Gen. Jack J. Catton, AFLC Commander, and the Pledge of Allegiance. Then followed "O Beautiful for Spacious Skies," and this unisonal invocation:

Eternal Father
Strong to save
We need Your guidance and wisdom in our country today
Save us from empty threats
From stupid acts
Help us to think
Help us to find
What will work in our time
Help us to look for justice
Remind us that we are people dedicated to freedom
And that our true freedom is to do Your will
Guide those who carry the heavy burdens of responsibility
While others are swearing at them
Teach us to pray for them
We live in a land where the people decide what is going to be
Father, help us, the people of this land
To pray for the right
To search for the right
To find the right
To do the right
For this we invoke Your Presence and Blessing. Amen.

At Lackland AFB on January 29, 1976, Center Chaplain Raymond J. Calkins led a litany for the nation which included these lines:

LEADER: Whereas, intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. LORD HAVE MERCY

ALL: LORD HAVE MERCY

LEADER: Whereas, we have made such an idol out of our pursuit of "national security" that we have forgotten that only God can be the ultimate guardian of our true livelihood and safety. LORD HAVE MERCY

ALL: LORD HAVE MERCY

At the Bicentennial National Prayer Breakfast at Korat RTAFB, Thailand on January 29, 1976, Ch. Niall F. O'Leary offered these petitions, among others:

Fill the hearts of all Americans with the fire of your love and the desire to ensure justice for all our brothers and sisters.

May we secure equality for every human being, an end to all division,

And a human society built on love and peace.

We thank you for all the blessings you have given us here at Korat. For our flag of freedom; for our ideals and goals; for our equal opportunity; for our friendship with the people of Thailand;

For our freedom to fly safe and high in the cause of peace.

Bless all of us in this Bicentennial year to remain faithful to the principles, goals and values of our nation,

And to strive with all our energy to keep America, the land of the free and the home of the brave.

In addition to an invocation by Ch. Wade K. Tomme and a prayer for the nation, the 1974 Prayer Breakfast at Carswell AFB had a set of "Patriotic Responses" that included the following:

LEADER: We believe in the United States of America as a Government of the people, for the people, whose just powers are derived from the consent of the governed.

PEOPLE: We believe in the supreme worth of the individual and in his right to life, liberty, and the pursuit of happiness.

LEADER: Ours is a democracy in a republic, a sovereign nation of many sovereign states; a perfect Union, one and inseparable.

PEOPLE: Established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

LEADER: We therefore believe it is our duty to our country to love it, to support its Constitution, to obey its laws, to respect its flag and to defend it against all enemies.

PEOPLE: We believe the rendering of useful service is the common duty of mankind; that only the purifying fire of sacrifice is the cross of selfishness consumed, and the greatness of the human soul set free.

The responses continued with an admirable statement of deism, and concluded with a section of Lincoln's Gettysburg Address:

LEADER: We believe in an all-wise and loving God, and that the individual's highest fulfillment, greatest happiness and widest usefulness are to be found in living in harmony with His will.

PEOPLE: We believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might.

LEADER: May we have faith that makes right; and in that faith may we dare to do our duty as we understand it.

PEOPLE: With malice toward none; and charity for all; with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.[13]

The juxtaposition of patriotic and spiritual themes in prayer breakfast prayers, litanies, and responses allowed participants, in varying degrees, to reflect on problems in American society and the need to address them under divine guidance, while also extolling the virtues of the nation as a land particularly blessed by God.

Much the same opportunity was offered by some of the major speakers at these breakfasts. Speaking at the breakfast in 1972 at the Air Force Academy, Chief of Chaplains Roy M. Terry noted that prayer offers immediate help. It "helps us accept fallibility as man's natural condition," "helps us get our priorities in proper order," "helps us put persons, ideas and events into proper perspective," "helps us realize all the resources available to us," and "helps us to be hopeful people." His elaboration of the first point disclaimed any type of civil religion that did not point beyond itself:

> We come together in Presidential Prayer Breakfasts, then, as a confession of our humanity—to acknowledge that we need and want the help of God as we set about meeting the responsibilities assigned to us. We have not come together in impressive meetings to function as battleships showing the flag of God in as many politically sensitive ports as possible, though to show God's flag is a legitimate and essential task. We have not come together to reinforce the

> claims of the Judeo-Christian heritage upon the formation of our cultural and political heritage, though democracy cannot be comprehended without those claims. We have not come here in defense of the place of religion in the American way of life. Coming together in this way does nothing for God. It can and will do significant things for us.

Chaplain Terry's focus on prayer in this speech seemed to remind the listeners that civil religion had to point beyond itself to the transcendent God.[14]

At Pease AFB on February 1, 1972, Brig. Gen. Eugene O. Steffes, Jr., Commander, 45th Air Division, referred to faith as "the greatest need for our citizens today." He added, "Never in the history of our country has there been such a need for faith as there is now." He concluded his prayer breakfast speech by contrasting the material riches of the United States with the loss of faith:

> In less than 200 years, we have built the greatest civilization in the world's history. We are the richest nation the world has ever seen. Our people on a whole are more prosperous today materially than ever before.
>
> Yet, in the face of everything, many of us stand in fear of the very philosophy that has made us great. Many of us feel insecure. For some of us have lost faith in freedom. Some have lost faith in God and no longer acknowledge His existence. Others have lost faith in integrity. Some of us lost faith in truth, and some of us have lost faith in helping and serving others.
>
> We have lost faith in these because we have lost faith in ourselves. Too many of us are tempted to turn back to the philosophy which our forefathers abandoned long ago—the philosophy that weak, helpless and hopeless men must look to government for a solution to a problem. . . .
>
> It is time for these doubters to return to the faiths which made America great. Faith in God, the Creator who endowed us all with rights—with freedom—that no man is privileged to surrender; faith in ourselves as individuals; and faith in mankind's high destiny. . . . We can and we must have the courage, the personal integrity and the love of truth to build our faith out of our strength and our belief in God.[15]

A second speech by a general officer even more clearly acknowledged the need for the nation to subserviently seek to do God's will. Brig. Gen. Robert W. Clement, Vice Commander, 12th Air Force, spoke at the breakfast at Bergstrom AFB in 1977. He posed a significant question, then offered his response:

> What does God want of us as a nation and as individual citizens of this nation as we move into our third century? I believe it is not presumptuous to think we can go a long way toward precision in answering this question. Our republic has operated for a longer time with more good for more people, and has promoted more human progress than any other government in history. We have been known for over 200 years as "the hope and example for all mankind." The degree that we continue to merit that description in the future will indicate the extent we are in tune with God's will.

General Clement concluded:

> We have every reason to move confidently into the future with full faith in our destiny. So long as these annual events shall continue, I believe there is cause for hope that we as a nation shall continue to increase in vitality and purpose. Should, however, the time ever come when the leadership of this nation no longer feels compelled to call upon and trust God for guidance and help—our society shall begin to decay and our days be numbered.[16]

It is not suggested here that the remarks of the two general officers and of Chaplain Terry were characteristic of all speeches given at National Prayer Breakfasts. They merely show how some of the speakers at these civil religious observances pinpointed national problems, acknowledged the nation's need to discern and do the will of God, and expressed appreciation for God's blessings on the land. These were not "My nation, right or wrong!" speeches.

A second major occasion for prayerful intercession on behalf of the nation was the National Day of Humiliation, Fasting, and Prayer. Apparently few chaplains became involved in these occasions, the first of which was designated by an act of the United States Senate on December 20, 1973, setting April 30, 1974 as the first observance. The enabling joint legislation had not been passed by the House of Representative by March 26, 1974. The preface of the resolution rehearsed the American people's failure to remember the divine Source of all blessings, to "confess our national sins," and "to pray for clemency and forgiveness." The

resolution called upon the people of the nation "to humble ourselves as we see fit, before our Creator to acknowledge our final dependence upon Him and to repent of our national sins."[17]

A high noon devotional service on the appointed National Day of Humiliation, Fasting, and Prayer was held at McClellan AFB after some young married couples requested the service. After consulting with the chaplains, one young wife drew up a special liturgy to prepare the congregation for the forthcoming national day. Several young adults led this liturgy at the worship service on April 28; it included a reading of the Joint Resolution. Two days later the day was observed in a twelve-hour prayer vigil in the chapel to which the entire base was invited; at high noon the chaplains conducted a devotional service. At Davis-Monthan AFB the chapel was open for prayer and private contemplation from noon until 1:30 p.m., and the resolution was read on the hour and half hour. At Los Angeles AFS several key lay persons sponsored an observance of the day in 1974. The next year the chaplains at Scott AFB programmed a prayer vigil in the chapel from 6:00 a.m. to 6:00 p.m. on July 24 to observe the day; individuals and families participated.[18]

In summary, the National Prayer Breakfast became an accepted part of life on most Air Force bases during the Seventies. In contrast with the President's National Prayer Breakfast, the congressionally appointed National Day of Humiliation, Fasting, and Prayer had few followers on Air Force bases. In a sense these two days may have reflected the growing power struggle between the executive and legislative branches of the United States government during part of the decade. Since the Department of the Air Force was under the control of the executive branch, the relative popularity of the two days may be instructive.

Religious Services on National Holidays

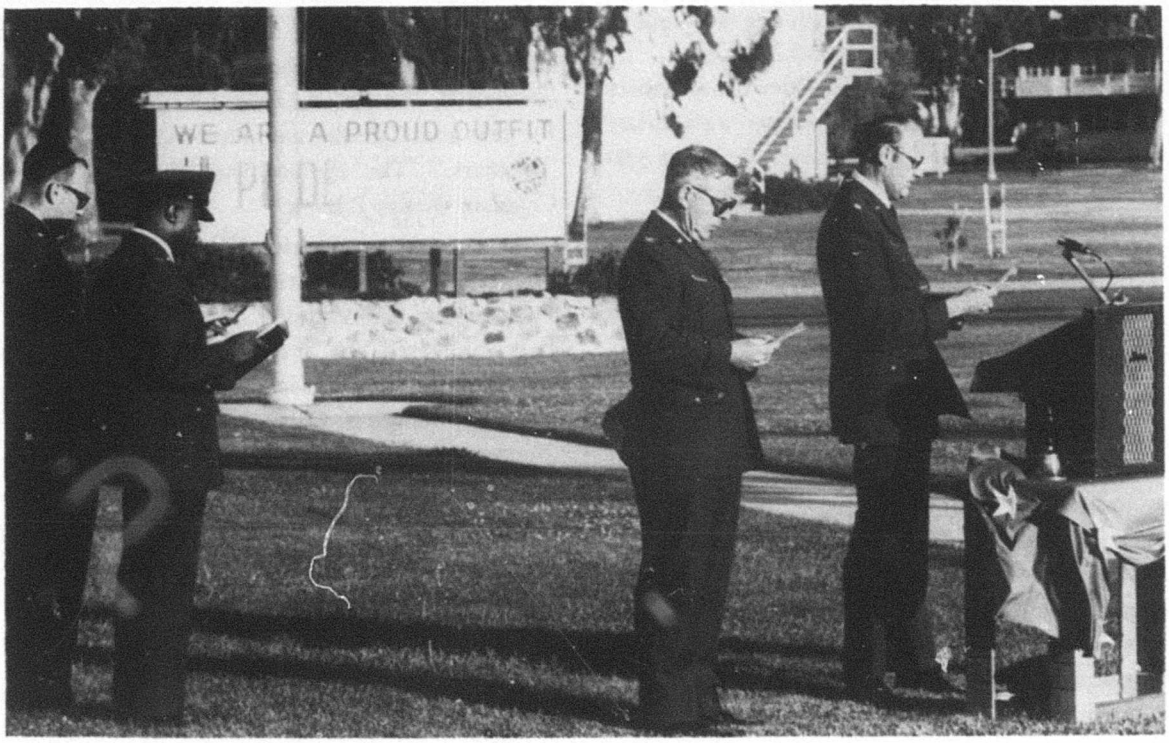
Like many civilian religious institutions, Air Force chapels held services on selected national holidays each year. The most popular was Thanksgiving, just as in civilian institutions. Some locations also held services on Independence Day, Memorial Day, and other secular holidays. The confluence of patriotism and religion made these services civil religious exercises.

Thanksgiving was a natural occasion for chapel communities on foreign soil to worship communally with foreign nationals. The Thanksgiving service at Grant Heights, Japan, was described as the "largest ecumenical activity of the Kanto Plains . . . each year." In 1970 the service involved the local junior/senior high school choir and band, the Japanese Self Defense Force Band and Orchestra, and special music written for the occasion by the Japanese director. The Honorable Armin G. Meyer, Ambassador to Japan, read the presidential proclamation and served as guest speaker. Filled to overflowing, the chapel included a large number of Japanese nationals. The 1972 service was broadcast throughout Japan; it included "A Patriot's Creed" led by Jewish Chaplain Victor M. Solomon.[19]

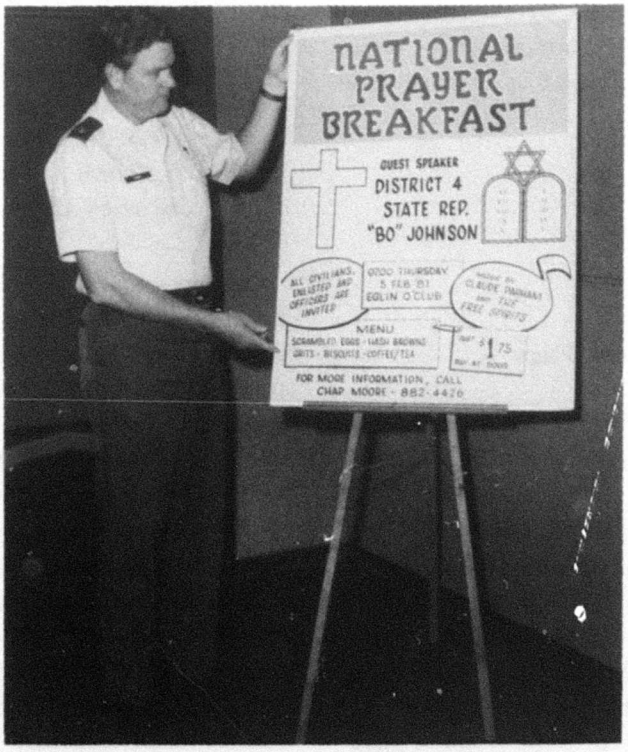
RAF Alconbury in the United Kingdom perpetuated the tradition of an annual Anglo-American Thanksgiving service begun at the RAF Molesworth chapel in 1968, and continuing until that chapel closed. A British couple helped organize the first service. More than three hundred attended the service in 1975, including vicars and representatives from more than thirty English churches. Ch. Ronald K. Sumpter was project chaplain for the service, which began with British and American children bringing Thanksgiving food gifts to the altar. In 1976 the service opened with "My Country, 'Tis of Thee" and "God Save the Queen." Among the participants was the rector of Babworth, a noted expert on the history of the Pilgrim fathers who gave an illustrated lecture on the subject to the three hundred worshipers, including members of nearly twenty civilian churches.[20]

In the service bulletin for Thanksgiving Day in 1974, personnel at Korat RTAFB, Thailand were invited to "give thanks from A to Z." Give thanks for "America, Baptism, beauty," the list began, continuing:

> children, Church; doctors; education; freedom, faith, friends, fun; God; health, hope, home, heaven; intelligence; Jesus, justice; kith and kin, knocks which help to polish off the rough edges; life, love, law, laughter; memories, music, mother, medicine; nature, night; opportunity; prayer, peace, progress; quests; romance; sacrifice, sunsets, singing; truth, tomorrow; Uncle Sam; victories; worship,



Bicentennial worship service at Travis AFB, California, on July 4, 1976 with (right to left) Chaplains R. Dale Copsey, Philip T. Wild, Samuel Cosby, and Fred Lewin.



Ch. Thermon E. Moore advertises the Prayer Breakfast in 1981 at Eglin AFB, Florida.

work, wages; all the extra things we have forgotten to mention; yesterday, you; zest.

A Thanksgiving Day service at Lajes Field, Azores in 1975 was followed by a full dinner with turkey and the trimmings and a Protestant service at 3:00 p.m. At Tinker AFB, Ch. Frank Caughey created an "Austerity Supper" on Thanksgiving Eve in 1975. It was designed to integrate worship, praise, thanksgiving, fellowship, and sacrificial giving. The simple meal consisted of ham and beans, corn bread and butter, and hot cider punch, and the designated offering during the meal was sent to the Salvation Army.[21]

Thanksgiving services sometimes highlighted minorities in American society. At Reese AFB in 1975, Ch. James W. Millsaps decorated an ecumenical service with mobiles made of coat hangers, empty boxes and cans. Fourteen aged persons from a local care center were the special guests. Chippewa Indians were honored at the Thanksgiving service at Wurtsmith AFB that year. It included a history of the Chippewas and a prayer and song in their language after which one hundred joined in a Thanksgiving dinner.[22]

Many Thanksgiving services on Air Force bases were ecumenical, and some were interfaith. At Lackland AFB in 1971 the interfaith service began with a Procession of All Faiths that included these elements:

The Torchbearers
The Jewish Torah
The Catholic Crucifix
The Protestant Cross
The American Flag
The Jewish and Christian Flags
The Chaplains
The Distinguished Participants
The Airmen's Choir

The litany focused on God creating man "in his image." At one point the people responded with this intriguing question: "Was he white, yellow or black? Was he Catholic, Protestant or Jew? In the image of God he created man!" Only the "sick in mind" asked if any distinguishing features were present, the same "sick in mind" who "threw Christians to the lions," "slaughtered Jews in their homes," "drove the Blacks into slavery," "killed Polish Catholics in prison camps," "killed the German Jews on their streets," "made slaves of Czech Protestants in their factories." The litany concluded, "Thank you God, for black and white, for Jew and Catholic and Protestant—for all our 'Brothers.'" The sermon was given by Center Chaplain Wesley J. Buck.[23]

At a number of bases Thanksgiving was an opportunity for Christian thanksgiving in the Eucharist, or Communion. After Ch. Vernon L. Bahr delivered the sermon at an ecumenical Thanksgiving Eve service at Bergstrom AFB in 1976, Ch. George R. Dabrowski served Mass in the sanctuary while Ch. Kenneth W. Hamstra adjourned with Protestant communicants to the multipurpose room for Communion. At Misawa AB, Japan in 1975, the ecumenical service featured all five assigned chaplains speaking for two minutes each, a combined Catholic and Protestant choir, Roman Catholic Eucharist, Lutheran Eucharist, and Free Church open Communion. The lay-led ecumenical service at Sondrestrom AB, Greenland in 1976 concluded with Communion for both Protestants and Catholics; it was arranged by Ch. Larry A. Matthews.[24]

Independence Day was observed much less regularly at Air Force chapels, although services the Sunday before or the Sunday after usually referred to it. A major exception to this pattern was July 4, 1976, the Bicentennial of the American Revolution, which fell on a Sunday. We have already discussed this anniversary in an earlier chapter.[25]

But occasionally the Fourth was observed in distinctly religious ceremonies. In 1974 all the chaplains at Williams AFB participated in a community religious celebration designed for members of all faiths. At Korat RTAFB in 1971 the chaplains cooperated in observing the Fourth with a Protestant celebration of the theme, "Faith—Foundation of Freedom" and a Catholic Pontifical Mass, during which the wing and base commanders made presentations honoring Korat's missing, dead, and prisoners of war. Engraved plaques listing the names of the honored men were dedicated. An outdoor picnic and a field day with children from a nearby leper village filled the remaining hours of the Fourth.[26]

Memorial Day services had special significance for members of the Air Force. Many bases

observed the day annually in ecumenical services. At Udorn RTAFB in 1974 only twenty-two persons participated in a service. The purpose of the program was "to bring into focus some of the highlights of history relating to personnel who gave their lives and made unique contributions to the origin, growth, development, and defense of our great country." Ch. Paul L. Stanley of Kingsley Field conducted a service at Mount Calvary Cemetery in 1975, a practice followed by chaplains elsewhere. Ch. Richard C. Besteder of Pope AFB wrote a mini-editorial on Memorial Day in the *Hercules Herald* in 1977. "Jesus said, 'Greater love hath no man than this, that a man lay down his life for his friends,'" he wrote, adding:

> Lest we forget, our greatest friends are those who died for their country. Their blood symbolically flows in our veins. Our freedom, affluence, and opportunity cannot be separated from their sacrifice. Someone has said, "Self-preservation is the law of nature, self-sacrifice the highest rule of grace." Let us examine anew the meaning of such virtues as "honor," "responsibility," and above all, "sacrifice."[27]

Among special services of a related nature was the annual SAC Memorial Sunday. This occasion was observed at Griffiss AFB and many other SAC bases on October 24, 1976, and a memorial prayer was offered for all SAC personnel who had given their lives in service to their country. A special firefighters memorial service at Griffiss on October 7, 1976 recalled all persons who died serving as firemen, especially at Griffiss. Normandy-Beach Memorial Day festivities on May 25-26, 1974, commemorating the 30th anniversary of the D-Day invasion of Normandy, included Ch. Alfred W. Meeks of Rhein-Main AB as the Air Force representative. A special memorial service for Pres. Lyndon B. Johnson was held at Richards-Gebaur AFB on January 25, 1973. The annual observance of Dr. Martin Luther King, Jr.'s birthday often resembled a memorial service.[28]

A poem for Veterans Day by Ch. Howard E. Nason summed up his thoughts and feelings, and perhaps those of hundreds of other chaplains, on the meaning of war, memorials, veterans—and death. It was entitled "The Glorious Dead?"

I've seen rows of crosses out-flank the
new-sown grass.

I've seen white-armed soldiers' ranks grow
longer in special places for the honored
dead.

I've heard echoing rifle shots roll across
the morning sky as the glorious dead are
laid to rest.

I've stood before the open grave and
pronounced the final benediction.

I've watched young lieutenants take
carefully folded flags and hand them to
tearless parents too numbed to mumble
thanks.

I've heard those words so many times, spoken
to next of kin: "On behalf of a grateful
nation....."

I've come to the conclusion that it's the
same throughout the world, whether it's a
cross or star or barren stone that marks
the last repose.

I've come to respect the soldier's calling,
yet some day the glorious dead must end,
or there will be none
left the sacred honors to attend.[29]

The ambivalence of this poem, pivoting between the need to protect the nation through war and the inevitable cost of human life, found an echo in the services on national holidays. Chaplains and chapel congregations acknowledged that these days were significant festivals for the nation, but these people were interested in witnessing to the Higher Authority under whom the nation functioned and to whom the nation owed its allegiance, despite the nation's legitimate claims on its citizens.

Civil Religion

The term "civil religion" was popularized by Prof. Robert N. Bellah of the University of California at Berkeley in the Sixties, although the concept had a long history before his 1967 article in *Daedelus*, "Civil Religion in America." A dean of American religious history, Sidney E. Meade, provided valuable commentary on the interaction of religious and civic values in *The Lively Experiment* (1963), *The Nation with the Soul of a Church*, and other works. More recently Prof. Martin E. Marty portrayed civil religion, from a new perspective, considering it from a behavioral point of view in *A Nation of Behavers* (1976).

For observers of civil religion in the United

States, the Seventies was an eventful decade. In a special report in the 1974 *Britannica Book of the Year*, Professor Marty noted that two decision of the United States Supreme Court, as well as the Senate Watergate hearings, challenged millions of Americans to reconsider "their views of the nation, its moral tendencies, and its informal support of religion." Citing the court's overthrow of anti-abortion laws in Texas and Georgia, and its decision that state aid to nonpublic schools was unconstitutional, as well as a rising sense of a humiliation when the Senate Watergate hearings revealed major moral flaws among some who were supposedly filled with "Potomac piety," Marty concluded that the events made the year "one of the most confusing in history as far as relations between civil and religious society were concerned." Several years later a major parley of the Religious Education Association of the United States and Canada brought together one thousand members to consider whether or not civil religion actually existed, and whether it was good or bad. Speakers such as Bellah, Michael Novak, Vine Deloria Jr., and others contributed to the discussion. The majority view emerging from the workshops was that civil religion at its best reflected the nation's moral underpinning, and could help restore faith in the United States and American ideals after Vietnam and Watergate.[30]

Two important studies of military chaplains and civil religion during the Seventies were Clarence L. Abercrombie III's *The Military Chaplain* (1977), and Richard G. Hutcheson, Jr.'s *The Churches and the Chaplaincy* (1975). Neither book discussed Air Force chaplains exclusively, and in fact Abercrombie concentrated only on Army chaplains. Hutcheson's work provided a remarkably objective insider's view of the subject, and it provides us with a short summary of attendant problems.[31]

Hutcheson summarized Bellah's views succinctly. In broad terms the author of the current study accepts these views as valid and pertinent. According to Bellah, civil religion is neither a common-denominator religion nor an "American way of life" religion. It is, Hutcheson writes, "an authentic religious dimension of national life." He continues,

> Its central symbol is God, belief in whom played a significant part in the founding of the country and its constitutive documents. Its essence is a national recognition of God's sovereignty, which has safeguarded the nation from absolutism. . . . The American tradition has recognized a deep obligation, both collective and individual, to carry out God's will on earth. The seeking of God's approbation and subjection to God's judgment are recurring themes. The theme of sacrifice for the nation (seen, in a sense, as a sacrifice for God) is a prominent one. God is associated with law and order, with right and justice.

Hutcheson quoted Bellah's strongly affirmative evaluation of American civil religion: "I would argue that civil religion at its best is a genuine apprehension of universal and transcendent religious reality as seen in or, one could almost say, as revealed through the experience of the American people." One notable contribution of civil religion, according to Bellah, is that it guards against absolutism by positing a standard higher than the will of the people. We might add that the sense of pastoral vocation in many chaplains was directly linked to such a "higher standard."[32]

Hutcheson discussed chaplain involvement in civil religion after many years of experience in chaplain ministry. He retired as a rear admiral in the United States Navy. From this vantage he wrote that "no other clergyman comes into closer contact with civil religion—in all its versions—than the military chaplain," adding that the chaplain is constantly tempted to "modify his own gospel in this direction." He indicated that until 1972, when a circuit court decision declared the practice unconstitutional, chaplains at the service academies, including the Air Force Academy, officiated at divine services where attendance was compulsory for certain individuals. Chaplains also regularly receive requests from young persons who want to be married in the chapel even though they have no religious affiliation—a request regularly received by many civilian clergypersons as well. In the Air Training Command, he reported, chaplains were required to provide moral leadership or value clarification encounters with basic trainees, a program never regarded as purely "religious." Hutcheson argued that many chaplains displayed ambivalence toward involvement in activities such as these, especially since some partisan supporters

of the activities were sometimes distantly related to the chapel program, if active at all.[33]

Hutcheson concluded that "both civil religion and church-oriented religion are present in the chaplain's ministerial environment." He added,

> Both are present in the environment of every American clergyman, although civil religion is undoubtedly more prominently present for the chaplain than for others. The question is whether both are *legitimately* present—whether civil religion is . . . an authentic religious dynamic in which the chaplain may participate with integrity and without betraying his church vocation.

Ch. Richard D. Miller of the Air Force reached much the same conclusion in an article on the subject in 1978. He wrote that "the majority of chaplains embrace American civil religion as a positive and vital value system, essential to the moral foundations of our life together as a people. Some chaplains, however, find American civil religion objectionable and should be permitted to abstain from participation in its observances." Hutcheson disclaimed two other types of civil religion, "common denominator religion" (those beliefs and symbols held in common by most people), and "American way of life" religion (which elevates the American way of life to the status of a religion, substituting it for more authentic religious forms), as incompatible with chaplain ministry. In a similar vein, Chaplain Miller urged that "American civil religion should *never* be the context when the historical religious communities (Christian, Jewish, etc.) gather for worship." He added specific examples:

> If the 11 a.m. Sunday Protestant Service on Memorial Day centers itself exclusively on the Great Truths of the Declaration of Independence and the Gettysburg Address rather than on God and Father, Son and Holy Spirit, it is utterly inappropriate. The occasion demands Christian proclamation. Similarly, if the Base or Community Memorial Day observance becomes in any sense a Christian service rather than a celebration of American civil religion, it is inappropriate. The occasion precludes Christian proclamation.

Chaplain Miller would most certainly have agreed with Hutcheson that "American Shinto" is to be avoided at all costs.[34]

The evidence of this chapter and elsewhere in the volume indicates that the vast majority of Air Force chaplains carefully preserved this fine line of distinction is their ministries, although of course there were missteps. One reason was the continuing sensitivity of the Chiefs of Chaplains and their staffs to the charge—and the temptation—that chaplains were creating a "military church." Commenting on this subject in 1978 shortly before leaving office, Chief of Chaplains Henry J. Meade noted that he continually reiterated to every group of chaplains the fact that "we are the endorsing agencies' representatives, and we must never forget that." He continued:

> That is, in fact, our role. We are not here to create a surrogate kind of church within the military—a military church. That could happen to us subtly because our life and career is controlled by this institutional network. The Officer Effectiveness Report, the pay, the allowances, our housing—everything that deals with our life, our ministry . . . ; our chapels are paid for, our religious education facilities are provided, our books are paid for—we could be very easily insulated and self-contained. This could happen overnight if we are not careful. So we must, I think, recognize that we indeed must always represent the churches of this country.

The other Chiefs of Chaplains in the decade espoused similar views.[35]

The emergence of a new kind of two-party system among chaplains, discussed elsewhere in the study (VI, XXIX), also apparently helped them walk the fine line of faithfully representing their religious traditions while accepting the validity of civil religious observances described as valuable by Bellah. The earlier two-party system seemed unofficially to divide chaplains between evangelistic soul-savers and others with a more liberal, socially-oriented interpretation of the motto, "Bringing God to man and man to God." The newer two-party structure emphasized, alternatively, (a) the role of chaplains as representatives of God, (b) in the Air Force as an institution. Either party in the old schema could accommodate more easily than the parties of the newer system those forms of civil religion that left less room for God's transcendent rule over the nation. In view of many developments in American society in the Sixties and Seventies, including anti-war sentiment and attacks on racism, major issues such as racism,

war, poverty, hunger, the feminist movement, abortion, and energy opened the way to reconsidering American ideals and encouraged commitment to a nation which, though imperfect in a number of ways, was dedicated to finding and fulfilling the will of God.

But the battle over civil religion was not completed during this decade, just as it probably will not end in the future. For example, chaplains at McChord AFB inserted a document in Sunday bulletins in 1973 that disavowed self-proclaimed atheist Madalyn Murray O'Hair's protest movement against the astronauts' reading the Bible while orbiting the moon in 1968. The insert included a tear-off letter to the National Aeronautics and Space Administration (NASA) which pledged that "I personally approve and wholeheartedly support the decision of the astronauts to read the Bible from their space craft as they orbit the moon." The letter appealed to NASA not "to be moved to act upon this minority voice that seeks to promote hate for God and Country."[36] It is difficult to say what was the major motivation behind this campaign: anti-atheism or anti-O'Hairism, or commitment to the type of civil religion Bellah finds helpful. Furthermore, there reportedly is doubt that O'Hair mounted such a campaign.

The struggle continued. In 1977 a Jewish men's discussion group at Wright-Patterson AFB "received expressions of concern over denominational prayer in military organizational formations" from an interested party. The commander's call for 4th Air Force (MAC, AFRES) at McClellan AFB on March 8, 1980 included an opening prayer, Epistle (Ephesians 6:10-20), Gospel Lesson (Matthew 28:19-20, "Go ye therefore and make disciples . . . baptizing them in the name of the Father, Son and Holy Ghost. . . .") and a closing prayer that explicitly named Jesus Christ as "Lord." This was a sectarian exercise that had no place in a commander's call with required attendance since it was explicitly Christian in orientation.

But there were more appropriate civil religious exercises as well. Both Chaplain Miller and his successor, Ch. Francis H. Gallen, acceded to the request of the base commander at Wright-Patterson AFB and opened the weekly Monday morning staff meeting with a prayer. Commenting, Chaplain Miller noted that "prayer represents the eternal values we share as a nation. The chaplain represents a symbol in the military, both as a spiritual man and as an expression of the faith in the ideals of the community." Several years earlier, at the renaming of Lockbourne AFB to Rickenbacker AFB, SAC Chaplain Ashley D. Jameson offered this forthright statement of transcendent-oriented civil religion in his invocational prayer: "Almighty God, we thank you for the great heritage that is ours as a Republic. We praise you for fearless leaders, whom no epitaph can flatter and no chiseled monument can exalt."[37]

Most chaplains agreed with Hutcheson's and Chaplain Miller's claim that one form of civil religion did not impugn their special calling as witnesses to denominational faiths. Prayer breakfasts and national holiday services provided innumerable occasions for slips, and some occurred in the haste of the moment. Chaplain Miller's urgings that chaplains should always discern whether an observance or service was a distinctively denominational affair, or an exercise in transcendent-oriented civil religion, were not always followed.

The two following chapters described in detail a vigorous campaign to remove a hymn from the new *Book of Worship for United States Forces*, and the changing perceptions that chaplains and others held of their role as clergypersons in the Air Force. As we discuss these issues, we will see more clearly how civil religion in its various forms was a point of contact between worship in Air Force chapels and the role of chaplains as clergypersons in uniform. The transcendent God was the focal point of chapel worship and the chaplain's self-understanding, just as He was the center of valid civil religion.

Chapter XXVIII

A Test Case: Hymn 286 in the *Book of Worship for United States Forces*

Probably the most virulent controversy involving the office of the Chief of Chaplains during the Seventies arose over the inclusion of Hymn 286, "It Was on a Friday Morning," in the new *Book of Worship for United States Forces.* Strong political pressure was exerted at mid-decade to force removal of the hymn, and there was a real and present danger that some form of theological censorship would be enforced. The Chief and Deputy Chief of Chaplains and staff interpreted these pressures as tending toward creating a "military church," and strongly resisted censorship efforts.

The *Book of Worship* became the most important worship tool in Air Force chapels. Underlying the process that led to its publication were such fundamental civil religious convictions as the need to provide worship materials for all types of worshipers, regardless of the relative acceptance of these items by others; the need to incorporate hymns and liturgical material for use at civil religious observances; and the elimination of distinguishing denominational marks or categories whenever possible. For its part, the controversy over the hymn was essentially a struggle over this question: Since in American society it was impossible to avoid the arena of civil religion, which form of civil religion enabled chaplains to hold fast to a primary role perception as representatives of churches and synagogues? From the point of view of the Air Force chaplaincy, probably the single most important factor in the hymn controversy was the perception Ch. Henry J. Meade held of his role as a chaplain.

The Book of Worship for United States Forces

The decade opened with much of the planning underway for a new book of worship to replace the *Armed Forces Hymnal* published in 1958. Unfortunately, the new *Book of Worship for United States Forces* was not published until 1974 and not distributed until 1975. Despite the time required to complete the task, the finished product was duly recognized as having met the claims made for it in the preface:

> It is a repository of selected worship resources reflecting both traditional and contemporary communities from among the respective faith groups. . . . It is a unique interfaith publication. Hymns and worship resources have been carefully selected to provide for the spiritual needs of many diverse groups of worshipers within the military community. It was especially designed in language and style to appeal to young adults.[1]

J. Vincent Higginson, president of the Hymn Society of America, called it a "depository of the best religious thought of both yesterday and today," adding that it was "a scholarly and practical volume that can readily find a place not only among the military but in any religious gathering, in homes or in private reading and worship."[2]

The manuscript for the *Book of Worship* was prepared by a Hymnal Task Force of the Hymnal Advisory Group of the Armed Forces Chaplain Board (AFCB). The Task Force included its chairman, Ch. Joseph Chielewski (US Army); five members, including Chaplains William L. Travers (USAF), James W. Chapman (USAF), James D. Shannon (US Navy), John Ecker (US Navy), and A. L. Paxson (US Army); and the Executive Director of the AFCB, Ch. Hans E. Sandrock (USAF).

Chaplains Kalman Levitan (USAF) and Michael Frimenko (US Navy) provided the Jewish and Orthodox material, respectively. The task force had three Protestant and three Roman Catholic members, one from each of the three services. John C. Ribble, until his retirement the associate general manager of Westminster Press in Philadelphia, Pennsylvania, was overall publishing consultant to the AFCB. Serving as music editor for the final manuscript was Dr. David Hugh Jones, editor of the *Armed Force Hymnal* (1958) and for many years director of music at Princeton Theological Seminary. The Reverend E. Theodore DeLaney, Secretary, Commission on Worship, The Lutheran Church—Missouri Synod, was editor of the worship resources and author of many of the indices. These persons, and many others unnamed, contributed countless hours of work during the years preceding publication.[3]

The Hymnal Task Force was appointed in April 1969 to compile a new hymnal for the armed forces. Work on the initial manuscript was completed in one year, despite the magnitude of the task. Everything began with a planning survey in 1969. Originally devised for use with Navy chaplains, it was later distributed through the AFCB to Army and Air Force chaplains as well, and the questionnaires were tabulated by the task force. Chaplains suggested more than one thousand hymns for inclusion. They also requested brevity in the printed scripture selections, and the elimination of denominational divisions of music as found in the old hymnal. Another survey, summarized in a doctoral thesis by Maj. Leonard Starling, USAF (apparently a line officer), was also used by the task force in the spring of 1970.[4]

An early decision made by the task force was to eliminate denominational sections. Protestant, Catholic, and Jewish hymns were brought together, except for Jewish hymns in Hebrew, along with a small group of Orthodox hymns. The unified numbering system did not indicate whether hymns were supposedly Protestant, Catholic, Jewish, Latter-day Saint, Christian Science, or any other persuasion in origin.[5]

A panel of civilian consultants worked with the task force for a number of months after April 1970 to refine the initial manuscript. In 1971-72, copyrights were obtained while editing continued. The largest amount paid for the use of any song was $100.00, but most music houses charged only $25.00. The most requested hymn in the chaplain survey, "How Great Thou Art," could not be included in its traditional form because the company that owned the copyright requested $12,000.00 for its use—more than all the other royalties combined! One of the consultants, the Reverend DeLaney, presented the task force with a translation of the Swedish hymn that had been paraphrased in "How Great Thou Art." This hymn, written by Carl Gustaf Boberg (1859-1940), became Hymn 1 in the *Book of Worship*, "O Mighty God, When I Behold the Wonder." Indices and organization were also established for the volume, and by September 1972 the hymnal was ready for the publishers.[6]

The selection process that reduced an initial list of 2,000 hymns to about 525 was a rigorous one, made even more difficult by the rising cost of printing. The task force established criteria for the selection of both tunes and words. Chaplain Chapman later wrote that "our objective was to compile a book that would appeal to a person of whatever religious background." He continued:

> We wanted anyone to be able to open it up and see many of his old hymnological buddies. My advice to chaplains as the new book has emerged has been, "Look for what you like, not what you don't like." For anyone's given musical taste there will be plenty to offend. We had considerable difficulty with some of our civilian consultants who felt that this hymn or that was not worthy of inclusion in any hymnal. But our response always was that we were not making the hymnal for experts but for people who loved to sing. They should have the songs that they liked, not the ones that we felt they should have because of our own musical biases.[7]

Commenting on the wide variety of hymns in the *Book of Worship*, Prof. J. Edward Moyer, Professor of Church Music and Speech at Wesley Theological Seminary, Washington, D.C., wrote,

> Theological dogmatists and musical and literary aesthetes will not take kindly to all the hymns contained. The book attains its true character by virtue of its complete freedom of musical or literary snobbery and sophistication. Whether accidentally or by design, it exemplifies a disregard of the sophistication that at time causes a hymnal to attempt to correct tastes and educate its users

> by refusing to admit hymns, no matter how widely known and loved, that the self-styled arbiters of theological, literary and music values deem to be unworthy. It is remarkably clear that the *Book of Worship*, in its formation, was spared the influence of those who would bring to the tasks such a reformist approach.[8]

The reformist approach applied to the creation of the *Book of Worship* was not one that demanded purity of doctrine, literary style, or musical art form. Rather, it was a reformist principle that represented the foundational elements of the type of civil religion found valuable by Bellah: one that encouraged pluralism in religious expression, and ecumenical and interfaith cooperation, but a firmly-based (i.e., faith and denominational-tradition based) religious conviction about God's judgemental position above national and governmental institutions. Thus, the reformist principles underlying the *Book's* creation did not derive from a form of civil religion that might be characterized as "American Shinto." Rather, these principles were articulated in the give-and-take between and among the chaplain members of the task force and the civilian consultants, who were experts and authorities in their various liturgical and musical traditions.

More than sixty civilian resource persons, representing nearly thirty major faith groups and religious organization, were canvassed for suggestions for hymns to be included in the new volume. The net result was the choice of 611 hymns and other pieces of music for worship, compared with only 350 selections in the previous edition. This collection probably sets a new record for the number of interfaith and ecumenical pieces contained between two covers; the *Book* contains forty-eight Roman Catholic, fourteen Orthodox, thirteen Jewish, five Mormon, and five Christian Science hymns, as well as Moravian and Nazarene hymns, and a great number from other traditions not specifically identified. The *Book of Worship* contains nearly twenty chorale hymns suitable for formal, liturgical worship; nearly twenty Black culture hymns or spirituals; scores of gospel songs or hymns; more than sixty Advent and Christmas hymns and carols; and for the first time, folk hymns or songs suitable for folk or contemporary services. Nearly fifty folk hymns were included, and over two hundred hymns had chord symbols over the musical staff so they could be used in folk services. Another distinguishing "first" was a ten-page instructive brochure on "Guitar Chord Fingering" by Ch. James D. Shannon, designed to assist guitarists in adapting hymns to the guitar.[9]

The *Book of Worship* contained more than twenty hymns to which descants were added, hymns for all major festivals of the Christian Year, and other ecumenical and interfaith offerings. Its nine carefully prepared indices permitted users to find all kinds of information with little effort; one major criticism was that the finished product's print was slightly smaller than required for facile use. The worship resources included orders of worship, a lectionary covering three years, biblical readings, prayers, and creeds. Some asked why the Apostles and Nicene Creeds were included in the section entitled "Prayers" in view of their credal and confessional, as opposed to intercessory, nature. The liturgies and responsive readings were arranged in modern translation and modern language. One interesting event occurred when the task force was preparing the "Worship Resources" section of the book. For a full day and a half the Protestant chaplains and civilian consultants met in one room at the Pentagon, while their Catholic counterparts worked in another. On the second day they came together to compare their work and were astonished to see how much similarity there was between their products. "It took very little time for us to conclude that here, too, there was no need for us to divide the Worship Resources into denominational sections. Thus was born a truly ecumenical hymnal, a book that was a song for all season," Chaplain Chapman reported.[10]

Sections of the *Book of Worship* relating directly to the subject of civil religion deserve attention at this point. In the worship resource section, only three of sixteen orders of worship and devotional services were designated "Interfaith." They were "Memorial Service, Interfaith," "Patriotic Service, Interfaith," and "Dedication of Religious Facility, Interfaith." In terms of number of pages, these three services occupied only four of ninety pages; they came at the end of the long list of other strictly denominational or religious services. In addition, nine Bible lessons were designated for use on a "Day of Civic or National Significance," and a selection of the Psalms was offered for use

on selected special days of the civil year, such as Armed Forces Day, Flag Day, and Mother's Day.

The *Book of Worship* included an appropriate number of national and military hymns. Two hymns with a distinctly military sound ("Lord, Guard and Guide the Men Who Fly," and "Eternal Father, Strong to Save"), eight space-age hymns (including "Bless the Astronauts Who Face"), and nearly twenty national or patriotic hymns (including the National Anthem) are found between its covers. But when these hymns and the aforementioned interfaith services are considered in the broad context of the great number of hymns that describe God's cosmopolitan providence and world-wide governance, it is difficult to conclude that these selections are deeply nationalistic, or that they nurture covert or overt nationalism of a destructive type. Some of the national hymns stretch to the farthest boundary the type of civil religion that Bellah approves, but in the case of the National Anthem, even the third stanza was included. It contains this important element of civil religion that points beyond nation to God:

> Blest with victory and peace, may the heaven-rescued land,
>
> Praise the Power that has made and preserved us a nation.
>
> Then conquer we must, when our cause it is just,
>
> And this be our motto, "In God is our trust."

The general tone of the national hymns, prayers, and services is aptly portrayed in this section of a prayer for use in crisis:

> Lord God omnipotent, you are above all nations: use us for your purposes; work in us a moving penitence and amendment of life; save us from the anarchy of unbridled nationalism; teach us alike the necessity and the wisdom of learning to be one family; and through these turbulent days keep our minds and spirits steady. Come close to hearts so troubled over their private griefs that they can hardly feel the grief of the world. See how discouraged and bereaved, smitten down and wary of life some of your servants are! We pray for a new spirit of triumph and hope. Reveal to us resources of power adequate to make us more than conquerors through Christ Jesus, who conquered all for us. Amen.[11]

In sum, the national and patriotic hymns and prayers do not seem to do violence to the form of civil religion that in a healthy way portrays the nation as subject to God's judgment and will.

After all manuscript work was completed, word was leaked that the hymnal was ready for publication in the fall of 1972, but the volume did not appear for several years. Doctor Jones, the music editor, was asked to play through every hymn to be certain that every note was there. Another person read all the lyrics, and the manuscript passed through several other proofreaders and consultants. Another logistical problem presented itself when the committee asked that the printing paper last a minimum of fifteen years. Special congressional approval was required. In addition, since a hardbound book was desired, a slightly smaller volume than originally conceived had to be printed to accommodate the cost, and this change resulted in the smaller print as well. Late in 1974 the Rand McNally Company was at work printing the volume, but the increase in price meant that the total number of volumes fell by 20 percent. The total printing cost for 550,000 copies was $1,050,000, less that $2.00 a copy.[12]

By January 1975 the distribution process was underway, with the Air Force receiving 120,000 copies. Each chapel received two books for every three chapel seats. The title of the volume, *Book of Worship for United States Forces,* was interesting for two reasons. First, in keeping with modern liturgical word usage it eliminated the use of the traditional word "hymnal." Second, it was a book of worship "for," not "of" United States forces; this preposition indicated that there was no desire to hint at the creation of a "military church."[13] No organist's edition was available, due to limited funds.

To help Air Force chaplains and chapel congregations become acquainted with the new *Book of Worship,* an introductory brochure entitled *Hello, Hymnal* was issued early in 1975. Some bases and commands held workshops that used the tool. For example, the USAFE Command Chaplain sponsored a hymnal workshop at Sembach in May, the month after the book was received.[14]

Most chapels merely began using the book without much introduction. Visiting twenty-five SAC installations after the initial distribution, the SAC Professional Team reported that "not one chaplain team conducted any kind of introductory

study/review for themselves, choir directors or organists. They simply put the new hymnals in the pews and continued in their same old ways." By mid-1976 the team found that individual chaplains were beginning to include some of the newer materials in their services. The chapel community at McClellan AFB, however, planned an elaborate introduction. The Catholic and Protestant choirs held an evening musical festival in February 1975 to introduce the new hymnal to more than three hundred persons who attended. The chaplains at Tyndall AFB donated the old hymnals to a local church.[15]

Various parts of the *Book of Worship* were tested and used in Air Force chapels around the world as the decade progressed. An interesting development occurred at Blytheville AFB in 1977. In November the Catholic program stopped using Missalettes, relying instead on the *Book of Worship* since it included the Order of the Mass. The move was designed to encourage worshipers to participate rather than read during the service. In addition, the new book provided more options for hymns and prayers, which were enumerated in the worship bulletin. "The phase-out has been widely accepted by members of the parish," the chaplains reported.[16]

With this understanding of the origin of the *Book of Worship*, we shall examine the controversy that erupted over Hymn 287. That controversy made it very clear that the civil religious assumptions underlying the creation of the *Book of Worship* did not come from an "American Shinto" form of civil religion, but were consistent with a salutory type of civil religion.

The Controversy over "It Was on a Friday Morning"

Reflecting on his position as Chief of Chaplains and Chairman of the AFCB when a major furor arose over the inclusion of Hymn 286, "It Was on a Friday Morning," Ch. Henry J. Meade made these comments in 1978:

> If I'm convinced and certain of any one course of action I have taken in the four years, I am absolutely convinced the course of action I took regarding Hymn 286 was absolutely correct.
>
> *Interviewer:* It was a very important test case of the churches' capacity to retain independence as a functioning part of the chaplaincy. . . .
>
> *Chaplain Meade:* It would have been devastating! Can you imagine the message that the Department of Defense became a theological judge. . . . because if they ordered the hymn excised, it would have made the Secretary of Defense *the* theologian. I said "Heavens, that is a delicate balance between the institution of the military and the institution of the church." And I kept telling people, "Let's keep that marriage happy." But it's still delicate and it could break apart, and this is the kind of issue that could trigger it. So for heaven's sake, let's be sensible and reasonable—be wise, make good judgments in this issue.[17]

During 1976 no other single issue in the office of the Chief of Chaplains occupied as much time for as long—and with such intensity—as this one.

The problem reached a crescendo in the last half of the year. At issue was the supposedly blasphemous and distasteful character of Hymn 286. The AFCB, the office of the Chief of Air Force Chaplains, member of Congress, Air Force chaplains, interested civilians, and Department of Defense officials at the highest level, among others, became involved in the controversy. The storm largely subsided after the national elections, but some feeling persisted that pressure might build to the point that DOD would excise or paste over the hymn in the new *Book of Worship*. This unprecedented action might well have been interpreted as a grave threat to the constitutional separation of church and state.

Early in its work the Hymnal Task Force decided to include this hymn by the British composer, Sydney Carter (1915—). After drawing up criteria for selecting hymns and proposing that sixty religious folk songs be included in the new publication, the task force voted five to one on June 26, 1970 to include "It Was on a Friday Morning." In a Memorandum for the Hymnal Advisory Group on November 9, 1971, Ch. Hans E. Sandrock, Executive Director of the AFCB, noted three reasons why the task force voted to include the hymn even though one civilian consultant questioned its worth. The task force noted that "if we remove hymns from the manuscript because they are objectionable to one or another of the involved religious denominations, we are going to have a thin hymnal indeed!" When the

Book of Worship appeared in print in December 1974, "It Was on a Friday Morning" was number 286, strategically located in the section for Lent between "Go to Dark Gethsemene" (number 285), "Behold the Savior of Mankind" (number 287), and "There is a Green Hill Far Away" (number 288).[18]

Reviewing the new *Book of Worship* in *The Chaplain* early in 1975, two civilian musical experts expressed misgivings about the inclusion of the song. Doctor Moyer, mentioned above, gave a negative opinion on the question. He wrote,

> Having considered all the arguments by Sydney Carter and others in its support, I am convinced that its use can have no salutary effect on any human soul. Can any congregation worship with such blasphemous words as "To hell with Jehovah?" And does it really help any to point out that these words have been placed in the mouth of the unrepentant thief who hung beside Jesus on the cross?

Dr. Erik Routley, a Fellow of the Royal School of Church Music in Britain, had similar misgivings, though muted. He wrote that he was "not sure that 'Good Friday' 286, is wisely included as a congregational hymn, great though it is."[19]

On the other hand, the introductory booklet *Hello, Hymnal* issued early in 1975 by the USAF Chaplain Board included these words from Chaplain Chapman, the pamphlet's author and a member of the task force, on what he called "the most controversial hymn in the book."

> Some have said that it is not even a hymn. Other critics have denounced it as blasphemous. Undaunted, however, we included it for three reasons: 1. The questions asked by the thief are the ones many of our people still ask when confronted with the Crucifixion. This gives us a vehicle to deal with these mysteries. 2. The thief in the song provides the answer, inadvertently. In the chorus he states, "It's God they ought to crucify instead of you and me," and he stumbles on to the glorious solution. God is being crucified instead of you and me! That is the Gospel! 3. This hymn *can not* be simply sung and dropped. You've got to deal with it. We recommend you use it as a basis for a Good Friday meditation. You'll be forever grateful to Sydney Carter.[20]

In other words, chaplains who used *Hello, Hymnal* to introduce the *Book of Worship* had fair warning about the hymn. Significantly, no vocal opposition surfaced among chaplains or chapel congregations, partly because they recognized that the hymn, like the others in the book, could be used or ignored with full freedom.

In the fall of 1975 Sen. Strom Thurmond of South Carolina voiced opposition to the hymn's inclusion to the Honorable James Schlesinger, Secretary of Defense. This was a very early challenge. The bulk of the opposition surfaced in July and early August of 1976. During this period at least forty-seven members of the House and two Senators corresponded with DOD officials and/or the executive secretary of the AFCB, or with the offices of one of the service Chiefs of Chaplains. Altogether there were as many as fifteen thousand letters or communications from citizens and others voicing opposition to the hymn. Several conservative Christian groups and wives of congressmen, including Mrs. Melvin Price, were active in the campaign.[21]

Pressure mounted for the excising of the hymn from the *Book of Worship*. Some suggested that it be cut from the *Book* with razor blades.[22] On July 9, 1976, the Chief of Chaplains of the Veterans Administration complicated matters for the Air Force Chief of Chaplains and the other chiefs when he ordered that the hymn be removed within twenty-four hours. The directive issued by Veterans Administration Chief of Chaplains James Rogers instructed that "Hymn No. 286 shall be removed from all new *Books of Worship* within 24 hours." Commenting on his action to a reporter, Chaplain Roberts said that "we do not think it the proper hymn to be sung in a hospital where there are sick people. . . . It is sacrilegious." Discussing how he might fulfil the order, a local VA chaplain in the Washington, D.C. area said that "we may cut it out, or we may stamp 'void' or 'cancelled' or try to paste some blank paper over it." The Air Force Deputy Chief of Chaplains, Thomas M. Groome, Jr., indicated on July 20, 1976 that it was his firm conviction that the hymn should not be forcibly or physically removed.[23]

In his capacity as Chairman of the Armed Forces Chaplain Board, Ch. Meade wrote a Memorandum for the Assistant Secretary of Defense (Manpower and Reserve Affairs) on July 20, 1976, noting that "the Chiefs of Chaplains of the Army and Navy concur with these comments." The

memorandum indicated that throughout its history the military chaplaincy owed loyalty to two institutions, the endorsing churches and the Department of Defense, and the *Book of Worship* was "created by the church side of the two institution foundation" for "the 'worshiping' or 'church' community, a voluntary sub-group within the military services." Noting that "there appears to be some thought in directing removal of the folk hymn from this or later publications of the book," Chaplain Meade observed that "if such direction is forthcoming, rather than revisions being made by the 'church' side of the chaplaincy, violence is done to this delicate two-institution foundation." He added that "the decision as to the appropriateness of Hymn 286 . . . is in the final analysis a theological decision." The final paragraphs of the memorandum summed up the firm decision of the AFCB:

> All three Chiefs of Chaplains recognize that many persons of good will were distressed by the hymn and are in agreement that serious consideration would be given to not including the hymn in subsequent editions of the *Book of Worship*.
>
> For these reasons, as Chairman of the Armed Forces Chaplain Board, I recommend that a precipitous decision not be made outside the theological circle.

The "church side of the two institution foundation," at least to the extent that it had any relationship with DOD through the ecclesiastical endorsing agencies, was firmly in support of the AFCB. For example, up to August 20, 1976 no church body had made an official request to have the hymn removed.[24]

In his correspondence with Congressman John Myers from Indiana on July 23, 1976, the Honorable Donald Rumsfeld, Secretary of Defense, took note of this recent memorandum from the AFCB. Secretary Rumsfeld acknowledged that from his perspective, "including the hymn, 'It Was on a Friday Morning,' was a mistake," and added that "as a result we are conducting a search for a replacement hymn to appear in subsequent versions of the hymnal." On August 6, 1976, an Assistant Secretary of Defense (Public Affairs) Fact Sheet was prepared on the hymn controversy that essentially reproduced the contents of the Secretary's letter of July 23 to Congressman Myers, although its last sentence added that "it has not been determined when another printing of the hymnal will occur." Another fact sheet was prepared for President Gerald R. Ford prior to his visit to the Forty-First International Eucharistic Congress in Philadelphia, Pennsylvania, on August 8, since a good deal of resistance to the hymn had come from some representatives of veterans' groups in that state. This fact sheet clearly articulated the tension between the hardened DOD position on the hymn and the leadership of the military chaplaincies which, it reported, "opposes banning or removal of the hymn." Chaplain Meade accompanied President Ford on this trip on Air Force One at the President's invitation.[25]

Once again at its meeting on August 20, 1976, the AFCB discussed the controversy. It was the opinion of the members that the AFCB did not have the authority to remove the hymn, and such action would have to be the decision of the Secretary of Defense. Chaplain Meade observed that "to date no church bodies have made an official request to have it removed." After discussing the contents of Secretary Rumsfeld's letter to Congressman Myers, it was determined that "it would be in the best interests of all to not open up this matter any more than necessary."[26]

The problem was not open to easy solution since it raised important issues to the flash point, including the question of church-state relations and constitutional provisions for freedom of worship. Critics of the hymn continued to push for its excising. In another letter to Congressman Myers on October 1, 1976, Secretary Rumsfeld indicated that he did not envision a period of sixteen years before the next reprint of the *Book of Worship* occurred. "As incremental reprints of the 1974 *Book of Worship* become necessary," he wrote, "revisions can be made at minimum cost. The chaplains will begin replacement of the hymn in this way very soon and certainly not wait for the completion of a 16-year cycle." The "16-year cycle" apparently referred to the interval between the 1958 hymnal and the new *Book of Worship*. On October 4, 1976, Stephen E. Herbits, Special Assistant to the Secretary of Defense, indicated in a Memorandum for the Assistant Secretary of Defense for Manpower and Reserve Affairs that Chaplain Meade and other service chaplain chiefs

had concurred with the Secretary's letter to Congressman Myers on October 1. Herbits indicated an interest in how chaplains in the field would be apprised of the hymn's controversial nature and the replacement plans that were underway, as well as other related items. Meanwhile, in some quarters of the civilian sector the clamor for the hymn's removal persisted. The Commander in Chief of the Veterans of Foreign Wars (VFW) sent a mailgram to the Deputy Secretary of Defense, the Honorable William P. Clements, Jr., on October 7, 1976, reporting that the delegates to the August national convention of the VFW called for the hymn's removal "now" in a vote that was one giant "roar" of voices. He cautioned that the issue might emerge in the general election of November 1976.[27]

In November Chaplain Meade reported to all Air Force Chaplains in the *Chaplain Newsletter* that "Hymn 286 . . . has reached a high level of controversy." He continued:

> It is clear that there are strong arguments on both sides of the issue. However, respecting the great number of sincere individuals offended by its presence, this hymn will not be included in future printings of the *Book of Worship*.

Stock inventories remained fairly high despite the initial distribution of copies and subsequent restocking. In November 1976, 35 percent of the original printing of 558,000 copies remained in inventory. The Army retained an inventory of 117,800 copies, with a monthly average usage of 1,150 copies; the Navy's inventory of 28,000 copies was being used up at a monthly rate of 660 copies; the Air Force inventory was 64,047 copies. The total inventory on hand on November 29, 1976 was 199,847 copies. A report to the AFCB in May 1978 indicated that the current inventory was 170,000 copies (100,000 Army, 48,000 Air Force, and 22,000 Navy). It was indicated that current usage rates of 2,000-2,500 copies annually would not increase for several years, until the originally distributed copies began to wear out. Current stock was projected to last for about five years.[28]

In a further effort to solve the problem, Chaplain Meade and Deputy Chief of Chaplains Richard Carr met on December 10, 1976 with the Reverend Charles W. Hanko, a pastor in Milroy, Pennsylvania, and chaplain for the American Legion in Pennsylvania, regarding items he felt to be objectionable in the *Book of Worship*.[29]

Early in 1977 an ad hoc committee appointed by the AFCB met to select a replacement for Hymn 286. Chaplains Stuart E. Barstad and Jerry J. Mallory represented the office of the Chief of Chaplains at the meeting on April 13. From more that twenty-five hymns proposed, the committee suggested that one of the following replace "It Was on a Friday Morning": 'Hark! the Voice of Love and Mercy," by Jonathan Evans; "Are Ye Able," by Earl Marlatt; and "Yesterday, Today, and Tomorrow," by Jack and Don Wyrtzen. Chaplain Meade commented that hopefully this gesture would cool the fevered emotions of those determined people "who presumed Hymn 286 was crass blasphemy. I personally have maintained that this issue became clouded with irresponsible statements by many who cared little about investigating the matter in sober detail." The AFCB selected "Are Ye Able" as the replacement in June 1977.[30]

Comments from Chaplains Meade and Groome, both of whom were deeply involved in this major interservice issue, give added insight into their perceptions of events. Chaplain Groome observed in the heat of the battle, in July 1976, that to his knowledge no chaplain had suggested to the office of the Chief of Chaplains that the hymn should be expunged. "I can say that categorically," he added. He went on to say that "there are two issues, obviously. One is censorship, and the other one is can or can we not live in a pluralistic society. That's what it's about; of course, the chaplains can." Chaplain Groome pointed out that excising or pasting over were not solutions, that objections to one hymn could precipitate a witch hunt on other types included in the hymnal, and that no military person had complained about the hymn:

> If we started objecting to a hymn because we don't like the theological content, then some of the more conservative Protestants could go after the ones about the "bleeding heart" and "the Mother of God," and the Jews can certainly take off on the Trinitarian ones, and then many can take off on the Mormon hymns and the Christian Science hymns and where do you stop? I don't know. I'm not sure how this is going to be resolved, but I am optimistic that reason will prevail and that

> we will be able to ride the thing out, which is not intended to be a defense of the hymn per se. But it is certainly a defense of the principle that there are enough hymns in the *Book of Worship* so that we certainly have an opportunity for diversity of opinion and belief. . . . To this moment, we have not had one complaint from the military, from anybody in the military. But we certainly have had a lot of complaints from other people on the outside who would like to safeguard us from ourselves.[31]

Chief of Chaplains Meade remained firmly convinced that he had pursued the wisest choice. He articulated the position held by all the service chiefs of chaplains:

> It was probably poor judgment that inserted that hymn, but it would be bad judgment to excise it. Two or three other hymns would be victimized by the excising, and there would be the inference of censorship, which is just unpalatable in this day and age. The strategy was to wait it out—bear under the cross, ourselves, and wait it out. It seems as though is was interminable; it lasted for almost a year. . . . And finally the pressure simply passed. I'm not sure whether it was the Panama Canal or the Presidency. . . . It began to abate at the time of the political presidential election in the late fall (of 1976).

Commenting on two of the major participants in the drama, Deputy Secretary of Defense Clements and Secretary of Defense Rumsfeld, Chaplain Meade offered these impressions:

> I attempted to get several meetings with Mr. Clements, the Deputy Secretary of Defense, who was adamant about why the chaplaincy was taking this position, and (to ask) why he was vigorously opposed to it. All I wanted to do was to sit down with him and explain that there was another side to this issue, and it was very important for him to hear that other side. If he forced upon the military that the hymn should be done away with, he would have opened up the other side of the church voice, a side that I would think would have been equally loud, equally vociferous, and equally angry.

Chaplain Meade's impression of Secretary of Defense Rumsfeld was that he did not want the hymn removed, but wanted the problem resolved. "I don't think he cared one way or another, but he was uncomfortable with the pressure being applied to his office. . . . We told him that it just wasn't going away; the best route was to stay strong and firm and unyielding. That was the position of the Armed Forces Chaplain Board. . . ."[32]

The careful monitoring of the hymn controversy by Chaplain Meade's office, and his pivotal role as Chairman of the AFCB, helped the controversy reach what was for many a satisfactory solution. The controversial hymn was not removed or pasted over in the first edition of the *Book of Worship*, but provisions were made to substitute another hymn when the book was re-published after inventory stocks were exhausted.

This solution was in conformance with the reformist principles that prevailed as the book was formulated. By resisting heavy political pressure to excise or paste over the hymn, the chaplaincy's leadership protected the right of chaplains and civilian consultants to choose the religious materials to be used in chapel worship, and rejected as invalid the suggestion that the Department of Defense *per se* could exercise any control in this realm.

The argument that Hymn 286 was blasphemous and undeserving of publication in a book of worship for United States forces rested on civil religious assumptions that the nation, and in particular its military personnel, owed allegiance to God, and there was no place for blasphemy or a hint of blasphemy. Of course, whether or not the hymn's irony was indeed blasphemous was the point at issue. In order to preserve a major tenet of the kind of American civil religion that is salutary, leaders in the chaplaincy insisted on freedom for the "church side" of the chaplaincy to select religious materials for use in chapels, thereby ensuring freedom of religion. The fact that no one was required to sing or use this or any other hymn in a chapel service meant, in sum, that while some sincere persons opposed its inclusion, their opposition directly contradicted basic tenets of civil religion—and freedom of worship. For people who accepted those civil religious tenets, opposition to the hymn's inclusion in the *Book of Worship* seemed to be largely a political act—and a major threat to the church-state cooperation that enabled chaplains to function in the military services.

Clearly, civil religious considerations were an important component in the formulation and publication of the new *Book of Worship*, as well as

the AFCB's firm stand against efforts to excise or paste over a hymn in its first edition. No less important, two significant themes in the history of the Air Force chaplaincy in the Seventies overlapped in the publication of the *Book of Worship*, and the hymn controversy. These themes were the worship of chapel communities on the one hand, and the perceptions chaplains and others held about their work as clergypersons in the military, on the other hand.

Certain civil religious principles were applied in pre-publication decisions regarding the *Book of Worship*, and these principles meshed with the type of civil religion that put the nation under the transcendent God's continuing judgment. By the same token, the way that Chaplain Meade conceived of his and all chaplains' roles in the hymn controversy left little doubt that he and his colleagues on the AFCB would not yield to political pressure to excise the hymn. This was true because, in their view, an act of theological censorship by an arm of the state would mercilessly violate a major tenet of transcendent-oriented civil religion, namely, that the nation was subservient to the will and judgment of God. For this reason the AFCB vigorously stressed the role of the churches and synagogues not only in creating the *Book of Worship*, but in evaluating it after publication.

Chapter XXIX

Chaplain Role Perception

What do chaplains do? How do they interpret what they do and who they are? How do others? A young line officer at Rhein-Main AB asked Sunday school classes these questions, taped the responses, and wrote this poem and concluding paragraph to answer the basic question:

I went to Sunday School last week
to talk with kids from ten to two,
and I asked this simple question,
"What does a chaplain do?"

To my surprise I got a response from
nearly every kid,
each one with his ideas of what,
of what a chaplain did.

'He talks with God,' 'He talks with
Jesus,' 'He talks with you and me,'
A chaplain really talks a lot,
on that they all agree.

He preaches 'bout the Bible'
and 'he teaches us good things,'
one said, 'he writes a paper,
and another said, 'he sings.'

So class to class I wandered
to find out just who knew
the answer to my question
"What does a chaplain do?"

One little guy surprised me
when I explained my task.
He said, 'They never told me,
and I never thought to ask.'

One little class was really cute,
and so we had some fun.
They all agreed these guys are good,
but none of them had seen one.

One gal thought that they have easy
jobs, her expression turning sour,
'My daddy, he works all week long;
they work Sunday for one hour.'

So I continued on my way,
my simple line to ask,
if anyone could tell me
"What is the chaplain's task?"

Each child I asked would pause and
think, as he would try to find
the words he thought could best
express the image in his mind.

Then one child took my breath away
with the message his thought sends,
"I don't think of them as chaplains,
I think of them as friends."

So I stopped and I said, "Did you know that our chaplains take turns spending their nights on call to respond to accidents and emergencies." And I asked, "Who knows what 'on call' means?" And a little guy said, "It's like being on alert, like when a 141 comes in and it's broke and my dad has to go out and fix it." And I said, "You know what? Sometimes people are like that 141 and they need a special kind of fixing that only a chaplain can give." And I think the kids understood.[1]

This lively description of the chaplain's work stands in marked contrast with the traditional-sounding job description of the chapel section at Cannon AFB in 1975:

> The mission of the Chapel Section is to advise the commander on the religious life, morale and related matters of the assigned military personnel and their dependents. The

Chapel Section insures that religious services, instruction and sacramental obligations are available for Catholic, Protestant, Jewish and other major faith groups as necessary. A planned program of pastoral visitation to living areas, duty sections, and the hospital is maintained. Personal counseling, humanitarian projects, related cultural activities and public information programs to meet the needs of the installation are planned and carried out. The Chapel Section provides for the display and disseminating of representative religious literature and brings to the attention of the commander, literature and/or entertainment of an obscene, indecent or pornographic nature. Finally, the Chapel Section encourages Air Force personnel and their dependents to establish, maintain, and strengthen their spiritual ties with civilian religious denominations, and assists in the development of mutual understanding between members of the military installation and the civilian community.[2]

Historical data gathered from the Seventies does not provide a clear, precise description of how chaplains viewed their role. However, program objectives for chapel sections often hinted at the two most prominent facets of chaplain role perception. They were: (1) ministry to people affiliated with the chapel, and (2) service to all the people of a base. Another way to describe these two role facets is to speak of "witnessing to or representing God in the Air Force as an institution," with the emphasis alternatively on "witnessing to or representing God" and "in the Air Force as an institution."

The program objectives of several chapel sections give examples. At George AFB in 1974 several goals emphasized representing the transcendent, and several stressed the role of chaplains in the Air Force as an institution (see especially d and e):

a. The ultimate objective and mission of this staff agency is to bring God to man and man to God.

b. To affirm through the varied ministries of the chaplains and laity our commitment to God.

c. To demonstrate in the chapel programs the relevance and validity of "walk together" (the year's theme).

d. To emphasize the priority of the mission of the chapel by encouraging spiritual growth, and taking vigorous action for social justice.

e. To challenge the George AFB family and community to confess where we have failed, to make selfless commitment to our life to God, and to diligently work to eliminate those which brutalize our fellow men.

f. To edify especially the lives of those persons who are in positions of leadership in the chapel programs.[3]

The program objectives at Osan AB for July 1974 to December 1975 included several that concentrated on bridge-building and humanizing efforts. Titles of the ten objectives were the "high visibility" of chaplains, "inter-professional communication" with other base professionals, "adult religious education," "lay involvement development," "retreats" to create deeper spirituality, and "human relations." At Lowry AFB in mid-1976 the chapel team pursued six goals in its program of management by objectives:

To enhance the quality and increase the participation in the chapel worship services by 10 percent during the calendar year.

To provide greater opportunities for humanitarian and community service during the calendar year.

To offer a wider variety of socio/religious learning experiences for the development of greater personal growth during the calendar year.

To increase the "ministry of presence" outside the chapel through visitation to homes, hospitals, work/recreation areas and confinement facilities during the calendar year.

To increase the chapel offerings by 10 percent through a meaningful stewardship campaign during the calendar year.[4]

Hopefully this introduction throws into sharper focus the two aspects of chaplain role perception that were most prominent during the decade. Taken as a whole, chaplain role perception was quite compatible with a form of civil religion that portrayed the nation as subservient to God's will. That role perception depicted the chaplain as (a) a representative or a witness of God (b) within the Air Force as an institution.

This chapter examines how chaplains and chaplain leadership at times stressed one side of the role ("a" above) or the other ("b" above), without totally excluding one or the other. For example, while Roy M. Terry was Chief of Chaplains there was a strong emphasis on the

chaplain as a bridge builder and humanizer within the Air Force. This emphasis having been made, a definite swing of the pendulum occurred while Henry J. Meade was Chief of Chaplains, and the emphasis fell on the chaplain as clergyperson: representative or witness of God. During the last years of the decade the chaplain leadership stressed that chaplains should know what they wanted to do and measure how effectively they were accomplishing it, especially in the area of ministering to life patterns. Chief of Chaplains Richard Carr and his staff apparently pursued the "middle road."

The chapter also describes how other developments during the decade correlated with chaplain role perception. Included were the tension between the chaplain as "skill" person and as pastor or theologian, the significance for chaplain role perception of "teamwork" and the "chapel team," and the distinctive imprint of each Chief of Chaplains on chaplain role perception.

Bridge Builder and Humanizer within the Air Force

When we discuss either side of chaplain role perception, we are not implying that one excludes the other. Rather, we are trying to understand how the nuances shifted. Our portrayal of the chaplain as humanizer and bridge builder is not meant to imply that he or she was not at the same time a representative or witness of God. But much of the evidence indicates that during 1970-74 the first emphasis prevailed, while during 1974-78 the second was more prominent. During the last years of the decade both sides were seen as compatible and equally important.[5]

The descriptkon of the chaplain as a bridge or humanizing figure in the Air Force found particular expression while Chaplain Terry was Chief of Chaplains from 1970 to 1974. Public statements by him and his staff on this subject had tremendous impact; they found echoes in the words and actions of chaplains throughout the decade. Even a summary statement in the chaplaincy's new basic regulation of 1974 referred to the chaplain's bridge building and humanizing role.

In January 1971 Chaplain Terry's office appointed a group of twelve young, representative chaplains to an *ad hoc* Committee on Realizing Human Goals in the Air Force. In its report the committee clearly expressed the "bridge" philosophy, indicating that "the chaplain has a unique function as a humanizing and personalizing influence in a necessarily mission-centered and often impersonal military structure." The report continued:

> He is an interpreter, enabler, moral presence—a bridge between such sources of division as age, rank, race, religion or military function. By virtue of orientation, he possesses insights and authority of far reaching value to human growth and in the structuring and life of human institutions.
>
> The chaplain and his program must be seen not as an idea dispenser, but as a channel of communication. It must be concerned with the creation of possibilities of communication. It must seek to bring out of the communication some honest, tangible result—the real possibility for doing something, for change, for understanding, for reconciliation. It must display genuine awareness and be completely credible. It must bridge the abyss between man as he is and man as he can be, between man and other men, between man and his institutions, between man and the way life is. Its mission must be reconciliation, to be a "bridge over troubled water."[6]

This role-statement was frequently expressed during 1971 in the *Chaplain Newsletter* and in other publications from the Chief's office. In March, for example, Chaplain Terry wrote in the *Newsletter* that the form of the base chaplain program "must be determined both by the needs of the local congregation and of the wider community. We cannot afford to slight either." In other words, ministry was designed for chapel-goers as well as all other persons on the base, and the chapel program had to be structured with this in mind.[7]

This description of ministry produced a convoluted and perplexing statement of Our Concept of Ministry at Tyndall AFB in 1972-73. It suggested that conflict in *religious* views, not conflicts arising from age, racial, or social differences, was the crucial point of contact for ministry to young, polarized adults. The statement said:

> People, in general, have a natural tendency to become polarized in their religious views and feelings. The chaplains at Tyndall Air Force Base accept this polarization and seek to create a diversified ministry in which the key approach is the concept of beginning where people are in their experience of God. The

> chaplains are convinced that diversity, polarization, and conflict are a part of modern living and that young adults are not content to accept traditional answers to new problems merely to avoid conflict.[8]

This concept of ministry was an example of using the rhetoric of the bridge building role while holding firmly to the first side of the major role description. It failed to incorporate the chaplain's role as humanizer in the institution.

In 1971 and again in 1972, Gen. John Ryan, Chief of Staff, USAF, articulated the role perception of chaplains as humanizers and bridge builders in the institution when he spoke at the USAF Chaplain Conference. In 1971 he argued that chaplains must be concerned with *all* the people *all* the time, not just those who were affiliated with the chapel. On every base, commander and chaplain should be aware of any cause of a potential breakdown of human community; unless both knew the cause and did something about it, they were not doing their job. The potential for problems was great since over 11 percent of the Air Force were members of a minority group and "potential victims of prejudice," while 67 percent of the enlisted personnel and 47 percent of the officers were less than thirty years old, and "wearing the same uniform does not necessarily close the gap between generations." General Ryan continued, "Wherever there exists a need for compassion that must be met by the Air Force, the chaplain should do the introducing. I mean this quite literally. . . . The chaplain is the one person who can be totally concerned." He resumed discussion of this theme the next year at the conference, suggesting that

> it is possible to eventually correct any wrong done to a victim of a system, or resulting from circumstances beyond the individual's control. In fact, it is one of the chaplain's primary moral responsibilities to ensure that any such wrongs that he is aware of are corrected.[9]

Assuming that the office of the Chief of Chaplains customarily provided some data to the Chief of Staff for possible use in these speeches, we have evidence that the bridge building role perception was of major significance to that office.

The "ministry of presence," or the chaplain as silent messenger, was a facet of the role perception of the chaplain as bridge builder and humanizer. *TIG Brief* informed commanders in 1972,

> The chaplain cannot be God's ambassador; he cannot lead his people to see the Universe as God's creation, nor help them find their haven in the divine scheme of life unless he is with it and with them. All the assigned chaplains share this ministry during the duty day.

The *Chaplain Newsletter* advised that the person of the chaplain was the key to ministry to persons since

> attention is being focused more and more on the total witness of his life than on the content of the faith he represents. Before he can convey that "someone of God," he himself must be someone worthy of imitation. A person is what he does. He does what he values. The most important word in ministry today is "person," not doctrine or program or practice.

This orientation to persons in ministry led to a reemphasis of the fact that the chaplain is a "full fledged member of the commander's staff," not one whose primary responsibility is to serve as some sort of "advisor."[10]

In a full-page article in *TIG Brief* entitled "Outside the Chapel," the chaplain section of the USAF Inspector General Team reported that inspections showed "one of the weakest areas in local chaplain activities is the limited ministry outside the chapel." The tendency toward facility-centered service and activities usually "serves only a small segment of the total base community." Among efforts commended by the inspection team were the assignment of chaplains to night visitation duty, locating an office in the central mail room, and assigning chaplains to units. The article indicated that chaplains were to "serve not only those immediately involved in the chapel program, but all members of the Air Force community." The problem was that chaplains were "trained in the conducting of in-house programs and activities. They feel secure behind the pulpit, altar, lectern, and desk. And it is not easy to break the pattern of ministry which has traditionally expected people to come to the facility or institution."[11]

Strong endorsement of the chaplain as bridge figure and humanizer continued to appear at many levels. The packet of materials on the chaplaincy's

Twenty-Fifth Anniversary included a reflective essay by Ch. James E. Townsend, entitled "Midway Between," that described the chaplain's role in communication:

> Midway between every person and that unfeeling monolith called "institution" or "establishment" there should be a special person—a friend, advisor, helper—someone who's experienced enough to "know," but able still to feel how it was not to belong, not to be sure.[12]

In an editorial on the chaplain's role in the Homestead AFB *Fighter Forum* in 1974, Ch. J. Michael Ewert wrote that the chaplain "is often approached with an unhealthy awe which should not be reserved even for the Divine." Considered to be the only one worthy to talk to God, he becomes the "official pray-er" in all situations. This leads some to deny their humanity, he added. But chaplains who assert their humanity sometimes surprisingly discover that "for some strange reason the humanity in a 'man of God' isn't supposed to have any cracks or holes." Chaplain Ewert's editorial portrayed chaplains as human figures whose humanizing presence in the Air Force did not mean they were not "men of God," although all too often they become merely symbols of contact with the Divine.[13]

In 1976, Ch. Robert H. McPherson of Scott AFB wrote an interesting short paper on the military chaplain as clown. He indicated that the clown was a genuinely human thread running through the entire circus, just as "the chaplain plays a humanizing role, weaving a thread of meaning throughout the fabric of military life, transforming the mission into meaningful personal experiences, and bringing a perspective which penetrates beyond the present moment." As a helping person, the chaplain can give "unhurried personal care." Chaplain McPherson added that "the helping person is a key ingredient in the military for he offers a model of a person who as living effectively. That is why *being* a chaplain is so much more important than 'doing the things a chaplain does.' "[14]

In a strongly worded position paper on "The Chaplain and Mission Ministry," Ch. Eric S. Renne of the TAC Professional Division argued in 1978 that ministry on mobility exercises is ministry to those experiencing conditions of stress, danger, boredom, and isolation. "The need for mission ministry is all around us," wrote the chaplain who participated in such joint service exercises as Solid Shield 77 and Bold Eagle 78. He continued:

> Commanders and supervisors readily attest to the myriad of personnel problems they encounter every day. The chaplain can and should be part of the resource that is readily visible and identifiable within the primary mission units. Our ministry is truncated if we are perceived to be only around for parish type functions. We must re-orient ourselves and demonstrate to all concerned that we are aware of the other needs and are willing to do something about it.

This mission ministry would reassert the "uniqueness of military ministry—tailoring a ministry geared to the mission of those we serve." The primary mission of the chaplaincy is to think "in mobility terms," he contended. Chaplain Renne recommended that chaplains should be "broken loose" organizationally so they could perform the "mission ministry." The supervisor of such a chaplain would be the commander, not the installation chaplain. Other chaplains would be responsible for on-base functions. While Chaplain Renne spoke of "mission ministry" in his paper, he failed to define precisely what it entailed. Hints were that it was a "ministry of presence" in which the chaplain served as a humanizing and bridge building figure in joint field operations.[15]

The articles and speeches about the chaplain as humanizing figure found a basis in reality throughout the decade. Before we discuss several examples, we should mention the incorporation of this role statement in the new regulation for the chaplaincy in 1974.

The "scope of chapel program" was described in quite a different way in the new regulation of 1974. The pertinent statement in the earlier regulation, paragraph 11 of AFR 265-1 of August 28, 1968, entitled "Scope of the Chaplain Program," included this sentence: "Whatever the program may include, its purpose always must be to bring man to God and God to man." In terms of classification this role description perceived the chaplain as representative of or witness to God, a role perception discussed briefly above and more exhaustively in the next section. In contrast, the major sentence in the new regulation on the "Nature and Scope of the Chapel Program"

stressed as well the chaplain's—and chapel's—humanizing and bridge building role: "Its (the chapel program's) ultimate goal is to assist people to determine their basic relations with God and with one another." The last four words were the new factor in the regulation issued on February 20, 1974 (paragraph 18b). A number of preliminary drafts of this crucial sentence were dismissed in favor of the one adopted. Among them were the following:

—Whatever the program may include, its purpose always must be to enable people to practice religion in accordance with their individual consciences.

—Its purpose must always be to serve God and the needs of the community.

—Its ultimate goal is to honor God.

—Its ultimate goal is to help the individual draw close to his God and draw from Him the help and guidance to find man's place in the divine scheme of life. A proximate goal is to help the individual grow in those spiritual values that undergird family, duty and citizenship responsibilities. Its ultimate goal is to assist people to determine their basic relationships with one another and with God.[16]

The new Air Force Chaplain Service Inspection Guide of 1976 included several items specifically designed to test the effectiveness of chaplain ministry in assisting people "to determine their basic relations . . . with one another." It referred specifically to chaplains' interacting with the base social actions office and other agencies to help solve people problems, and providing ministry of presence through visitation to duty areas and after-hour visitation (VII).

Any number of examples show how chaplains exercised this humanizing or bridge building role in their ministries. At Bergstrom AFB in July-September 1975, for example, two chaplains attended a weekly luncheon meeting with base professionals from the legal, medical, and social actions sections, to discuss the "holistic" approach to problem solving. The chaplains reported that this was beneficial to "our" counseling program. In 1974 at the same base, Ch. Joseph E. Golden worked with Family Services to sponsor a conference on How to Be a Better Babysitter. Ch. James E. Price regularly attended the Base Human Relations Council and Social Actions Council, and worked closely with the Mental Health Clinic. Ch. Conan P. Mawhorr was the liaison between Social Actions and the chapel for the Alcoholic Anonymous group that met there weekly. In their program statement in 1974 the chaplains at Thule AB acknowledged that the extreme climate of the area, family separations, and accumulated stress led them to set one specifically humanizing goal, in addition to four more traditionally religious goals. It was "to seek out, communicate with, and affirm those who do not identify with the base religious community, and to be aware of and support the individual needs created by the unique way of life in the Thule community." Early in 1975 the chaplains at Wurtsmith AFB were active on a number of people-councils: The Drug/Alcohol Control Council, Youth Advisory Council, Human Relations Council, Recreation Center Advisory Council, Hot Line Council, Domestic Actions Council, and Clemency Board. At Lajes Field, Ch. Charles A. Schism spearheaded a sharing program designed to "show that the chapel is working for and cares about all personnel assigned, not just those active in chapel programs." It provided household items and other used material at no cost to needy persons.[17]

In 1976 each base with medical facilities was required to establish a child advocacy committee, which included a chaplain member. At Tyndall AFB some years earlier the chaplain team scrapped program approaches in favor of people-centered approaches in its ministry to young adult Blacks and female personnel, and this change highlighted the chaplain's humanizing role rather quickly. Meeting Blacks individually, the chaplains were soon asked to organize a Black studies course and a Black cultural group, which they did. Similar developments occurred with female personnel. The chaplains at Dover AFB held a luncheon for forty base personnel attending the People Concerns Committee meeting each quarter in 1975. At Shemya AFB, the chaplains decided in 1974 that one of the primary purposes of the chaplain team

on this lonely island was "to help all men, Catholics, Protestants, and others, to find out 'who' they were and 'how' they could cope with being themselves in this situation; and to prepare them to go back to a world full of new challenges and problems." In his work at Tempelhof Airport in Berlin, West Germany, Ch. Christian H. Martin reported that fully 90 percent of his time as installation chaplain was claimed "by people, groups, organizations, meetings, events and responsibilities that are not directly related to (my) work vis-à-vis the Protestant congregation." He noted that a great number of his "people cases" never got recorded in any official way, indicating that

> for every child abuse or juvenile delinquency case, every teenage pregnancy or adult infidelity (adultery) occasion, every suicidal depression or homosexual episode, every stairwell fracus or office flare-up which has become a matter of public record or official concern, as a chaplain I have been involved in at least 2 or possibly 3 which have been more or less happily or successfully resolved—confidentially and to the marked relief of all concerned . . . and on a pastoral basis. That is to say, one which gives the people concerned "a second chance" (if the way be clear, if no real damage has been done), the chance to regroup, to learn, to change, to grow.

He added that "fully 90 percent of my involvements with problem-ridden people occurs with those who have little or no ongoing relationship with chapel or church programs. That is, they exhibit little or no visible exercise of faith, and usually many of the indicators of unfaith."[18]

The "ministry of presence" was not always merely a matter of "being friends," but these terms were sometimes interchangeable when the chaplain's humanizing role was being described. In the summer of 1976 chaplains at the Air Force Academy were in constant contact with new cadets as they encountered physical and emotional pressures. Encouraging, counseling, reassuring, and comforting the cadets, the chaplains' presence was "a humanizing factor and gave to the basic the feeling that somebody out there was a friend." This ministry of presence was "a maximum effort involving all chaplains for a minimum of eight hours a day," the historical report said. The chaplain at Thule in 1976 "tries to do his best to make religion meaningful and personal by being a real friend," the historical report indicated. On Johnston Island, "P. J. the D. J." was the way Ch. Joseph H. Manning was known in 1972. His Monday evening movies, radio show, and sailing instructions were attempts to show the men "that somebody cares about them." Chaplain Manning noted,

> There are no speeches, no religion at these affairs, but the guys know the chaplain is doing it. They know he cares. . . . The guys feel they can come to me and shoot the breeze—anytime, anyplace. About 98 percent of my counseling is done outside my office.

The *Hawaiian Falcon* indicated in 1972 that when Chaplain Manning arrived on Johnston Island about a year earlier "everything was programs, programs and more programs. But he's changed it all from programs to people,' capturing the imagination and interest of the entire isle's population." A sign tacked to his office door had an interesting twist: "Repent and be saved. If you have already repented, please disregard this notice."[19]

Sometimes the humanizer's role was levied on base chapel teams by other agencies. In PACAF in 1974, for example, Gen. Louis L. Wilson, Jr., Commander-in-Chief of Pacific Air Forces, designated the command chaplain as the operating agency to draw together a united program to deal with people problems. An *ad hoc* committee, with representatives from personnel, judge advocate, surgeon, and inspector general, asked installation commanders to determine what kind of concerted action was being taken on people problems they encountered. Reports flowed from the bases to the command chaplain, indicating that at many bases positive action had been taken to formalize representative groups from staff agencies working on people problems, including the chapel section. This "4-C" concept (Concerned Citizens Coordinating Committee) was observed on staff visits and through other informal inquiries.[20]

This sort of coordinated base effort had already met with some success in USAFE. In 1972-73, for example, the chaplains at Ramstein AB spearheaded the organization of a "therapeutic community," called the community action council. It included the senior doctor, lawyer, chaplain, social actions officer, and other appointed members. The

goals of the council were to gather all available information; train and educate the community to help solve their own problems; make the therapeutic community credible to the community and a point of contact when social pain exists; rehabilitate in all social breakdowns; and finally, aggressively research to keep abreast of the community in order to meet community needs. The philosophy of this approach, with the chaplain portrayed as humanizer and bridge builder, was adopted as a model throughout USAFE.[21]

This role conception was probably the foundational girder in an effort to create an "industrial chaplaincy" in AFLC in 1974. In the early Seventies the AFLC Chaplain's office compiled a feasibility study on establishing a chaplain program for AFLC's civilian employees. At the time no Air Force chaplain served the more than 100,000 civilian employees in AFLC. It was argued that "industrial chaplains" could deal with personal problems likely to affect work performance and help improve communication. The initial proposal was to create fifteen new slots to man this "industrial chaplaincy." Chief of Chaplains Terry selected Newark Air Force Station as the proposed test site, but final approval was denied at USAF Headquarters because of the reduced number of Air Force chaplains available for assignment.[22]

An earlier chapter discussed moves to reduce the total number of Air Force chaplains because there were already too many "counselors" in the Air Force. The reply of the office of the Chief of Chaplains was that chaplains were counselors only incidentally to their primary role as clergypersons (XVI). Heavy emphasis on the chaplain's role as humanizer or bridge builder may have helped draw this fire.

Witness and Representative of God

No chaplain who saw himself as a bridge builder rejected the idea that a chaplain was God's witness and representative. Conversely, those who stressed the pastoral role generally recognized the chaplain's role as a humanizing influence in the Air Force community. It was a matter of emphasis, rather than mutual exclusion. While Chaplain Meade was Chief of Chaplains the pendulum swung in the other direction, to stress the chaplain's role as witness and representative of God (see XV). Several developments during Chaplain Meade's tenure, including his attempt to pastoralize chapel architecture and his position in the controversy over Hymn 286, defined the contours of the chaplain's mission (see XXVI and XXVIII). In addition, annual themes emphasized the chaplain's role as witness and representative of God (see V). Also important were the development of Career Development Institutes for Catholic chaplains on the basis of needs assessments (a humanizing strategy) and as spiritual supports for faithful ministry (XXX).

Reflecting in 1978 on his perception of the chaplain's role, Chaplain Meade commented:

> Standing for the transcendent, making sure that the people understand that we have a role to play that no one else can play—*no one* else can play: we can counsel, we can participate in equal opportunity programs, we can do things that are people-oriented, we devise strategy for the fanciest programs imaginable, but somewhere through it all we have got to continue to tell the world—and the world in this case is the Air Force community—that we stand for something over, above and beyond all that. We stand for the Spirit, for the presence of God in our midst; we must remind people of God's presence in our midst, that we are accountable to God, the Father. We do that from our own theological basis and tradition.[23]

Interviewed by a base newspaper that year, he remarked that the chaplain's role had moved from the symbolic to the dynamic arena. This produced a new structural environment in the chaplaincy that "is horizontal in nature and that focuses on the local chapel team, chaplains, lay people, and chapel management people." He went on to describe the chaplain's basic role as trying "to form and facilitate a worshiping community, but we must be careful not to intimidate people by using secular science to trap them into going to church."[24]

Chaplain Meade's inaugural address to the USAF Chaplain Conference in the fall of 1974, entitled "Agents of Reconciliation," affirmed both role perceptions under consideration in this chapter. But the major focus fell on the chaplain's personal qualities as a person of God, a theme that became stronger as his tour progressed. He observed in the speech that the military and the chaplaincy, like all institutions, "work, and they

need fixing." "Our religious institutions work with devotion to God and man—and remarkably well—but they need fixing. . . . The chaplaincy bridges the problems and division between men and systems, but it needs fixing. Because that is the nature of institutions," just as it is true of persons as individuals, he added. He noted that a great need existed for persons who can say at the same time, "Change now!" and "More of the same!" These agents of healing and reconciliation know that the institution works and it needs fixing, and "we chaplains should be first among those men." Describing the chaplain, he listed these traits as most prominent: open individuals who welcome new ideas, new skills, who constantly grow and develop and run the risk of being misunderstood or taken advantage of; sensitive individuals who look and listen for the new idea, the ache and pain, and bring caring in a sensitive ministry of presence; disciplined persons who have a firm value foundation; humble persons, accepted by God and dependent on Him, and trusting others as well; and persons of conviction whose deep and personal faith provides the context for ministry.[25]

This role perception of the chaplain as witness and representative of God was implemented thousands of times during all the years of the decade. We can mention innumerable worship services, rites, sacraments, religious counseling sessions, religious educational activities, and a host of other ways this happened.

The pastoral role was articulated many times by chaplains and chapel teams. Ch. Vernon F. Kullowatz of Vandenberg AFB put it well in 1974 when he noted that "the real cornerstone of ministry is one's own life reflecting the in-dwelling presence of Jesus Christ. Everything else should serve as an expression of that." Installation Chaplain Robert G. Gower of F. E. Warren AFB answered a local reporter's question, "Just what is an Air Force chaplain?," by stating emphatically that he is "first a man of God." At Homestead AFB early in 1974 the chapel team's briefing for the Chief of Chaplains listed five areas, entitled Our Concerned Needs and Problems. The five included drugs, lack of chapel attendance by single airmen, youth problems on base, race relations, and "apathy toward God and religion." The chaplains proposed to grapple with the fifth, which clearly portrayed the role perception under consideration, by pastoral visitation, speaking at commander's calls, articles in the base paper, more pointed visitation, Bible study groups, and increasing visitation by lay persons.[26]

As part of the chapel team's briefing for Chief of Chaplains Terry's visit to Kadena AB in April 1974, Ch. Sydney L. Hoffman described his ministry as having six facets:

> (1) A rabbi is a teacher of Jewish tradition. Jewish leadership is incumbent upon lay people. (2) For a rabbi to teach Jews their heritage effectively and vibrantly, he has to study Jewish sources regularly and intensely. (3) Promoting a sense of Jewish solidarity *(K'lal Yisroel)* is important for our people. (4) In Jewish worship, the reader traditionally is not set over against the congregation (and that is why, in the annex, we "set up our synagogue in the round"). (5) The home is the focal point of Jewish life. (6) Study of Torah is for all Jews, not just children.

The mission statement provided by Installation Chaplain Earl F. Vaughn at K. I. Sawyer AFB in 1977 concentrated on the chaplains' total ministry, specifically the religious ministry, including preaching and teaching. In a letter to chaplains on his team soliciting input for the 1976 chapel program at Hickam AFB, Installation Chaplain Michael Margitich described their common ministry in these eloquent terms:

> It is a ministry deeply rooted in Christ and one which contains various and complementary facets: to celebrate the Lordship of Jesus Christ and His Redeeming Love; to encourage and enlist others in His Divine Cause; to educate, sustain and mature them in their discipleship; and to equip them for the service in the Church and in all the relationships of life. Through us, the Gospel becomes an invitation and an issue that results in a meaningful response to God, Christ, the Church and to the community at large.

These descriptions of chaplains as witnesses and representatives of God were duplicated in many other Air Force chapels.[27]

Dual Role Perception

In the course of the decade, three areas closely related to chaplain role perception became linked in an interesting way. The three areas were: (1) tension between those chaplains emphasizing

people-helping skills and those emphasizing traditionally pastoral, theological, and ecclesiastical functions; (2) heavy emphasis on teamwork and team ministry involving chaplains, chapel managers, and lay leaders (VIII); and (3) a balanced chaplain role perception that portrayed the chaplain as both a humanizer and bridge builder in the Air Force, and a witness or representative of God.

The complex sequence of events interlocking these areas take us to the center of the chaplaincy's history during the Seventies. Historically reconstructed, it is highly likely that this is what happened: the strong emphasis on the chaplain's role as humanizer and bridge builder early in the decade implied that "people-helping" skills should be developed and sharpened. Meanwhile, chaplains who were more comfortable with the more traditional role perception of the chaplain as witness or representative of God stressed pastoral and ecclesiastical functions such as preaching, teaching, leading worship, and similar tasks. Team ministry was designed to enable each chaplain to function in the role of greatest familiarity, while at the same time providing a full ministry to all personnel on the base. During the decade's middle years the witness or representative role assumed ascendancy, and while the other emphasis was not ignored, the tension between "pastoral" and "skill-delivering" chaplains abated somewhat without disappearing. In the last two years of the decade, as we shall see, the middle road proved attractive as chaplains were asked to articulate their role perceptions, then set and attain their own goals. An emphasis upon ministry to families allowed both role conceptions to operate side by side..

What might be called the "skills-pastoral" struggle was embryonically present already during the Sixties. But unquestionably the role perception most strongly emphasized from 1970 to 1974 helped aggravate this tension since it stressed social science skills and the chaplaincy's contribution to life outside the chapel. Among skills that came into vogue later were parent effectiveness training, transactional analysis, values clarification, clinical pastoral education, INSTROTEACH, and a host of others (XL).

The growing tension was portrayed by the Rev. Dr. Paul W. Walker of Mount Paran Church of God, Atlanta, Georgia, after he visited eight PACAF bases in November and December 1972 as a participant in the Chief of Chaplain's distinguished clergy program. His report made these observations:

> In general, I had the impression that the chaplaincy is engaged in a re-defintion of its role. The presence of social action and drug problems, together with the new emphasis on human relationships, have seemingly thrust the traditional theological or spiritual model into a more counselor or trainer or consultant model. In some instances these demands seemed to cause a feeling of threat because of insufficient training and experience, while in other instances I sensed a feeling of a new challenge. Personality factors and individual training of respective chaplains seemed to be the determining variable in this regard.
>
> On the surface there appeared to be a tension between the "old" and the "new." Older chaplains seemed to favor a more theological or spiritual or institutional church model, while younger chaplains appeared to relate more to a counselor or social or interpersonal model. However, in most cases this "tension" appeared healthy and created a climate for balance and complementary functions.[28]

During this period, Career Development Institutes for chaplains seemed to favor the development of special skills (XXX).

The chapel publicity book at Offutt AFB in 1971-72 favored the view that the chaplain was a kind of skill practitioner with its answer to the question, "When Should You See the Chaplain?" The seven-point answer made no explicit reference to God, faith, religious education or worship (other than baptism and church membership instructions).

On the other side were clear statements by some chaplains about the need to return to "basics" rather than engage in skill efforts. In 1975 the USAF Chaplain Board disseminated a paper by Captain Vincent M. Bilotta II, clinical psychologist at Scott AFB, on "The Displacement of the Spiritual within the Psychological." In response, Installation Chaplain Walter H. Huber of Fairchild AFB wrote a commendatory letter to Chief of Chaplains Meade, in which he noted:

> In my 25 years in the Air Force chaplaincy I have seen a great change in the emphases and contents of our chaplains' program offerings. And contrary to common practice, I do not use the word "change" as a synonym for

"improvement." I seriously believe that our real effectiveness has to a large extent deteriorated, as witnessed by our declining chapel attendance, fewer adult accessions through church membership instructions, worsening morals, marriage dissolutions, etc. And I believe the explanation for it all is right here in the title of Captain Bilotta's paper.

I have for a short time now sensed some signs of return to a searching for something a little less "husky" than what is so often being substituted for the "dynamite" of the Gospel. Now I'm glad to see that at about the same time someone brings to our attention what alone will supply the needs of the seekers. It is a little embarrassing to have someone outside the realm of those trained to know and ordained to provide what will work tell us that we should get back to what the cross on our uniform is all about. I only hope the embarrassment bears fruit in the form of acknowledgment that what Captain Bilotta has written is true, and a resultant displacement of the psychological with the truly spiritual.[29]

While the tension between skill and pastoral practice was widely acknowledged, little explicit historical data exists to demonstrate the intensity of the struggle.

Deputy Chief of Chaplains Thomas M. Groome, Jr., interpreted the desire to increase skill training as part of some chaplains' efforts to move ahead in promotion; they thought their skills might give them a head start in a time of personnel cutbacks, he contended. He was also concerned that some chaplains might want to secure skill training for later use, perhaps in civilian status. He said in 1976 that "we want people to be clergymen, and if they can use these techniques in addition to achieving their goal, fine. But we don't want Transactional Analysis instructors, and we don't want Parent Effectiveness Training instructors." He added that "one of the principles under which I've operated . . . was that we don't want specialists in this organization; we want clergymen who will have special skills, but we don't expect a guy to be a specialist." Chaplain Groome explained that a rather intense discussion of the issue in the office of the Chief of Chaplains ended with Chaplain Meade deciding to lay less emphasis on skill training.[30]

In May 1976 the *ADCOM Chaplain Newsletter* published a penetrating article by Ch. Jerry L. Rice, entitled "The Chaplaincy and a Dream World." Chaplain Rice set the skill/pastoral tension in the context of a dialogical dream when he wrote:

It was a restless night. The dream appeared in sporadic depths of sleep and lingered in the hours of wakefulness. It had the sound of many voices blended into one. The tempo was that of urgency. "Tell me of the chaplaincy." I don't understand. The dream faded and returned like the cold sweat on my body. The dream persists. "I'm concerned that the chaplaincy's existence will no longer be." We are trying to be relevant, I responded. "Relevant or different," asked the dream. "I'm concerned that our attempt at relevancy is done at the risk of your message. As your body is covered by that blanket, so is what the chaplaincy was called upon to do covered by catch-phrases of which I am not sure." What do you mean? What phrases? The dream answered with a voice which sounded like echoes in a cavern: "Phrases like: ministry of presence . . . presence . . . presence. Are you telling me I have to be a team member?; special skills . . . special skills; who needs to plan . . . plan . . . plan? Make a couple of notes and give them a talk; numbers don't count . . . count . . . count; don't tell me what to do, I run my own program; the Cross can get in the way . . . in the way."

. . . . . .

Wait, don't leave, you don't understand. "Are you in the ministry for yourself? To fulfill yourself, or is it for the people? Who is your real master, then? Is your ministry for diversity or salvation? Psychology or commitment?

. . . . . .

Now wait a minute. I don't need to defend the chaplaincy to you. Who do you think you are? The dream answers: "I'm the reason you were ordained. I am the church. I am your denomination. I am the numbers who don't count. I am that person in the pew who supports you each Sunday. I am the person on the flight line that wants to hear a word about Jesus. I am your fellow worker, I am your past and future. I am, Who I am." What do you want of chaplains? "I want you to assure me that you are continuing to reexamine what you are doing and that the message is still in what you are doing." But we are trying to be relevant. "The message is the relevancy, not the mode. Has the vehicle become more important than that which it carries?" Each chaplain must decide that for himself. The dream points a finger and says, "Yes, and be judged by it."

> Is that all? "No, it's only the beginning and the dawn is coming. The chaplaincy will go on, because it is called of God. I am only a reminder that, because it is called of God, it must remain so. That people need you to give meaning to the existence. I have reminded you of the basics." Why doesn't the alarm go off? "It has, my son, it has."[31]

This poignant statement of the conflict between skill training and pastoral function was at the same time a strong endorsement of the role perception of the chaplain as witness or representative of God.

We have discussed in great detail the emergence and blossoming of team ministry, especially during the first half of the decade (Chapter VIII). This development also had a major impact on the curriculum of the Chaplain School. It remains for us to examine the connection between team ministry and chaplain role perception. Our working hypothesis is that team ministry provided the arena within which the two differing role conceptions were reconciled, and the tension between skill training and pastoral function eased. Ch. Donald C. Ofsdahl of Plattsburgh AFB spoke for many chaplains when he said in a newspaper interview in 1976 that "the most important factor in a chapel section is—unity. Any situation of dissent contradicts your essential mission." Similarly, Ch. Thomas J. Moran stated upon arriving at Langley AFB in 1974 that his hope for the Catholic parish was "to form a sense of community and to get to know one another. The biggest thing in the church today is to try to understand each other and to share of ourselves."[32]

In preparation for the 1973 USAF Chaplain Conference, the Chaplain Board distributed an Analysis of Personal Ministry Inventory to all participants. Return rate on the form was 74 percent. The questionnaire listed a number of factors affecting how chaplains perceived ministry and asked respondents to indicate the relative importance of each. In turn, respondents indicated what role the various factors played in their *ideal* concept of ministry. The first percentage column indicates present evaluation, and the second, ideal concept of ministry:

Personal Ministry Inventory Summary

	Current Assignment–Percentage	*Ideal Concept of Ministry–Percentage*
a. Your seminary training	16	17
b. Your past successes	12	8
c. Your past failures	7	6
d. Chaplain inspectors/ inspection reports	4	2
e. Suggestions from the Chief of Chaplains (Newsletter, Board Publications, Speakers, etc.)	6	6
f. Your chaplain colleagues	11	10
g. Available local resources	3	4
h. Personal interest/ special skills	10	10
i. Continuing education since seminary	9	10
j. Your commander	4	3
k. The people of God	15	20
l. Other	3	3
Total	100	99

The inventory revealed that for leaders of the chaplaincy attending the USAF Chaplain Conference in 1973, the relative influence of the factors differed little between current assignment and ideal concept of ministry. One exception was the "people of God," which weighed more heavily as an ideal concept. A number of concepts were uniformly low, and "your commander," "the influence of chaplain inspections," and "local resources" were rated as having no influence at all by more than one-third of the respondents. Respondents indicated they were influenced twice as much by "chaplain colleagues" as by "suggestions from the Chief of Chaplains." They relied more heavily on past successes than they felt they should have, ideally.[33]

This inventory did not directly address the question of conflict between skill training and pastoral function, although skill training interest was indicated as being an important influence for 10 percent of the respondents in their framing of a ministry concept. More directly applicable to our subject of team ministry is the fact that 11 percent of the respondents indicated that their colleagues

played an important role in their ministry concept formation; and 15 percent attributed great influence to the "people of God," raising the figure to 20 percent when ideal concept of ministry was considered. In sum, concern for teamwork with chaplain colleagues and ministry to the people of God (as opposed to, for example, all base personnel) opened the way for continuing cooperation, despite differing role conceptions and variations in commitment to skill training and pastoral function.

Teamwork and team ministry, which gathered strength as the decade passed, linked together chaplains who held more firmly to one or the other of the role perceptions, namely, the chaplain as bridge builder and humanizer (skill training), and the chaplain as witness or representative of God (pastoral functions). Team ministry was the forum for sharing expertise which, properly integrated, provided full-coverage ministry to chapel congregants and base personnel.

In 1978 plans were laid for a new film about the Air Force chaplaincy. It was clear that teamwork and the role of chapel communities as part of the "team" would play an important part in the film. Evaluating a proposed script for the new film, the USAF Chaplain Resource Board member responsible for the film's development, Ch. Donald E. Arther, responded to the script writers:

> There are some good segments in the script. However, in general we feel that it has missed the mark somewhere in regard to its capacity to communicate a contemporary concept of the Air Force Chaplaincy. Today's chaplaincy emphasizes the base chapel communities themselves as the focal points of ministry and the chaplains as "enablers" of ministry. The comments on the script highlight the problem. The script tends to communicate a World War II or "M-A-S-H" image of the chaplain, which is long since outmoded.[34]

The film was designed to impart the vitality of a chaplaincy composed of team members working with chapel communities to stir up ministry in chapel members, for service to world and to the glory of God. This was a neutral arena where the tension between skill training and pastoral function could exist without destructive repercussions. In turn, the same was true about the two dominant role conceptions.[35]

Finally, we should discern the tenor of the decade's last two years regarding the question of role perception. This effort is complicated by the fact that Ch. Richard Carr and his team headed the chaplaincy for only a year-and-a-half before the decade ended.

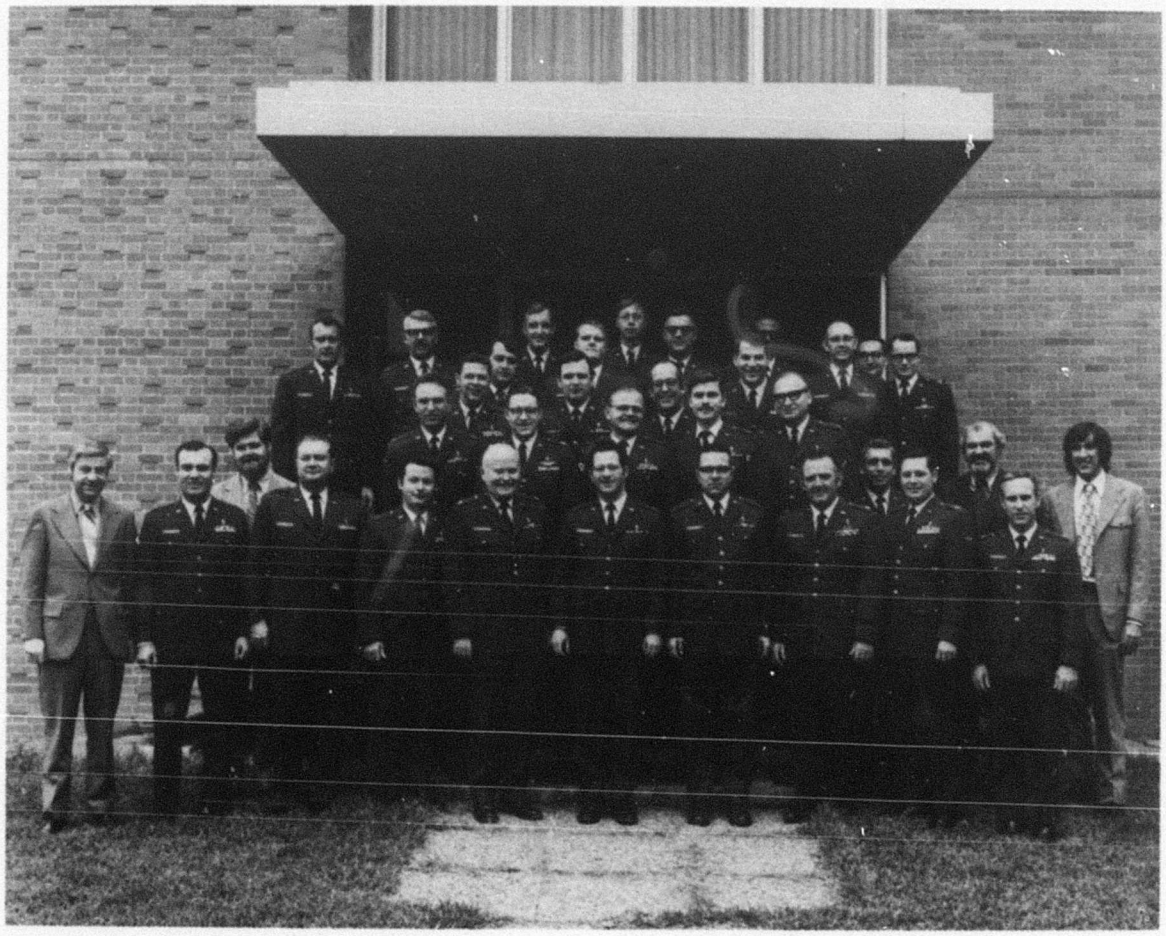
One unmistakable theme of Chaplain Carr's leadership was a consistent and pointed message that a "golden mean" between the two dominant role perceptions was desirable. Chaplains heard that they should be self-aware of what they were attempting to do in their ministry for chapel people and for all base people, and should precisely measure how they were accomplishing the goals they set for themselves. In sum, Chaplain Carr and his staff urged the professionals—the chaplains—to make a self-critical evaluation of their goals and accomplishments, determining the extent to which reality matched rhetoric.

In his first editorial in the *Chaplain Newsletter*, Chaplain Carr wove together themes of witnessing to God (the "spiritual focus" of the chaplaincy), helping skills, a caring presence, and accountability:

> The first step (in using the privilege of leadership for the good of our total community) is to look backward at what brought us to this point in our lives—touching again the power source of our spiritual life and vocational calling. The distinctively spiritual focus of our responsibility in the Air Force community must be primary. The look backward to our spiritual sources provides the framework through which to look ahead.
>
> As we establish our direction, we will be talking a lot about life patterns and their implications for ministry. We will be concerned with quality of ministry and quality of life. We will be looking seriously at personal responsibility and accountability. We will be searching for ways to pioneer new ministry styles and new helping skills. We will be looking hard at real world problems and ways to be a caring presence and source of community for our people. We will be talking about credibility, loyalty, integrity, trust.[36]

This interlocking of themes, a form of *via media* in the question of chaplain role perception, continued until the end of the decade. The growing emphasis on life patterns and their implications for ministry made it easier for the two dominant role perceptions to co-exist and interact (XXXV).

Closely related to changing role perceptions were two other developments. The first was the tension—and sometimes visible struggle—between chaplains who wanted additional training in skills that were not specifically theological or pastoral in nature, and chaplains who sought additional growth in such traditional pastoral functions as preaching, teaching, evangelism, and the like. Responding to these requests, the managers of Career Development Institutes were constantly wrestling with the question of role conception. The second development was the maturation of the team ministry concept. This was a move to permit varying role conceptions to interact for the welfare of the total base program. As teams expanded to include chapel leaders as well as chaplains and chapel managers, there was a decided shift away from concern with chaplain role toward the question of the role of the chapel community. In this development it was assumed that the chaplain served the whole base most effectively by equipping the chapel community to serve the base.



Chaplains attending a four-week course at the Institute of Religion and Human Development, Texas Medical Center, Houston, Texas, 1972.

Chapter XXX

Continuing Education for Pastors, Priests, and Rabbis

Chaplains in the Air Force received numerous opportunities for continuing education, including regular career progression classes at the Air Force Chaplain School, growth seminars for base chapel teams, command-sponsored conferences and seminars, denominationally-sponsored learning opportunities, and opportunities for continued military education. In addition, regular mailings from the USAF Chaplain Resource Board provided professional reading and growth materials. Some chaplains received additional training through the Air Force Institute of Technology long-course program, and still others completed degree programs on their own time and at their own expense.[1]

Together with classes at the Air Force Chaplain School, the most important regular training and professional growth sessions for chaplains were the Career Development Institutes arranged each year by the Professional Division of the office of the Chief of Chaplains. Relying primarily on funds from the Air Force Institute of Technology for these professional institutes, the division arranged for about one-third of all chaplains each year to participate in continuing education courses to increase professional proficiency. The division's working philosophy was that the short course approach was preferable to having only a few chaplains benefit from lengthy courses each year.

During the Seventies, Career Development Institutes were the centerpiece of the Air Force chaplain continuing education program. We will learn that CDIs were at times linked with the annual theme; that ecumenical CDIs occurred for the first time during the decade; and that generally the subjects of the CDIs gave some indication of the type of chaplain role perception that prevailed in the office of the Chief of Chaplains from time to time.

1970–1974

Pastors, priests and rabbis in the Air Force had many opportunities to increase their professional proficiency during the years when Ch. Roy M. Terry and his staff led the Air Force chaplaincy. Among innovations were the first opportunity for ecumenical institutes and a rather sudden and widespread emphasis on skill training.

A significant "first" for the chaplaincy occurred on January 12, 1970, when a four-week ecumenical study program began for eleven Catholic and twenty Protestant chaplains in Houston, Texas at the Institute of Religion, Texas Medical Center. Under the theme Family Development and Pastoral Relationships, subjects such as clinical method, understanding human needs, and counseling proficiency were covered. The ecumenical facet was new.[2]

During fiscal year 1971, CDIs for Catholic chaplains included three in Europe: two at Wiesbaden, Germany, and one in London. Coordinators were Chaplains David B. Schuck and Joseph T. O'Brien. The policy of the Chief of Chaplains was that all Catholic chaplains in AAC and PACAF (except those in Southeast Asia) were to attend a CDI. Two institutes met in Japan and one in the Philippines, with Chaplains Frank L. Yashkas and Frank J. Gilchrist serving as project officers. Three CDIs for Catholic chaplains in CONUS met at Scottsdale, Arizona, Notre Dame, Indiana, and Maxwell AFB, Alabama. Ch. Raphael E. Drone was project officer at the Scottsdale CDI, where three resource leaders discussed "The Contemporary Setting of the '1970 Man,' " "The

Clergyman's Role as He Serves 'The Now Man,' " "The Updated Worshiping Community," and "Multi-Media Systems."[3] Protestant CDIs included four in CONUS and others overseas. CDIs for Jewish chaplains were held in England and Japan.[4]

During fiscal year 1972 a total of twenty-four CDIs were scheduled at a variety of locations world-wide. Ten CDIs were Protestant, nine were Catholic, two were Jewish, and three were ecumenical institutes in Vietnam and Thailand. Only eight of the CDIs were conducted in CONUS. The Chief of Chaplain's policy was that all chaplains outside CONUS, except those stationed in Thule and Sondrestrom, would attend a CDI. A more complicated set of selection criteria was used to determine attendance at CDIs in the CONUS, but every attempt was made to insure that all chaplains had an equal opportunity to share in a professional education activity.[5]

The 1972 CDIs stressed the year's annual chaplain theme, The Now Family. The eight Catholic CDIs met in Alaska (where Air Force chaplains were joined by Army and Navy chaplains), two in Japan, one in the Philippines, one in Germany, and three in CONUS. Protestant CDIs met in London, Alaska, Japan, the Philippines, Germany, Dallas, Louisville, and Claremont, California, where Dr. Howard J. Clinebell, Jr., and his wife Charlotte were resource leaders for a family-centered institute. Forty-three Protestant chaplains attended the CDI at Maxwell AFB where Ch. Edward L. Schneider was the project officer. The Jewish chaplains met in New York, New York, and at two other locations. The CDIs were normally scheduled to run for three days of interaction and professional growth, with travel days provided on each end of the conference. The attendance at each CDI normally was about forty to forty-five participants.

A heavy emphasis on skill training was scheduled for the CDIs in fiscal year 1973. The *Chaplain Newsletter* announced the schedule of four Catholic, seven Protestant, one Jewish and seven ecumenical CDIs with this rationale:

> Chaplains, certainly, to remain effective, have a constant need for professional growth experiences. Toward this end, Career Development Institutes are scheduled to provide as many chaplains as possible each year an opportunity for some mind-bending soul-stretching. It is not enough, however, just to stimulate the mind and encourage relevance. Accepting this concept, this year's CDIs have been designed to strengthen the hand of the chaplain—to equip and empower for ministry. The stress will be on skills training.

The *Newsletter* commented that in terms of attendance, "generally speaking, first priority will go to men who did not share in this program last year."[6] Apparently the first female resource leader to serve at a Catholic CDI was Dr. Emily Binns of Catholic University, Washington, D.C., who led the seminar at Menlo Park, California.

The CDIs in fiscal year 1974 scheduled 220 Protestant, 5 Jewish and 110 Roman Catholic chaplains for professional growth experiences, and an additional 50 Reservists were given the option of attending if they paid the $40.00 tuition fee. The Air Force Chaplain School played a larger role than earlier in the year's CDI schedule, hosting one Protestant CDI, one Catholic CDI, and two ecumenical workshops. As part of the decentralizing process, the USAFE Command Chaplain's office requested two specific resource leaders for CDIs, and the Professional Division secured them.

The CDIs in 1974 were closely linked with the theme, God is Hope—God is Now! The goals for one of the Protestant CDIs at Maxwell AFB articulated the focus of the institute, which highlighted chaplain leadership in educational ministries. The program leader was Prof. Dennis C. Benson of McCormick Theological Seminary, Chicago, Illinois.[7]

Late in 1973 Deputy Chief of Chaplains Henry J. Meade sent to all Roman Catholic chaplains a copy of a booklet entitled "The Program of Continuing Education of Priests." It had been prepared in 1972 by the American Catholic bishops to stress the need for ongoing education. The document placed responsibility directly on the priest. This booklet provided reinforcement for the continuing education program offered to priests on a regular basis in CDIs.[8]

Apparently for the first time, in fiscal year 1975 (July 1974 to June 1975) chaplains were able to register their choices for various proposed CDIs. Ch. Richard D. Miller of the Professional Division reported that the inventory results were carefully followed in preparing the CDI schedule, and that 60 percent of all chaplains attending CDIs at-

tended their first choice, while a total of 85 percent of attendees went to one of their first three choices.[9]

The CDIs that year included two Protestant institutes at Wiesbaden, Germany in November 1974. Dr. James D. Glasse, president of Lancaster Theological Seminary in Lancaster, Pennsylvania, discussed how to make practical theology relevant to contemporary society, and Dr. Ernest K. Emurian, a Methodist minister-musician from Arlington, Virginia, described music and drama as important elements in worship services. Eighty-six chaplains from Turkey, England, Germany, Spain, Italy, Iceland, Holland, and Greece—from five major commands—attended the two Protestant institutes, and grew in their proficiency as pastors. A CDI for the three Jewish chaplains assigned to USAFE was conducted in London by the National Jewish Welfare Board's Commission on Chaplains. A severe cutback in TDY funds during the early part of 1975 necessitated the cancellation of all remaining CDIs scheduled for the fiscal year in Europe and throughout PACAF, although the CDIs scheduled for January were not affected. Two ecumenical CDIs in Alaska dealt with contemporary Biblical theology, and other CDIs met as scheduled in CONUS.[10]

As indicated above, the first ecumenical study workshop occurred in 1970. Ecumenical CDIs of shorter duration apparently began in 1972 when institutes were conducted at Cam Ranh Bay, Republic of Vietnam (February 8-11 and 14-18), and Chaing Mai, Thailand (February 21-25). The initial request for these CDIs and their resource leaders, the Reverends James J. Gill and Paul W. Aitken, came from PACAF Command Chaplain Ransom B. Woods. The two resource leaders met for a preliminary conference in the office of the Chief of Chaplains. These were probably the first ecumenical CDIs of normal duration.

In fiscal year 1972 three ecumenical CDIs were held in PACAF and two in Alaska. The next fiscal year thirty-six chaplains attended an ecumenical Workshop on Celebration at Maxwell AFB, where the Rev. Herbert Brokering and the Mission Sisters of Philadelphia, Pennsylvania were resource leaders. Maxwell also hosted a second ecumenical CDI on proclamation. In fiscal year 1974 ecumenical CDIs occurred in Japan, the Philippines, and Alaska, and the pattern was set for ecumenical CDIs to be offered when helpful.

A special retreat program in Alaska fell on hard times during these years, partly because the program seemed to conflict with regular professional training programs. In 1971 and 1972, retreats for Protestant and Catholic chaplains of the three services in Alaska were provided by the Armed Forces Chaplain Board, but these interservice functions were not ecumenical. In the fall of 1972 the board decided to discontinue sponsoring these retreats for chaplains, placing responsibility for individual service retreats with senior command chaplains in the area. Retreats were viewed as differing in content and purpose from the professional training programs or CDIs. One reason for the board's decision was that Air Force chaplains had their own CDI in Alaska, while the other chaplains traveled to CONUS for their professional training programs. In sum, the validity of the annual retreat program was questioned.

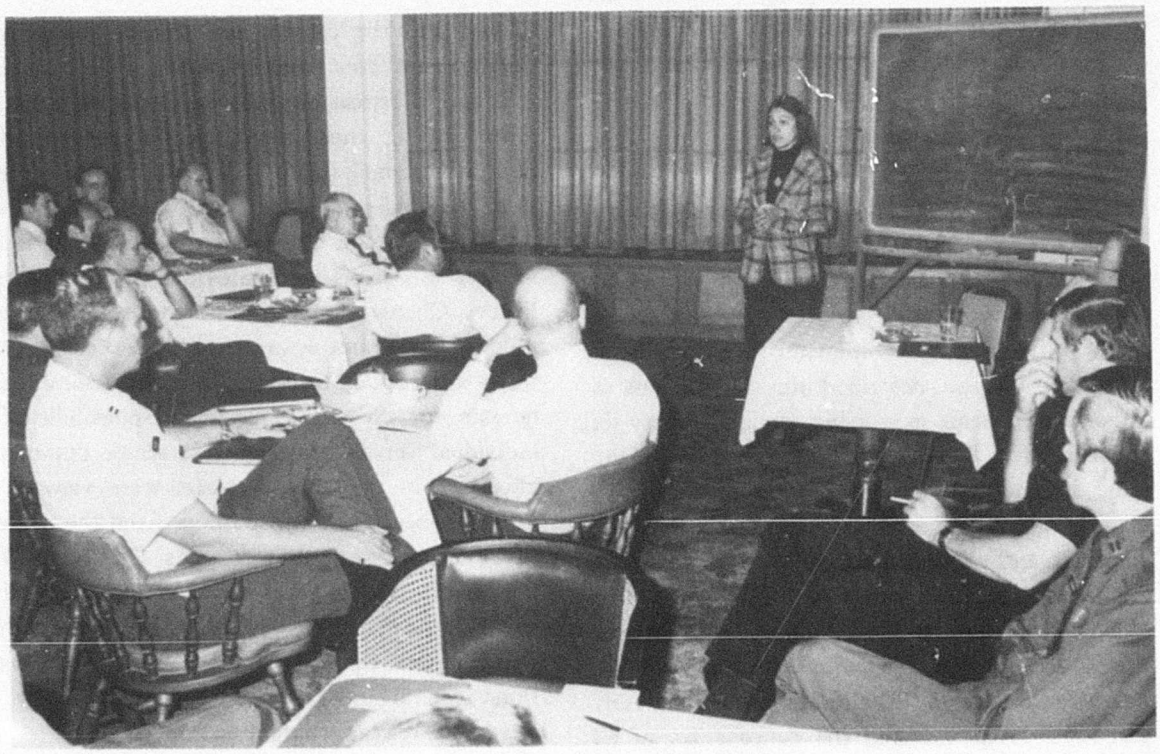
1975–1978

Ch. Henry J. Meade and his Professional Division staff planned and implemented the CDI schedule during the four years between August 1974 and July 1978. The CDI program for the fall of 1974 and the early spring of 1975 was already fixed, just as Chaplain Meade's office planned the CDIs for the fall of 1978 and early spring of 1979 before leaving office.

In 1974 two members of the USAF Chaplain Board described the degree to which Air Force chaplains pursued continuing education opportunities to enrich their ministry. "Nearly one-fifth of the force has asked for an Air Force-sponsored year for graduate study in a professional civilian institution," their article noted, adding that

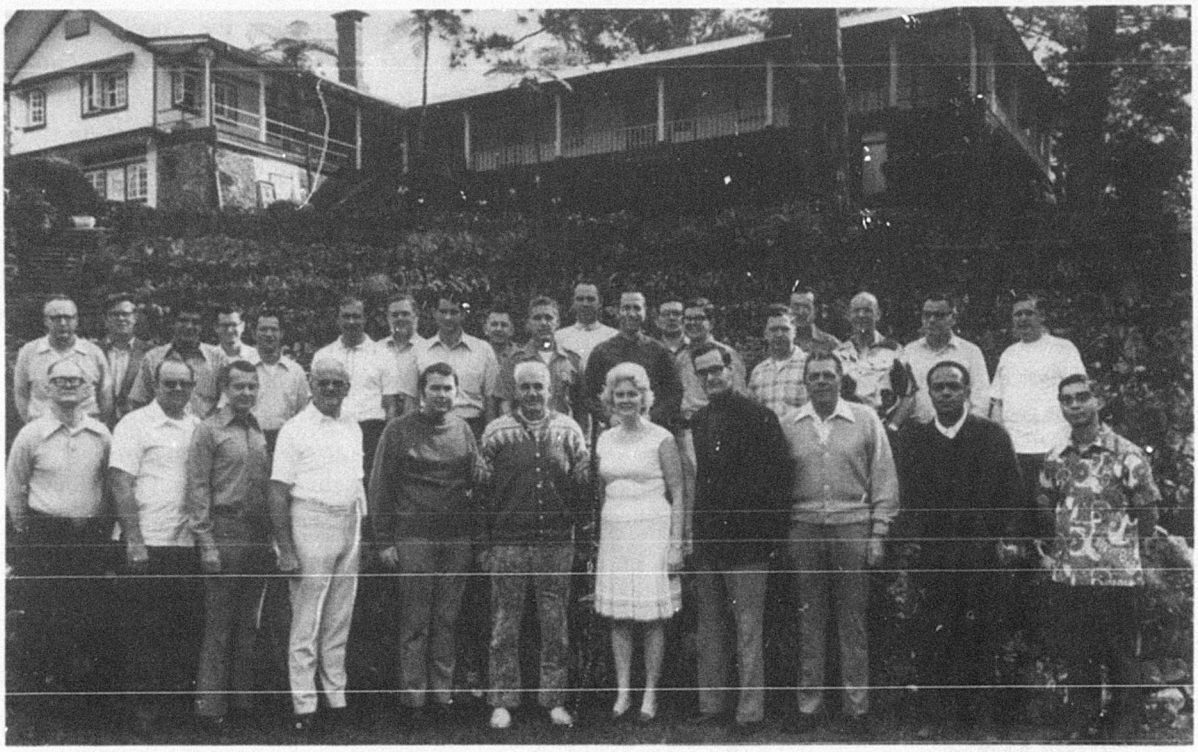
> at least as many others have already earned a graduate degree beyond seminary requirements. Over two-thirds of our chaplains are involved every year in an Air Force-sponsored short-term continuing education event. Virtually everyone participates in denominationally-sponsored workshops and events of their own choosing. Chaplain teams on at least two bases and an unknown number of individual chaplains have been actively pursuing Doctor of Ministry programs.

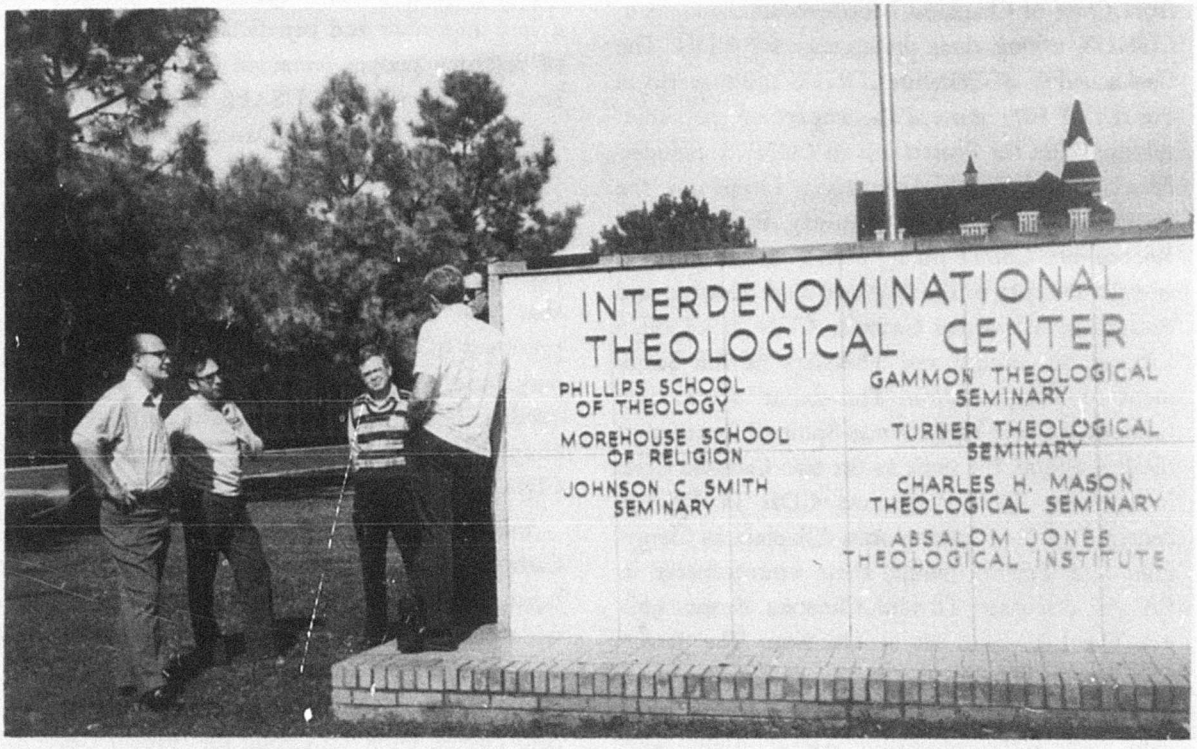
According to Chaplains Charles B. Nesbitt and John J. Flattery, the two chief motivations were the



CDI at Wiesbaden, Germany, 1975.

USAFE Command Chaplain Simon H. Scott, Jr., talks with two resource leaders, 1975.





Career Development Institutes at John Hay AB, Philippines (1974), and Atlanta, Georgia (1975).

desire for competence in ministry and career development. The authors described the philosophy undergirding CDIs as a "personal-and-professional-development" strategy that focused on the minister's person as well as the work of ministry.[11]

As planning got underway for CDIs and workshops for the fall of 1975, the Professional Division conducted its annual CDI survey to determine the priorities of chaplains. After the numbers were weighted in favor of first, second, and third choices, the results were clear:

Marriage and Family	930
Parent Effectiveness Training	533
Biblical Theology	513
Value Education	431
Community and Worship	354
Transactional Analysis	352
Self-Evaluation/Personal Development	334
Homiletics	308
Media	384
Experiential Theology	250
Religious Education	236

This survey early in 1975 was followed by a letter from Chief of Chaplains Meade to all chaplains in CONUS, asking their preferences for CDIs. The final schedule of CDIs for CONUS and overseas in the fall of 1975 showed the impact of the earlier survey. CDIs for Protestants in CONUS included Marriage and Family Counseling, Deepening the Spiritual Life, Intentional Ministry, From Biblical Record into Contemporary Life, National Purpose and the Purpose of the Ministry, and Worship and Preaching. The three Catholic CDIs in CONUS focused on Liturgy and Theology of the Sacrament of Reconciliation. The theme of the two Catholic CDIs in PACAF was Spiritual Renewal of the Priesthood, the same as the two Catholic CDIs in USAFE. Two Protestant CDIs in USAFE centered on the Contemporary Chaplain as Clergyman and Person, while their counterparts in PACAF discussed Toward Christian Responsibility: Theology and Moral Decision. The Jewish CDI met in New York City. In addition to these CDIs, three ecumenical training workshops examined adult value education, parent effectiveness training, and training for religious educators. Still in effect was the policy that required all chaplains overseas, except those in Southern Command, or at Thule and Sondrestrom, to attend one of the institutes.[12]

Three CDIs conducted at the Chaplain School in the last half of 1975 (Marriage and Family Counseling, Parent Effectiveness Training, and Worship and Preaching) enrolled ninety-three chaplains. The first formal effort to train chaplains in the use of the new hymnal occurred in the Worship and Preaching CDI. For the first time, project chaplains were appointed for the four Protestant CDIs since this had been effective in the Catholic CDIs. Project chaplains served as on-the-scene representatives of the Chief of Chaplains; their follow-up reports evaluated resource leadership, facilities and group response. The first four Protestant project chaplains were Dean Shively, William D. Franks, Sheldon Hermanson, and Ike C. Barnett. As usual, the office of the Chief of Chaplains was represented by a staff member at each CDI as a means of maintaining contact with chaplains in the field. In addition, a concerted effort was made to bring CDI resource leaders to the Chief's office before the event occurred, to orient the civilian leaders to the mission and ministry of Air Force chaplains. This proved to be a very important and beneficial move. The quality of resource people remained high. For example, two Catholic CDIs in USAFE in the fall of 1975 featured the Rev. Dr. Daniel Tranel and Dr. Jennybelle Radin of the Counseling-Learning Institute, Chicago, Illinois; forty-one chaplains from five major commands attended. The resource persons for the two Protestant CDIs in USAFE that year were Dr. Hugh George Anderson, president of Lutheran Theological Southern Seminary, and J. Richard Sosnowski, M.D., of the Medical University of South Carolina. Seventy-five chaplains from five commands attended these CDIs.[13]

Evaluation sheets from participants in two Catholic CDIs in PACAF in the fall of 1975, in Japan and at John Hay AB, Philippines, showed widespread appreciation for the resource leaders and the CDI on Spiritual Renewal of the Priesthood. Resource leaders were the Reverends Vincent Dwyer, Director, Center for Human Development, St. Mary's College, Winona, Minnesota, and Robert Pelton of Notre Dame, Indiana. The evaluative comments included these statements:

> "Excellent—best ever! More of this type is needed!"

> "This was the most meaningful CDI I have attended. It seems that a real need was seen and met. I would have liked to have had more sessions because of the importance of the subject."
>
> "Outstanding. First time in 13 years I've been led to examine my own spirituality seriously."
>
> "Most rewarding experience of any CDI attended. Spiritualistic approach and renewal was most needed at this time. More of same should be provided in the future."
>
> "When you are on top of a mountain, it is difficult to say anything else but THANK YOU. Truly a marvelous experience for me—spiritually, emotionally and physically. The focus and style gives me great hope for the future of the Catholic chaplain in the U.S."
>
> "This institute was a fantastic experience."

Those who attended the CDI in Japan echoed these remarks about the CDI at John Hay. Credit for this spiritually-focused CDI went to Ch. Joseph T. Sullivan of the Professional Division, who set the wheels in motion. As a result of this reception in 1975, the CDIs for Catholic chaplains in the next years included a needs-assessment program under the leadership of Father Dwyer and his colleagues at Notre Dame.[14]

Several important policy decisions regarding CDIs were made in 1976. One was the result of a one-day Chaplain Institute for Professional Development conducted for twenty-two Air Force and Army chaplains in USAFE under the sponsorship of the Military Chaplains Association (MCA) in 1976. In August Ch. Stuart E. Barstad, Chief of the Professional Division, met with the MCA's growth committee to discuss the Air Force's position regarding MCA training events. He explained that the Air Force would continue to provide continuing education for active duty chaplains, and it was not appropriate for the MCA to provide training opportunities for active duty chaplains if the event was longer than one day. He referred specifically to a planned three-day event in Europe, and encouraged the MCA to consider supplementing professional training for Reserve chaplains in CONUS.[15]

In another policy decision early in 1976, Ch. Richard D. Miller of the Professional Division stated that in FY 1977 CDI courses would be designed and monitored so that chaplains would not merely increase their proficiency in areas where they were already proficient. In the last half of 1976, another policy directed that the lowest priority be given to command and installation chaplains in selecting persons to attend CDIs. This was designed so that chaplains serving people most directly would be first in line.[16]

In 1976 Chaplain Meade appointed a Chaplain Career Area Panel to review the philosophy of continuing education for Air Force chaplains. Deputy Chief of Chaplains Richard Carr was the chairman (see XVI for the panel's recommendations). The Professional Division continued to invite resource people to pre-CDI conferences for briefing and interchange. In April 1976, for example, two Catholic resource leaders conferred with members of the chief's staff and other chaplains from the field, with Chaplain Sullivan [illegible]. Members of the staff continued visiting CDI in CONUS. At a staff meeting in mid-1976 Chaplain Meade expressed concern that occasionally a chaplain was attending too many educational events, and urged that a careful monitoring of attendance was necessary in order not to "jeopardize our credibility as a serving community." In November 1976 the office began issuing certificates of completion to chaplains who attended CDIs and other training events. Commenting later on the value of continuing education, Chaplain Meade observed,

> I have a conviction that the continuing education program of the past three years has enabled our clergymen to maintain transition from the grim days of the 1960s to the present day. The role of the clergyman in uniform seems more secure than ever. Chaplains, I believe, have once again discovered a high place of need within this community. CDIs and professional programming have been a key in this discovery.

The policy decisions of 1976 helped solidify those gains.[17]

Included in the CDIs and workshops during fiscal year 1977 were six CONUS CDIs for Protestants on religious ministries held at the Air Force Chaplain School (2), the Institute for Successful Church Leadership (Garden Grove, California), the Perkins School of Theology (Dallas, Texas), Southern Baptist Seminary (Louisville, Kentucky), and the Presbyterian School of Christian Education (Richmond, Virginia). Another Protestant CDI on Marriage and Family convened

at the American Institute of Family Relations, Los Angeles, California. The two Protestant CDIs in USAFE had as their theme Toward Christian Responsibility: Theology and Moral Decisions, while the two in PACAF centered on the Contemporary Chaplain as Clergy and Person. The Jewish CDI met in New York City. The Catholic CDIs in CONUS included a Marriage and Family Workshop at Georgetown University, Washington D.C., a Needs Assessment Workshop at a retreat center in San Antonio, Texas, and three CDIs on Celebrating the Liturgy. This theme was also used at two CDIs in PACAF and the two in USAFE. Two ecumenical CDIs in Alaska had Ecumenical Trends in Biblical Theology as their theme. In addition to these offerings, two ecumenical workshops at the Air Force Chaplain School featured parent effectiveness training and a course on religious education.[18]

These CDI experiences stressed the role of the chaplain as witness or representative of God. Comparatively speaking, the emphasis on skills training had diminished appreciably from several years earlier.

The CDI for Catholic chaplains at San Antonio, Texas in the fall of 1976, a Needs Assessment Workshop, echoed the experiences of priests during the previous year in Japan and the Philippines. Under the leadership of the Reverend Vincent Dwyer, the program merged the insights of behavioral sciences with traditional schools of spirituality. Attending as a participant, Chaplain Meade offered these remarks after the CDI:

> In the nineteen-and-one-half years of military service and attending countless workshops, retreats, convocations, etc., this experience became for me the most meaningful. It thrilled and excited 24 other colleagues of mine. It was a monumental program. Hopefully its employment Air Force-wide will be realized.

In July 1977 Chaplains Meade and Sullivan visited the Institute for Pastoral and Social Ministries, and the Center for Human Development, at the University of Notre Dame, to discuss the future of continuing education programs for active duty Catholic chaplains. A decision was reached that during FY 1978 and FY 1979 the Center for Human Development would conduct all CDIs for Catholic chaplains, using the Needs Assessment Program developed by the center as the subject matter. This two-year cycle would enable all priests in the Air Force to participate in the program. Consideration was also given to the center's formulating guidelines and giving direction for long range planning of Catholic CDIs. This would give continuing education for Catholic chaplains focus and continuity, as well as a systematic method of evaluation.[19] The needs assessment program was offered to Protestant chaplains at the end of the decade.

The Professional Division's planning for the fiscal year 1978 CDIs and other continuing education opportunities showed an ongoing commitment to strengthening the professional expertise of pastors, priests, and rabbis in the Air Force. In May 1977 a survey was once more circulated among chaplains. Chief of Chaplains Meade indicated that "allowing preference for continuing education is a mighty important facet of leadership in my opinion. The individual knows best where he or she may be professionally—simply imposing the direction upon such a person would be unfair to that healthy professional growth that is most desired." The questionnaire revealed continued interest in several areas in which CDIs had been programmed, and highlighted two new concerns. Chaplains wanted institutes on marriage and family life and the general field of chapel growth and leadership, but the response showed new interest in preaching and hospital ministry. The Professional Division incorporated these preferences in the planning process; a CDI on hospital ministry in December 1977 was the first in a series of ecumenical institutes to increase knowledge and skill in this important aspect of ministry. Members of the division continued to meet with civilian resource leaders of upcoming CDIs. Deputy Chief of Chaplains Carr and Chaplain Barstad traveled to California in June 1977 to coordinate several continuing education programs scheduled for that area, and Chaplains Sullivan and Jerry J. Mallory visited other sites.[20]

A number of CDIs and other educational events resulted from the planning. Approximately twenty-five Catholic chaplains from seven commands engaged in a CDI on Pastoral Liturgy in Florida on January 9-13, 1978. The conferees included Chaplains Meade and John A. Collins of the Chief's

office. As part of the continuing program to alert chaplains to familial ramifications of chemical dependency, the division arranged for four chaplains to attend the Johnson Institute Workshop on the Family Illness of Chemical Dependency at Augsburg College, Minneapolis, Minnesota, on March 13-17, 1978. Eight commands were represented among the Catholic chaplains who attended a CDI at the Center for Human Development, Notre Dame, Indiana, in April 1978, one of the Needs Assessment Workshops featured in the Catholic CDIs for 1978-79. The division began to see the fruit of planning in the field of marriage and family counseling when a Protestant CDI occurred at Topeka, Kansas during four days in June 1978. The Menninger Foundation hosted a workshop on Marriage and Family Counseling Applied to Contexts of Ministry for ten chaplains from six commands, as well as Deputy Chief of Chaplains Carr. Fifteen chaplains attended the Bethel Series at the Adult Christian Education Foundation in Madison, Wisconsin during June 18-30, 1978. In order to provide this special training in the teaching of biblical material to lay persons, the office of the Chief of Chaplains provided funding for tuition, room, and board, while participating installations funded transportation costs and minimum per diem.[21]

Thirty chaplains from nine commands attended the Protestant CDI at the Robert Schuller Institute for Church Leadership, Garden Grove, California, during six days in August 1978. In September a workshop on educational ministry convened at the Presbyterian School of Christian Education, Richmond, Virginia. Early in January 1978, because of a severe shortage of TDY funds in both commands, all Protestant and Catholic CDIs scheduled for USAFE and PACAF for January and February were cancelled. Summarizing his thoughts about the Air Force chaplaincy's continuing education philosophy as he neared the end of his term as Chief of Chaplains, Chaplain Meade noted:

> As has often been stated, my belief concerning continuing education is that our chosen philosophy and strategy has been superbly successful in supporting our chaplains through very difficult transition years of the institution. The attractive features of advancement and job positions, characteristic of the 1960s and 1970s, were sharply curtailed with the post-Vietnam force drawdown. Helping chaplains adjust to the new and realistic world of fewer promotions and fewer benefits was aided by a sense of our true vocation to serve. . . .

Chaplain Meade left office knowing that he had put his stamp on the continuing education program by focusing primarily on the pastoral responsibilities of Air Force chaplains.[22]

1979–1980

There were no radical departures in continuing education during the last two years of the decade, although important changes occurred. The CDI program was built on the foundation laid during preceding years.

In the middle of 1979 a CDI survey was distributed to all chaplains, and an accompanying letter briefly described each proposed CDI. Included were a Jewish CDI and, for the first time, an Orthodox CDI on Liturgical and Pastoral Practices. The two subjects for Catholic CDIs were Program for Priests and The Chaplain as Man and Leader of Prayer. Protestant CDIs included The Pastoral Ministry, Intentional Bible Study, Needs Assessment Program, Worship in Transition, and Marriage and Family Counseling. An ecumenical course was entitled Intensive Journal Workshop. An academic instructor course, adult religious education course, and workshop on the family illness of chemical dependency rounded out the proposed program.[23]

As a follow-on to earlier success in the needs assessment program for priests, the division moved to the next stage late in 1978. Under the leadership of Deputy Chief of Chaplains Jeremiah J. Rodell, thirteen Catholic chaplains, functioning as so-called directors of continuing education, laid out the subsequent steps of the program. This planning conference occurred after all volunteer enrollees in the two-year needs assessment program in CONUS had completed their work and were prepared to make personal contracts with directors. The contracts enabled the priests to modify phases of their lives they had decided to change (e.g., spiritual reading, physical exercise, etc.).[24]

In a related development Chief of Chaplains Carr and Ch. James E. Townsend, Chief of the Professional Division, attended a needs assessment

CDI to evaluate its applicability to Protestant chaplains. By mid-1979 a policy decision had been reached to offer the Ministry to Chaplains Program to all Air Force chaplains, not only priests. The first Protestant CDI on needs assessment met in Scottsdale, Arizona in November 1979 as a pilot program.[25]

After the Ministry to Chaplains Program was extended to all Christian chaplains on a voluntary basis, the division took other steps to solidify this program of holistic growth. Ch. Arthur S. Thomas was assigned to the Air Force Chaplain School and tasked with assisting twenty-five associate directors in the field as they helped chaplains establish personal growth plans and form support groups.

The office of the Chief of Chaplains also decided to use the Readiness for Ministry Program on a regular basis at the Air Force Chaplain School. The decision followed a lengthy study of the applicability of the program, developed by the Association of Theological Schools in the United States and Canada. It included a diagnostic assessment package to estimate readiness in terms of specific ministerial tasks.[26]

In 1979 the division contracted with the Alban Institute of Washington, D.C. to do an evaluative study on continuing education for the chaplaincy. The purpose was to determine how continuing education programs "meet the objectives of the office of the Chief of Chaplains; make the best possible use of all the resources available . . .; permit each chaplain to develop to his full potential, to withstand the special tensions faced by a minister in a military lifestyle, and to minister effectively to the constituency he serves." The report was completed toward the end of the year. The research author concluded that "there is an astonishing array of resources, personnel and programs in continuing education for USAF chaplains. I know of no denomination that devotes this much effort, personnel, or finances to continuing professional development of its clergy." It urged the Chief of Chaplains to develop a shared philosophy of education for all phases of continuing education, to develop a systems concept of growth for chaplains during their careers, and to develop evaluative and follow-on systems of support.[27]

The CDI program for fiscal year 1980 included courses for Jewish, Orthodox, Catholic, and Protestant chaplains, as well as one ecumenical workshop and a workshop on chemical dependency. A total of fifteen CDIs were held.

Early in 1980, AFIT informed the Professional Division that the number of tours for chaplains in long training courses had been reduced for fiscal year 1981 by 33 percent. In addition, twenty-four chaplain training slots in civilian institutions for marriage and family training had been deleted, and the division learned that one complete course at the Air Force Chaplain School remained in doubt. The division prepared a rationale and full justification for the proposed educational opportunities, and stressed the importance of the courses for the continuing health and vigor of the chaplaincy.

In addition to the regular schedule of CDIs for the 1979-80 calendar year, a special workshop was designed for Catholic chaplains at the Mexican-American Cultural Center in San Antonio, Texas, to enable them to minister more effectively to Hispanic people. The program included lectures on culture, liturgy, social problems, values, and traditions of Mexican-American people. While originally designed as a "one time only" program, the positive results led to a reconsideration of that assumption.[28]

Air Force chaplains had literally hundreds of opportunities to grow in professional competence during the Seventies. The Air Force Chaplain School curriculum, mailings from the USAF Chaplain Resource Board, command conferences, PME and AFIT tours, and other growth opportunities are discussed elsewhere. The focus here has been the annual Career Development Institutes. Approximately one-third of all chaplains participated in these professional growth opportunities each year.

The institutes played an important part in highlighting the chaplain role perception or perceptions that seemed at the time to carry greatest weight in the office of the Chief of Chaplains. While CDIs emphasizing skills received much attention during the early years, this movement tapered as the decade progressed. In the mid-decade years CDIs concentrated more on traditional pastoral functions, including preaching, teaching, and counseling, and on theological and

ecclesiastical concerns. The Ministry to Chaplains Program for Catholic chaplains—and eventually for Protestants—merged behavioral science with traditional spirituality to encourage growth in personal and professional competence. In the last years of the decade the CDIs included growth opportunities for both skill and pastoral competence.

Deputy Chief of Chaplains Henry J. Meade converses with Terence Cardinal Cooke, Military Vicar, 1973.

Chapter XXXI

Relations With Civilian Faith Communities

There is a firm bond between Air Force chaplains and the churches and synagogues that endorse them for service as clergypersons in the Air Force, and between chapel communities and their sister faith communities in the civilian sector. This linkage has been referred to a number of times in earlier pages: in the use of civilian resource leaders for Career Development Institutes and other continuing education events for chaplains (XXX); in the development of the new *Book of Worship* (XXVIII); in the use of civilian architects to design chapels (XXVI); in the recruitment of minority chaplains (XVI, XVII); in the multitude of religious resources collected and distributed by the USAF Chaplain Resource Board (XVIII); in relations between endorsing agents and the Armed Forces Chaplain Board (XV); in the hundreds of Reserve chaplains who serve full-time civilian ministries (XX); in the committees that choose educational material for religious education classes in Air Force chapels (XXXIII); in the chapel offerings sent to service and religious organizations in the civilian sector (XIII and XVI); and in a number of other instances, including shared worship services and joint choir concerts.

This chapter focuses on two areas of cooperation: (1) relations between ecclesiastical endorsing agencies and chaplains and chapel communities; and (2) other links between chapels and civilian faith communities, including clergy days and chaplain participation in ministerial alliances.[1]

Endorsing Agencies, Chaplains, and Chapel Faith Groups

In the Seventies a number of events showed how important it was for endorsing agencies to maintain meaningful contact with the chaplains they endorsed for service, and for chaplains to reciprocate. In addition, some endorsing agencies provided opportunities for lay persons to gather for renewal.

One of the most important problems addressed during the decade by the Armed Forces Chaplain Board was the question, "What is an endorsing agency?" Historically, persons seeking commissions as chaplains in the armed forces have secured an endorsement from their denomination. Through the years questions arose about what comprises a "denomination," and how an "endorsing agency" or a body capable of giving approval for a denomination is recognized. The AFCB was created partly to resolve such questions with the religious community. The board is composed of the Chiefs and Deputy Chiefs of Chaplains of all three services; the office of the Chief of Chaplains of the Air Force is subject to the decisions of the AFCB and its recommendations made to and through the Department of Defense.

In the last half of 1977, acting upon the advice of its Personnel Advisory Group (PAG), the AFCB adopted the following four criteria to identify a religious denomination as an endorsing agency capable of receiving a quota for chaplains:

(a) Must have a minimum membership of 100,000 members.

(b) Denominations that do not meet the criteria should be advised to coordinate their ecclesiastical endorsements with one of the recognized agencies.

(c) The Armed Forces will only accept endorsements for chaplain applicants who are members of denominations recognized as having a lay constituency within the spectrum of American society.

(d) Endorsement will not be accepted for candidates from independent local congregations or organizations which are primarily clergy or ministerial fellowships.[2]

The proliferation of religious groups and movements posed serious questions about how to define denominations and identify endorsing agencies. This prompted the Chief of Chaplains and other chiefs to seek clarification.

In what on the surface appeared to be a surprise—but eminently wise—move, the AFCB asked the Conference of Ecclesiastical Endorsing Agents for the Armed Forces (CEEAAF) to make a recommendation that would clearly define the problem and offer solutions. The CEEAAF appointed a special committee on criteria chaired by the Reverend Norman Folkers of the General Commission on Chaplains; it included representatives from the Church of God in Christ, Southern Baptist Convention, Jewish Welfare Board, Christian Science, Conservative Baptist Association, National Association of Evangelicals, Roman Catholic Military Ordinariate, as well as the Reverend S. David Chambers, ex-officio consultant.

The special committee completed its report on March 15, 1978, and in turn the report was discussed at the forthcoming PAG meeting on April 5. The report made a series of recommendations for use by the AFCB in considering the application of any religious group for official recognition. Among other things the document indicated that the religious group making application "must have formal authority," "must have a verifiable number of adherents," "must have a structured system for preparing and designating ministers," "must be capable of affording accountable leadership," and should be able to provide chaplains "who are willing to respect the integrity of, and whenever possible, to work cooperatively with other religious groups and faiths."

The PAG of the AFCB found the report very helpful and changed only one part of the last stipulated requirement; namely, that the applying religious group should be able to provide chaplains "who are willing to respect the integrity of, and to work cooperatively with, other religious groups and faiths in providing pastoral ministry without proselytizing." This change strengthened the emphasis on cooperation among chaplains and added its corollary, "without proselytizing." In mid-1978 the PAG then forwarded these newly recommended criteria, along with other pertinent documents, to the general counsel of DOD for a determination of legal implications. After the AFCB received the recommendation of the DOD counsel, it adopted the policy statement. The AFCB changed the last requirement slightly to read: "Must be able to provide chaplains who are willing to respect the integrity of, and work cooperatively with, other religious groups and faiths, and abide by the regulations and policies established by the Armed Forces Chaplains Board and the Military Services."[3]

The assistance offered by the Conference of Ecclesiastical Endorsing Agents for the Armed Forces at this juncture was symbolic of the cordial relationship that existed between the CEEAAF and the AFCB throughout the decade. The AFCB and CEEAAF held semi-annual meetings, alternating as hosts, to discuss subjects of mutual concern. In March 1976, for example, forty-two endorsers joined the AFCB to discuss such recent policy changes as the elimination of permissive TDY for lay attendance at religious retreats, the possible merger of the chaplain schools, and continuing education for chaplains. The second meeting in 1976 dealt with the impact of the Privacy Act of 1974, denominational coverage, minority recruitment, and other issues.[4]

After discussing the issue thoroughly with endorsing officials, the AFCB in 1976 adopted a policy statement regulating the transfer of chaplains from one denomination to another while on active duty, or in Reserve status. The policy stipulated that, in accordance with specific procedures, a chaplain who requested a change in denomination was required to present a valid ecclesiastical endorsement from the gaining denomination. The policy removed any requirement that the losing denomination had to provide the chaplain with a release.[5]

In 1971 Chief of Chaplains Roy M. Terry appointed Ch. Henry J. Meade as the head of a new division in his office, the Division of Ecclesiastical and Public Relations. Discussing his appointment at the 1971 USAF Chaplain Conference, Chaplain Meade noted that "we're not attempting

to sell the chaplaincy. It needs no high pressured clerk to do that." The new division's major responsibility was to nurture and maintain cordial relations with the religious groups and endorsing agencies that supplied chaplains to the Air Force chaplaincy.[6]

The division was responsible for coordinating relations between the Chief's office and the various religious bodies. Naturally, a number of traditions were continued even after the division was created. Chief of Chaplains Terry, for example, continued a policy set earlier by Chief of Chaplains Edwin R. Chess which enabled various endorsing officials to accompany members of Chaplain Terry's staff as they made official visits stateside, in Europe, and in Alaska. "We found that they really began to understand what the Air Force ministry was all about . . . and they appreciated it then. Consequently, when matters of church relationship came up, we found we had a good relationship on which to start," Chaplain Terry noted. Six endorsing agents visited bases in the first half of 1971. Chaplain Terry and the other chiefs also made courtesy calls at the headquarters of some denominations. And in 1971, Deputy Chief of Chaplains John F. Albert continued the tradition of hosting the annual "Bishop's Dinner" for Roman Catholic bishops. Scheduled to coincide with the annual meeting of the National Conference of Catholic Bishops, the banquet brought together Catholic chaplains in the Washington area and the bishops of their home dioceses for a dinner at Andrews AFB. Chaplain Meade hosted the banquet in 1972 and 1973, with over thirty bishops responding each year. The tradition continued throughout the decade.[7]

One major concern of the office of the Chief Chaplains at mid-decade was to increase the number of minority—especially Black—chaplains on active duty. This required close cooperation with predominantly Black denominations that could supply the needed chaplains. Ch. Raymond Pritz of the Division of Ecclesiastical and Public Relations developed a plan to recruit additional minority chaplains by contacting minority denominations. A series of visits starting early in 1975 was designed to provide information to the endorsing agents, listen to their suggestions, and assist in the recruitment of minority chaplains. Chaplain Meade noted in September 1975 that

> there is a great imbalance between the Black clergyman on EAD with the Air Force and the Black population of the AF. One of my first decisions as Chief was to request that Chaplain Groome, Chaplain Pritz and Ch. James M. Thurman visit every Black endorser and every Black seminary with a view to interest (individuals) in the chaplaincy.

By September 1975 plans were laid to visit the last of the predominantly Black endorsing groups. In the course of that calendar year, a team from the Chief's office visited a total of twenty-two endorsers all over the country. The visits discussed the next fiscal year's procurement program, careers of individual chaplains endorsed by the agency, the need for chaplains from Black denominations, and other items of mutual concern. The pace of the visits was rapid. Between September 22 and 26, for example, Chaplains Pritz and Thurman visited three endorsing agents in the Philadelphia area: the American Baptist Churches in the USA, African Methodist Episcopal Zion Church, and the Reformed Episcopal Church.[8]

The pace did not slacken in 1976. On March 1-4 Chaplains Pritz and Thurman visited six denominational endorsers in the New York City area, including the Commission on Jewish Chaplaincy of the National Jewish Board, the Military Ordinariate of the Roman Catholic Church, the Protestant Episcopal Church, the United Church of Christ, the Orthodox Church in America, and the Christian and Missionary Alliance. The two chaplains reported that most endorsers had items prepared for discussion and that "without exception, our visits were regarded as very important." Some points discussed illuminate the history of the chaplaincy during the Seventies. Officials of the Protestant Episcopal Church expressed concern about chaplains becoming specialists in drug/alcohol abuse, social actions, or counseling that would detract from their primary priestly role. Officials of the Orthodox Church in America raised the question of chaplain quotas and suggested that Orthodox holy days be included in the annual desk calendar published for Air Force chaplains. A number of other items were also discussed at the various headquarters.[9]

In April 1976 Chaplain Meade, accompanied by

Chaplain Thurman of the Personnel Division, made a two-day visit to the general offices of the Church of Jesus Christ of Latter-day Saints in Salt Lake City, Utah, where they conferred with elders and leaders of the church, visited the University of Utah's Mormon Institute of Religion, and stopped at Brigham Young University. Deputy Chief of Chaplains Groome also visited the city. In 1976 as well, the Personnel Division decided that a courtesy letter should notify each ecclesiastical endorsing agency of the status of its chaplains after promotion boards met.[10]

One important concern for the office of the Chief of Chaplains was to insure that endorsing agencies meet their assigned quotas for new chaplains. Throughout the decade new chaplains were accessioned in accordance with quotas assigned by the Personnel Division. The quotas were based on the relative size of each group in the larger American religious community. The division managed this task with consummate skill, despite many unexpected roadblocks. The magnitude of the challenge is evident in the great variety of religious groups represented by twenty-five chaplains who were accessioned to active duty during fiscal year 1975. Represented were these groups: American Baptist (3 chaplains), African Methodist Episcopal Zion (1), Roman Catholic (8), Church of Christ (1), Disciples of Christ (1), Episcopal (1), Evangelical Friends Alliance (1), Jewish (2), Methodist (3), Plymouth Brethren (1), Seventh Day Adventist (1), and Southern Baptist (2). Ten additional chaplains accessioned during the last six months of CY 1975 were from these groups: Conservative Baptist (1), Roman Catholic (3), African Methodist Episcopal Zion (1), Church of God of Prophecy (1), Evangelical Congregational (1), Jewish (2), and Unitarian Universalist (1). This eighteen-month accession period was by no means representative of the relative strength of various denominational groups in the chaplaincy. Chaplain Orientation Course 75-B in 1975 included the first Quaker clergyperson to enter the Air Force chaplaincy, Ch. Jack D. Williamson, and the first Church of God of Prophecy Air Force chaplain, as well as reportedly the only Unitarian-Universalist clergyperson serving in the Armed Forces, Ch. Justin G. G. Kahn. When Ch. Hugh H. Morgan left the department of pastoral care at Wilford Hall USAF Medical Center, Lackland AFB in 1975, the Air Force lost its only Pentecostal Holiness chaplain at the time. It was a constant challenge to set and fill chaplain quotas equitably, and to communicate to endorsing agencies the process used to set quotas year by year.[11]

Late in 1978 the AFCB adopted a uniform policy for the three services regarding educational qualifications for entering chaplains. The AFCB affirmed the Air Force's policy, suggesting that three years of graduate level study of theology or related subjects could be accepted from graduate schools that were not members of the Association of Theological Schools, but only if the school was not a component part of a college or university accredited by a regional accrediting agency.[12]

As part of the effort to maintain good relations with endorsing agencies and develop a spirit of fellowship between chapel communities and endorsing religious bodies, the Chief of Chaplains designated Palm Sunday each year as a time to gather offerings that were channeled to these groups. For example, in 1977 Roman Catholics throughout the Air Force contributed nearly $50,000, which was distributed to bishops and major religious superiors with the request that it be used to assist in the training of seminarians. The Protestant collection of $60,000 was distributed to denominations with the suggestion that it be used to alleviate hunger through the denominations. Another type of sharing program occurred in 1971, when Deputy Chief of Chaplains Albert, accompanied by Chaplains Thomas W. Campbell, Robert M. Moore, and Henry J. Meade, received a private audience with His Holiness, Pope Paul VI, in Vatican City. Chaplain Albert presented a check for $5,000 "from the Catholic people of the United States Air Force." In response Pope Paul said, "I thank you for the gift, but I thank you more for the work you are doing," extending his love and special blessing to all members of the Air Force family.[13]

Chaplains maintained contact with their endorsing agencies through a variety of means, including personal visits by endorsing officials; attendance at retreats, workshops, and official meetings of the endorsing body; regular reports forwarded to the endorsing agency; and other channels. As an impetus for maintaining contact, the *Chaplain*

Newsletter in 1974 published this "Quote with No Comment" article:

> The following statement was received in a recent letter from the editor of a major state denominational magazine: ". . . I have been editor for seven years and can hardly remember a news story or feature coming from a chaplain, military or institutional. Too many chaplains merely drop from the scene, as far as their home state and denomination is concerned—but it need not be that way. . . ."[14]

Some chaplains did contribute news and feature articles to their denominational papers and magazines, and some chaplains and lay persons participated directly in the governance and affairs of their churches. Ch. Richard L. DePriter of Pope AFB was selected by his presbytery in Pittsburgh, Pennsylvania as a delegate to the General Assembly of the United Presbyterian Church in San Diego, California on May 11-27, 1978. A number of Roman Catholic chaplains and lay persons attended the Forty-First International Eucharistic Congress in Philadelphia in 1976, including Chief of Chaplains Meade and fifteen lay persons from the Catholic community at Andrews AFB. Major John Ferrillo of Andrews was one of thirteen delegates sent by the Military Ordinariate to the Catholic Bishops' Conference on Liberty and Justice for All, attended by 1,350 in 1976.[15]

While it is impossible to catalog all the interchanges between chaplains and their endorsing agencies, and lay persons and their respective denominational groups, several additional examples will show the breadth of this interaction. Roman Catholic bishops always presided at confirmation rites in Air Force chapels; on occasion a representative of the Military Ordinariate served in this capacity, such as when Archbishop Joseph Ryan conferred the sacrament at Andrews AFB in 1976. In 1970 a USAF chaplain was elected as bishop in the Episcopal Church; SAC Chaplain Clarence E. Hobgood was selected by the Episcopal Church to become the Suffragan Bishop for the Armed Forces. He was the second bishop selected for this position, but the first ever to be chosen from the active forces and consecrated specifically for this purpose. He visited numerous Air Force bases during his term, including Clark AB in 1975 where he conferred the rite of confirmation.

Conferences for lay persons were conducted by some of the endorsing agencies. In 1974, for example, fifty-four persons attended a Christian Science Conference at Hickam AFB conducted by a retired Air Force colonel; it explored ways for individuals to be more effective in life by increasing their perceptions of their opportunities in the world. On March 17-21, 1975 at John Hay AB, the annual Latter-day Saints Servicemen's Conference met with 315 persons in attendance. Elder Boyd K. Packer, a member of the Council of the Twelve Apostles, spoke at all sessions. Ch. Robert R. Cordner planned and directed one of the largest lay retreats in Europe in 1971-72, when over two thousand attended the Latter-day Saints conference.[16] Many other denominations conducted regular retreats and workshops for the chaplains they endorsed, and some also had an extensive follow-up process to contact and minister to service personnel by mail.

Visits by Ecclesiastical Officials, Clergy Days, and Relations with Civilian Clergy

Relations among chaplains, chapel communities, endorsing agencies, and other clergy were an important facet of the chaplaincy's history during the Seventies. These relations were also nourished by visits of ecclesiastical or religious leaders invited to Air Force bases by the Chief of Chaplains, and by clergy days sponsored by many chapel teams each year. Then too, chaplains often became close personal friends with neighboring clergypersons.

The visits of distinguished clergy or endorsing agents to commands or bases, especially overseas, indicated that both the Chief of Chaplains and the endorsing groups sought to maintain good relations and to nurture the church ties of chaplains and people alike. For example, between July 1973 and June 1974 representatives of the following endorsing agencies visited their chaplains in USAFE, or conducted retreats there: Roman Catholic Military Ordinariate; United Methodist Church; Episcopal Church; Christian Church (Disciples of Christ); Jewish Welfare Board; the Presbyterian Council for Chaplains and Military Personnel; and the Reformed Church in America.

In the six-month period between July and December 1977, these denominational activities or visits of individuals occurred in USAFE: Dr. George H. Muedeking, editor of the *Lutheran Standard,* who visited the command chaplain; the Reverend Jesse L. Coburn, retired Air Force chaplain, professor emeritus of Santa Barbara City College, California, and director of Cathedral Films; the annual Disciples of Christ Chaplain Retreat at Berchtesgaden, Germany, September 22-27; Dr. Robert W. Tyndall, Director of Chaplain Service, Christian Church (Disciples of Christ); Annual United Methodist Conference Retreat, Berchtesgaden, October 24-28; Dr. Magnus P. Lutness, executive director of the Division of Service to Military Personnel, Lutheran Council in the USA, who visited the command section; Dr. Claus H. Rohlfs, Chairman, Division of Chaplains, United Methodist Church, who visited the command section; Annual Lutheran Reformation Service, Worms, Germany, November 6, at which the Rev. Dr. Karl Mau, General Secretary of the Lutheran World Federation, preached; Catholic Chaplain Retreat, Berchtesgaden, November 14-18; Rabbi Joel Balsam, Director, Jewish Welfare Board, who visited the command section; and a meeting of the Military Ordinariate delegates and alternate for Germany, December 20.[17]

In 1973 *TIG Brief* warned chapel sections not to use the same standard briefing to meet the informational needs of many different people, including civilian ecclesiastical dignitaries. The article explained that the briefing on the base religious program given to the wing commander, or newly assigned personnel, or the command chaplain, would probably differ appreciably from one designed for ecclesiastical visitors.[18]

The Jewish, Protestant, and Catholic visitors who traveled to Air Force bases overseas during the Seventies, sometimes at the invitation of the Chief of Chaplains, received full briefings on the chapel's activities. All the visits of endorsing agents and other ecclesiastical dignitaries need not be catalogued, but we can describe how the office of the Chief of Chaplains invited selected civilian churchmen to visit overseas installations for mutual benefit.

Torah Convocations enabled selected civilian rabbis to share their knowledge with Jewish personnel. In 1971, for example, the Armed Forces Chaplain Board sponsored Rabbi Judah Nadich of Park Avenue Synagogue, New York City, on a tour from October 23 to November 21. Rabbi Nadich conducted a Jewish chaplains' retreat and Torah Convocations in the Far East and Southeast Asia for Army, Air Force, and Navy personnel. He traveled at the invitation of Chief of Chaplains Terry.[19]

Rabbi Joel Balsam, Director of Personnel Services, National Jewish Welfare Board, was invited by the Chief of Chaplains to visit Jewish personnel and families assigned to USAFE during December 1-18, 1975. Rabbi Balsam also served as a resource leader for the Jewish Chaplain Training Conference and Torah Convocation at Berchtesgaden, Germany on December 10-15.[20]

The number of Protestant and Catholic visitors who were invited was proportionately larger because there were more personnel and chaplains of these persuasions. Most invitations were extended by the Chief of Chaplains under the Distinguished American Clergy Program.[21]

In 1971, for example, two clergymen were invited to visit PACAF, and three traveled to USAFE. Two went to PACAF and two to USAFE the next year. In 1973, four distinguished Protestant clergymen visited overseas installations.

The extensive program slowed in later years. In 1976 the Rev. Dr. Joseph H. Jackson, president of the National Baptist Convention, USA, Inc., the largest Black Christian denomination in America, was invited by the Chief of Chaplains to visit RAF Alconbury, Torrejon AB, Bitburg AB, Ramstein AB and Rhein-Main AB. And in 1978, retired Chief of Chaplains Terry carried out a preaching mission during Holy Week at Bitburg, Hahn, Ramstein and Rhein-Main Air Bases in Germany at the invitation of the Chief of Chaplains.[22]

A number of Roman Catholic priests, bishops and archbishops also traveled to overseas installations during the decade at the invitation of the Chief of Chaplains. For example, in 1971 the Most Reverend Harold R. Perry, Auxiliary Bishop of New Orleans, visited USAFE bases in England and Germany and, upon returning, offered these comments in the area of human relations: "As a Catholic Negro Bishop I was received . . . with great respect and kindness wherever I went. . . . I

think that the military can be proud of its progress . . . it would be difficult to find the interest and concern for human relations anywhere in civilian life that I found on the Air Force bases." He confirmed 425 people during this tour.[23]

At Christmas 1972, the Military Vicar, Terence Cardinal Cooke of New York, traveled to Thule, Greenland, and several other locations as part of his annual Christmas tour to military bases. He was accompanied by Deputy Chief of Chaplains Meade. Three Catholic bishops visited overseas installations in USAFE and PACAF in 1973.[24]

These overseas visits of Catholic dignitaries continued, but in 1974 a special stateside visit occurred when His Eminence, Josef Cardinal Mindszenty, stopped at Carswell AFB as part of his tour of the United States. The former primate of Hungary, 82 years of age, confirmed twenty children and ten adults after preaching a short sermon in Hungarian that was subsequently translated into English. Over four hundred people paid personal respect to Cardinal Mindszenty in a specially arranged receiving line. Cardinal Mindszenty had remained in seclusion in the Papal Legation in Budapest for fifteen years after Soviet troops crushed a rebellion in Hungary in 1956. Among the Catholic chaplains participating as concelebrants were Donald E. Donahugh and Raymond G. Brezna of Carswell; Deputy Chief of Chaplains Meade; Robert F. Overman of the Chief's office; John J. McGowan from SAC; Wilfred L. Krieger from ATC; Jeremiah J. Rodell of ADC; and Raymond J. Calkins, Center Chaplain, Lackland AFB.[25]

Cardinal Cooke made a number of visits to Air Force installations in addition to the one already noted. At Christmas in 1975, for example, he visited personnel and celebrated Mass at RAF Upper Heyford, RAF Lakenheath, and RAF Bentwaters/Woodbridge in the United Kingdom, and SHAPE, Brussels, Belgium. He was escorted on this tour by USAFE Command Chaplain Simon H. Scott, Jr. Earlier that year he visited SAC Headquarters and celebrated a Confirmation Mass at Offutt AFB. And there were other visits as well.[26]

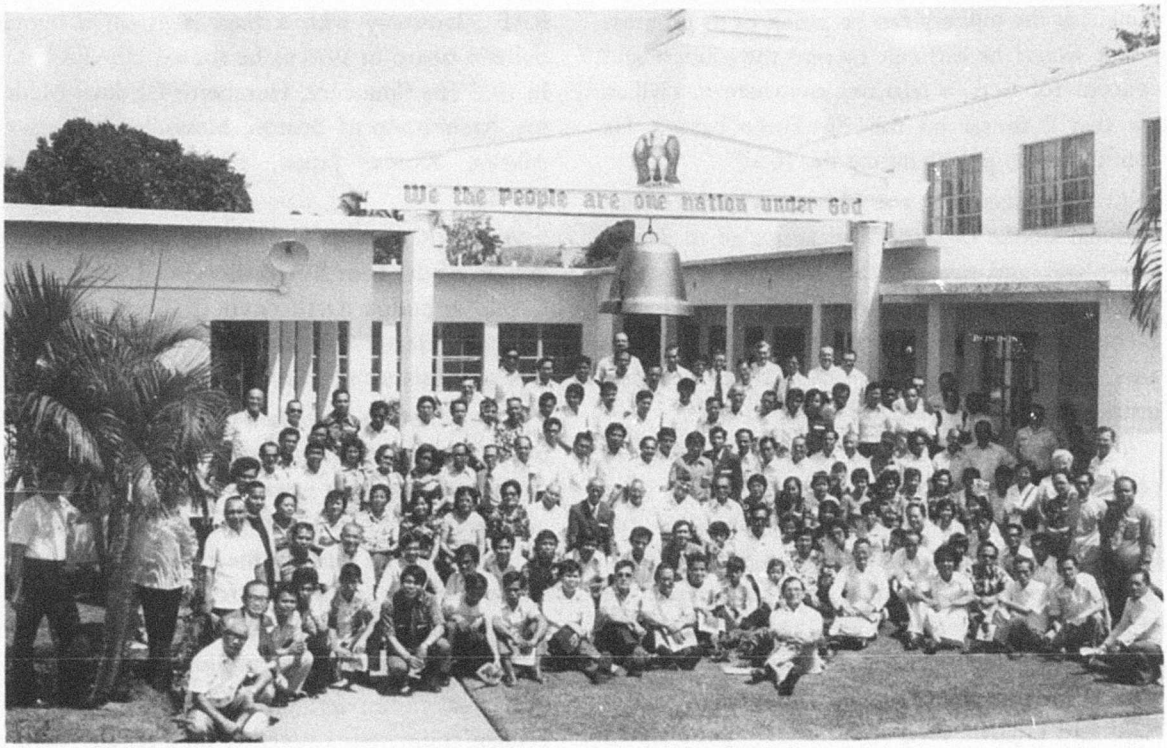
Many other Catholic dignitaries visited Air Force bases during the decade. For example, the Most Reverend Eugene A. Marino, Auxiliary Bishop of Washington, D.C., was welcomed at RAF Alconbury with a huge sign on a lighted bulletin board in 1976 as he toured USAFE bases. In 1978 His Eminence, Humberto Cardinal Medeiros, Archbishop of Boston, Massachusetts, visited Alaska, Korea, Japan, the Philippines, and Hawaii.[27]

Among Orthodox visitors was Bishop Meletios, Bishop of the Fourth Archdiocesan District of the Greek Orthodox Archdiocese of North and South America. He traveled from San Francisco to the Hawaiian Islands in 1976.[28]

This list of distinguished ecclesiastical visitors is by no means exhaustive, but it gives an indication of the reciprocity of interest and concern between ecclesiastical officials and the office of the Chief of Chaplains, as well as the many chaplains and chapel-goers who profited from their visits. This interaction nurtured ties between chapel communities and civilian faith communities.

Annual clergy days brought chaplains and their civilian counterparts together on a regular basis at many bases. During clergy days, chapel teams invited local clergymen to become familiar with the chapel's operation and the life of the chapel community.

Many clergy days at overseas bases followed the traditional format of a briefing on the base mission, a tour, and limited discussion with the chaplains. In 1972 at Osan AB, for example, 85 Korean and American clergy attended a Korean American Clergy Day that included a coffee reception, welcome by commanders, chapel briefing, briefing by base commander, and bus tour of the base. More than 175 attended the clergy day program on May 13, 1976 at Clark AB. Installation Chaplain Charles J. Barnes, Jr., arranged a group picture, security dog demonstration, devotions, lunch, chapel briefing and demonstration, and medical evacuation briefing. More than 100 missionaries from the islands attended clergy day at Kadena AB in the spring of 1977. Participants were given honorary VIP passes, and they expressed appreciation for the opportunity to meet together for prayer and fellowship. In 1975, for the first time in five years a community clergy day was scheduled at Norton AFB. Seventy clergypersons attended representing some thirty denominations and faith groups. The program included films on the mission of MAC and the Air Force chaplaincy,



Clergy Day at Clark AB, Philippines, 1976.

Archbishop Eugenious of Crete (right) with the commander of Iraklion AS, Crete (center), and Auxiliary Chaplain B. J. Tatum (left).

an address by the wing commander, a base tour, and a visit to a C-141. The clergy day at Barksdale AFB in 1977 featured a slide briefing on the chapel program, an address by retired Chief of Chaplains Robert P. Taylor, a luncheon at which the deputy commander of Eighth Air Force discussed the Soviet threat, and a tour of aircraft and flightline. These sorts of clergy days followed the more traditional "public relations" format that seemed to have less and less attraction. At a workshop at the USAF Chaplain Conference in 1971, chaplains concluded that "visiting clergy probably (are) more challenged by dialog than 'flight line' visits."[29]

Clergy day at Dyess AFB in April 1980 brought local ministers and base chaplains together under the theme Ministry by Chaplains and Civilian Churches to Military Personnel. Ch. James Thurman of the Military Personnel Center spoke at the noon luncheon and highlighted the need for civilian clergy to recognize Air Force chaplains as chaplains, reminding them of their status as clergypersons and including them in their fellowship. Forty-five persons participated in the day's activities, which also included a panel discussion and optional tour of the base.

A number of chaplains invited clergy friends from their denominations to visit them informally, and other programs brought civilian and military clergy together on Air Force bases as well. But some chapel sections created new formats for clergy days with broader appeal. At Eglin AFB in 1977, while Howard J. Lesch was installation chaplain, clergy day featured a seminar on Violence in the Home—Battered Children and Wives, led by a member of the base Mental Health Department. At Tinker AFB, mini-clergy days were initiated in 1978. Each quarter each chaplain invited three ministers, bringing about fifteen clergypersons to the base at one time. These smaller groups left more room for dialog about the chaplain's unique ministry, the mission of the base, and areas of common interest. In 1973 Pease AFB changed its clergy day from the traditional luncheon and trip to the flight line to a symposium that featured Dr. Jaroslav Pelikan, Dean of the Yale Graduate School and Professor of History, and the Reverend Richard P. McBrien, Visiting Professor of Theology, Pope John XXIII Seminary, Weston, Massachusetts. They discussed The Reformation—Yesterday, Today and Tomorrow, and The Mission of the Church. Dr. George W. MacRae, S.J., of Harvard Divinity School served as a resource leader at the second symposium that year, and Dr. Pelikan returned the next year for another symposium. The chaplain funds paid expenses, and the symposia were well received by local clergy. The symposium in 1975 featured a layman, Prof. Lester Fisher, who discussed What Does It Mean to Be a Black American During the American Bicentennial? Installation Chaplain Charles W. Strausser reported that the twenty-five clergypersons and twenty-five base people who attended the symposium were nearly unanimous in their appreciation of the resource leader.[30]

Relations with local churches were not always smooth. The chapel team at Eglin AFB in 1973-74 complained that each Sunday five buses from local community churches picked up their parishioners and children from homes on the base. But in most instances these problems were not insurmountable. In fact, relations were usually very cordial. In April 1976, for example, the Carswell AFB chapel was the site for the Greater Texas Gospel Choir Workshop, attended by gospel choir directors and musicians from all bases in Texas and civilian churches in the Ft. Worth-Dallas metroplex. A city-wide gospel musical festival concluded the workshop at Mount Zion Baptist Church in Ft. Worth. The conference organizer, Ch. G. Palmer Bowers, introduced Deputy Chief of Chaplains Thomas M. Groome, Jr., at the opening ceremonies.[31]

The large number of visitors to the Air Force Academy chapel each year was an excellent opportunity for lay persons and clergy to learn more about the Air Force's ministry to personnel. The pressure to keep the chapel open for tourists during daylight hours presented some difficulties in scheduling weddings, rehearsals, and funerals, but usually problems were overcome. In 1977, 715,000 persons visited the cadet chapel.[32]

Many chaplains were active in ministerial alliances. The Tyndall AFB chapel hosted the area's Baptist Ministerial Alliance for breakfast in 1975, for example, and in March 1977 the monthly meeting of the Blytheville Area Ministerial Alliance was sponsored by the base chapel and held in

the chapel annex. Ch. Theodore M. Schoewe, an active member of the Albuquerque Ministerial Alliance while stationed at Kirtland AFB in 1971, volunteered his services to arrange for the collating and assembling of the 1971 edition of the directory of Albuquerque churches. Using volunteer young people, he delivered ten thousand copies for use on the base and in the civilian community.[33]

Many chaplains were involved in community religious organizations and local church activities. The four chaplains assigned to Elmendorf AFB in 1976 were associated with the following agencies and churches of the community: the board of directors of Salvation Army Advisory Board and Booth Memorial Home; the advisory committee of Social Service Center; the Black Ministerial Alliance; Anchorage Ministerial Association; Palmer United Protestant Church; Full Gospel Businessmen's Fellowship; Trinity Christian Reformed Church; and Judaic Lectures at Diamond High School. In 1977 Ch. Robert M. Snable of Dover AFB was elected secretary of the board of the Rural Ministries Coalition, a task group of the Delmarva Ecumenical Agency. And a number of Air Force chaplains were members of the Military Chaplains Association, which also included some retired and Reserve Air Force chaplains.[34]

In their capacity as clergypersons, Air Force chaplains took their turn along with civilian clergy in offering invocations at various governmental meetings. Ch. Earl J. Kingsley of Norton AFB opened the meeting of the San Bernardino city council with prayer and greetings in 1976, upon the mayor's invitation. Two chaplains from Eglin AFB, Robert E. Mossey and Charles Glaize, opened a session of the Florida Senate and House, respectively, in 1973. This was believed to have been the first time in Florida history that military chaplains served as chaplains to the legislature. The chapel team was honored by the legislature for having won the Terence P. Finnegan award for FY 1972.[35]

Chaplains and chapel members, and civilian faith communities and their representatives, interacted at many levels. The Armed Forces Chaplain Board had regular contacts with the Conference of Ecclesiastical Endorsing Agencies and relied on the conference's assistance on many occasions. The Chief of Chaplain's staff often visited offices of endorsing agencies to interpret policy and solicit questions and suggestions. Some endorsing agencies provided retreats and workshops for chaplains and lay persons of their persuasion. The Chief of Chaplains invited pastors, rabbis, priests, and bishops to visit installations, especially in PACAF and USAFE, and to observe chapel programs firsthand while contributing their expertise and spiritual edification. Chapel teams experimented with new formats for clergy day that had greater attraction than the traditional lunch-and-tour program. In addition, many chaplains maintained affiliations with ministerial alliances and local religious and charitable agencies.

Taken as a whole, mutually beneficial relations existed between civilian and Air Force faith communities and their respective pastors, priests, and rabbis. Among the benefits were new insights that civilian religious leaders derived from their visits, the sense of fellowship and connection that many lay persons developed with civilian counterparts, and the vocational reinforcement and spiritual nurture that many chaplains received. Close relations with civilian faith communities and their endorsing agencies helped chaplains maintain their identity and calling as clergypersons.

Part Five

Nurturing Faith and the Faith Community

RELIGIOUS EDUCATION....
TEACHERS AND LEARNING TOOLS....
WITNESSING AND EVANGELISM....
MARRIAGE AND FAMILY GROWTH....

Vacation Bible School class at Beale AFB, California, 1979.

Chapter XXXII

Religious Education

Air Force chapel communitics assumed responsibility for nurturing the faith and instructing the life of chapel people. Chaplains and religious education coordinators usually headed religious education programs, but the majority of teachers and leaders were lay persons.

We have already referred to several different aspects of religious education in chapel programs throughout the Air Force. We mentioned the growth-groups of charismatics (I); educational policy concerns of parish councils (IX); lay leadership training in Spiritual Life and Christian Encounter Conferences (X); educational programs of teen and adult chapel organizations (XI); retreats and Cursillos; educational opportunities in worship and children's services (XXII); singing and performing sacred music (XXIII); and training euch aristic ministers, servers, and ushers (XXIV). In later chapters we will examine other facets of what may broadly be called religious education, including values education, transactional analysis, parent effectiveness training, and similar skills (XL); growth opportunities in marriage and family life (XXXV); and the training of teachers (XXXIII).

This chapter provides an overview of programmed religious education in the Air Force and discusses ecumenical, Protestant, and Roman Catholic educational programs for families and adults. The focus then falls on nurturing the faith of teenagers and children. The final section reviews Jewish and Orthodox religious education programs.

Base-Wide Religious Education

Religious education programs in the Air Force resemble a maze: one easily loses his way unless he keeps the broad view in mind. Religious education touched approximately one-half as many persons as attended services each week on Air Force bases. While the majority of the students were children, an interesting development in the Seventies was the participation of an increasing number of adults.

Air Force-wide statistics on average weekly attendance at religious education functions during the Seventies show that total participation dropped appreciably as the size of the Air Force diminished. The chart below depicts average weekly attendance at several points during the decade.

RELIGIOUS EDUCATION–AVERAGE WEEKLY ATTENDANCE [1]

PROTESTANT

	CY1970	CY1975	CY1976	CY1977	CY1979
Preschool	N/A	10,603	5,531	5,609	4,655
Elementary (Gr 1-6)	N/A	20,418	10,495	10,424	8,606
Youth (Gr 7-12)	N/A	8,086	3,919	3,523	2,955
Adult	N/A	7,458	4,935	7,847	7,205
TOTAL	65,322	46,575	24,880	27,403	23,421

CATHOLIC

	CY1970	CY1975	CY1976	CY1977	CY1979
Preschool	N/A	7,168	3,757	4,364	3,424
Elementary (Gr 1-6)	N/A	38,468	18,060	16,164	14,432
Youth (Gr 7-12)	N/A	8,727	8,208	7,255	5,894
Adult	N/A	6,551	3,147	3,815	3,285
TOTAL	71,802	60,914	33,172	31,598	27,035

JEWISH

	CY1970	CY1975	CY1976	CY1977	CY1979
Preschool	N/A	97	126	119	29
Elementary	N/A	323	229	208	244

	CY1970	CY1975	CY1976	CY1977	CY1979
(Gr 1-6) Youth	N/A	115	141	123	223
(Gr 7-12) Adult	N/A	416	281	227	256
TOTAL	785	951	777	677	752

In FY 1971 the SAC Chaplain surveyed the command's religious education programs and awarded the "standard of excellence" to bases which met certain standards, including one requiring that 75 percent of those enrolled were attending classes. Other standards included in the survey were: a teacher to pupil ratio of one to fifteen; an annual workshop for teachers; 75 percent of the teachers were completely trained; administrator to pupil ratio of no more than one to fifty; 150 hours of instruction at a minimum per year; and the use of a comprehensive record and follow-up system. Twenty-eight bases responded to the survey. In Protestant religious education programs, fifteen of the twenty-eight bases scored 75 percent or above on these standards; all twenty-eight of the Roman Catholic programs scored in the excellent range. On the other hand, the SAC Chaplain's staff minutes of April 20, 1971 showed alarm at decreasing attendance; tabulation of attendance at religious education classes showed a net decrease of 23 percent, and the staff hinted that "maybe a letter should go out to bases to find out what can be done to reverse (the) downward trend."[2]

Enrollment and attendance at religious education classes were affected by a number of circumstances, including the size of the base, the number of dependents, and the number of persons living on and off base. There were other factors as well. At Eglin AFB in 1976 the chaplain responsible for the Protestant Religious Education (RE) program discovered in a survey that twelve civilian churches were sending buses through the housing area each Sunday to take children to off-base Sunday schools, while the Eglin program continued to decrease in size. The chapel section then secured the use of four buses to pick up and deliver approximately seventy-five children to Sunday school. This action improved attendance somewhat. Few religious education programs reached all the people on base or secured their attendance. At Hancock Field, Syracuse, New York in 1973-74, the total program enrolled 159 of 765 children living on the base; it was claimed that this exceeded the national average of 20 percent enrollment. Computer data at Yokota AB in 1972-73 showed that the Catholic RE program was attended by 76 percent of the Catholic children between kindergarten and eighth grade, and 52 percent of the high school age Catholics. Larger bases naturally had larger enrollment and attendance figures than smaller bases. Total attendance in RE classes at Clark AB during the first quarter of 1975 included 28,000 at Roman Catholic classes, 17,000 at Protestant classes, 440 at Jewish events, and 100 at Buddhist events. At Offutt AFB in 1971-72 the Catholic program had an enrollment of 1,225 students and a teaching and administrative staff of 190 lay workers; the Protestant Sunday school enrollment was 800 and its teaching and administrative staff numbered eighty. Early in 1976, using the tools of management by objective, Installation Chaplain Peter C. Schroder, Jr., of Keesler AFB saw the Catholic program attendance rise to 94 percent of those registered, thanks to the leadership of Ch. Patrick S. Cortese; in the same period Protestant attendance reached 75 percent of enrollment.[3]

Programs differed appreciably from base to base, both in size and extent. At Clark AB early in the decade the average weekly attendance at Protestant, Catholic, and Jewish programs was over 1,600. Classes met in sixty-six rooms in the chapel annex, elementary schools, and private homes. The staff was composed of more than 240 home and classroom teachers, substitutes, traffic monitors for parking areas and hallways, and supply and visual aid assistants. By contrast, in 1975 at a small site in Massachusetts the chapel school had an average attendance of 28 each week. And at Charleston AFS, where Ch. John D. Singletary was site chaplain, a home Bible study group met in the Bangor housing area. Another group for young married airmen met each Monday, and a wives' study group met on Tuesday. The number of people involved in the RE program varied with the size of the base, but quality did not depend on numbers.[4]

The chapel teams at each base counted religious education as one of the tasks to be divided among chaplains and chapel managers. Usually one of the younger chaplains received the assignment of administering the religious education program. A Protestant chaplain often assumed responsibility for the Protestant Sunday school, and a Catholic

chaplain the Continuing Christian Development program, although the limited number of Catholic chaplains sometimes prevented this. On some larger bases, a civilian religious education coordinator was hired under contract. Ordinarily the contract costs were paid from appropriated funds, but increasingly chaplain funds had to pay all or part of the cost. One important development during the decade was that a growing number of chaplains gained expertise in the area of religious education.

On some bases boards were created to involve lay persons in RE decisions. At Yokota AB in 1973-74, for example, the Protestant board consisted of the RE chaplain, RE coordinator, Sunday school superintendents, department superintendents, and registrar. Sembach AB's Catholic religious education council helped stir new enthusiasm in the program in 1976, according to Installation Chaplain Robert L. Browning. Like its Protestant counterpart, this council met monthly. Most parish or chapel councils included representatives of the RE program.[5]

One of the many full-time civilian coordinators was Sheila Baker, who headed the Catholic program at Peterson Field in 1975. At Offutt AFB in 1974 two coordinators, three chaplain advisors, and a staff of 250 volunteers combined their talents in a Catholic and a Protestant RE program that reached over 1,680 persons each week. The Protestant coordinator was Lois McConnel and the RE chaplain was John McGrory. Their Roman Catholic counterparts were Sister Stasia Stafford and two chaplain advisors, Donald Hunter and Daniel Carboy. At Andrews AFB the squeeze for funds in 1978 led the Catholic and Protestant chaplain funds to hire a single coordinator for both programs.[6]

Later sections describe the full range of courses and RE experiences offered in various programs. Here we will examine several efforts to involve the entire base population in a form of religious education. These educational opportunities were designed to appeal to members of the chapel community, as well as persons who were connected with civilian churches or had no church or synagogue affiliation.

PACE is an acronym that stands for Program of Adult Christian Education. It is an approach to adult religious education developed by the American Lutheran Church, and brought to the attention of the Protestant RE chaplain at Offutt AFB, Ch. McGrory, by Reserve Chaplain John Lundin in 1973. PACE soon became an ecumenical program at Offutt. By the fall of 1973 Chaplain McGrory gathered a committee which compiled the first PACE catalog of twelve course offerings. The number of courses grew in 1974 to approximately twenty-five courses each term. The courses covered a wide range of subjects and met in all sorts of locations including the chapels, base library, SAC headquarters, social actions building, and education office. During the spring quarter of 1978 the PACE program had three hundred participants in twenty-five courses. Subjects included Parent Effectiveness Training, Old Testament Heritage, New Testament Heritage, Introduction to Theology, Present Tense of God, Exorcism, Personalities of the Bible, Transactional Analysis, Life of Jesus, Preparing for Retirement, Drama Workshop, Christian Witness in a Non-Christian World, Black Religious Experience, Studies in James, Italic Handwriting, Your Child's First Thirty-Six Months, Christian Worship, How to Hang Loose in an Uptight World, Gifts of the Holy Spirit, Genealogy, You Can Have a Better Home, Philosophy of Christian Womanhood, American Civil Religion, and a host of other offerings. A biblical interpretation seminar met as a ten-hour in-depth experience in biblical study over a weekend. One major presupposition of the PACE program at Offutt was that religion encompasses all of life, and religious education should include more than traditional religious subjects. That was the rationale for the inclusion of courses such as Facing Divorce, Preparing for Retirement, and Life, Death, and the Christian Faith. A number of other bases followed Offutt's example in developing PACE programs.[7]

In many instances ecumenical study groups and courses for all interested persons were included in RE programs. During the first half of 1977 three ecumenical study groups at Andrews AFB discussed Transactional Analysis and the Christian Faith, Evenings for Couples, and Death and Dying. In 1977 at nearby Bolling AFB, Ch. Jimmy A. Roquemore conducted a course on bio-ethics. Ch. Charles C. Caudill joined with the school nurse to

offer a sex education workshop for youth at Ramstein AB in 1971-72. In 1977 Installation Chaplain Lloyd B. Troutman and Ch. Harold W. Simmons enrolled twelve families at Cannon AFB in a four-week Adult Sex Education Seminar. At Nakhon Phanom in Thailand, Ch. Russell L. Osmond coordinated plans with the base education office to enable registrants in a religious correspondence course to meet as a class and receive college credit for a course in religion from the University of Missouri.[8]

The entire range of skill training experiences discussed in a later chapter became very popular during the Seventies (XL). In addition, chapel-goers and others were interested in discussing and dealing with death. In 1971, Ch. Francis J. Jeffrey held a series of Sunday evening discussions on You and Death at Grant Heights, Japan. His report to the command chaplain noted that most participants "had not experienced death either among relatives or friends; the result was some real weird thinking as to what was done and why. Many people rejected the discussion, saying such things had no place in the chapel. However, the majority felt the benefit was great and now were prepared to face their own death or that of a near one." The Blue Banana Youth Encounter at Spangdahlem AB took up Death and Christian Hope at a monthly session in 1976. In 1973, according to Ch. S. Jack Payne, Dr. Elizabeth Kübler-Ross offered a three-day seminar on death for the base and community at Sheppard AFB. "Since that time," Chaplain Payne wrote in 1976,

> I have, as chaplain at USAF Regional Hospital, Sheppard, been invited to conduct seminars on death and dying for many types of groups. The seminars have varied in length from one hour to eight hours.

In 1976 at Keesler AFB, Chaplains William O. Cleary and Mavis S. Baldwin organized a seminar on death and dying that was attended by 175 persons, including chaplains, civilian clergypersons, lawyers, doctors, and students from off-base colleges. The seminar included a phone conversation with Dr. Kübler Ross. In cooperation with the nursing staff of one of the hospital wards, Ch. Robert L. Matthews conducted a seminar on the subject for nurses and ward technicians at Torrejon AB; Ch. William R. Wiemers held a five-session seminar on the same subject at Eielson AFB in 1975. A number of other chaplains and chapel teams were also involved in teaching courses on this subject, which by the end of the decade had become a topic of wide interest in many newspapers and on radio and television. For example, Chaplains Robert H. Pearson, Vasten E. Zumwalt, William L. Lee, Thomas N. Christianson, and Ralph R. Nielsen held a Brain Death Seminar at Clark AB in the chapel annex on June 24, 1977, which considered physiological, legal, and spiritual aspects of death.[9]

Chapels extended their educational resources to the entire base through religious education libraries. At Eglin AFB, for example, a religious library of one thousand volumes was available for use by all base personnel, lay members of the chapels, and RE teachers. In addition, chaplains periodically reviewed existing base library religious materials and gave the base librarian a prioritized list of relevant religious books and major faith group periodicals. Other book-lending arrangements were also made; at Lajes Field donations supported a Christian bookstore, which stocked some three hundred titles.[10] At Craig AFB the chapel team distributed a brochure listing cassette tapes available for loan. Individuals, chapel groups, and social action seminars used the lending service.

One of the more popular base-wide programs offered by chapels was a form of religious education. It was the Sermons from Science series that was usually presented by Dr. George E. Speake of the Moody Institute of Science (Moody Bible Institute). At Ramstein AB in 1974, for example, project chaplain John E. Rasberry described the program as an attempt to reach non-chapel participants with the message of how consistently divine and physical laws were interrelated. The four-night program there attracted more than 2,000 persons; funded by the command chaplain, this visit was one of four stops by Doctor Speake at USAFE bases, with nearly 7,000 attending. A number of chapels sponsored this program during the decade. In 1971 the show featured "music played on a beam of light, a bugle call played on a flashlight, a voice modulated on a laser beam, the voice from planet X, a cry that can shatter glass, a frozen shadow, and a solid block that appears to float in space." Doctor Speake also allowed a million high frequency volts to pass through his body.[11]

Another popular religious education program

designed to appeal to the children of the base was the puppet show produced by Lynn and Becky Wickstrom of Loveland, Colorado. Several commands, including USAFE and ADC, regularly sponsored a tour program for this Kids Krusade. More than 22,000 attended evening shows at eight USAFE installations during the first six months of 1975, 5,000 at Ramstein alone.[12]

Family and Adult Religious Education

Traditions are not easily broken. One of the oldest is that religious education must be designed for specific age groups, and these groups have little in common. Family-oriented programs, on the other hand, assume the family unit is a natural social unit that can increase the interest and participation of its members in RE learning.

In place of the traditional Vacation Bible School, the chapel at Moody AFB offered a summer family school for the second time in 1974. The program began in 1973 under the skillful leadership of Ch. John R. Wood. This one-week ecumenical program consisted of evening classes for students and parents to enable the whole family to participate; more than one hundred attended every night. The four adult classes covered the gospel of Luke as witnessing tool, Parent Effectiveness Training, Transactional Analysis, and a provocative film discussion.[13]

Reflecting in 1975 on his initial uneasiness with family-oriented religious education, Ch. George Pryor of the USAF Chaplain Board described first experiences:

> At Andrews AFB, Maryland, as early as 1970, and perhaps before, there were families who preferred to freely assume what they considered their right and privilege, i.e., the religious education of their children, would be best accomplished apart from the existing Catholic Christian Doctrine program on the base. At first I was a bit threatened because such an attitude seemed to me to indict a program I thought was at least acceptable. Further, it seemed to me at first that they were separating themselves from the community. I learned to be supportive, and to provide whatever materials I had to assist them in educating their children in the way *they* saw fit. The parents in question were committed Christians. They gave me pause; were new directions being forecast?

Chaplain Pryor wrote that the "model that has seemingly 'worked' for some years may not be the model that will 'work' in the future. Indeed, it may not meet the needs of some of our people now."[14]

Several Catholic parishes moved in this direction during the Seventies. At Wright-Patterson AFB a parish religious education program with three interlocking dimensions—instruction, experience, and celebration—was initiated in 1975 by the Catholic chaplains and the religious education commission. The program was named FAMILY. In the fall of 1975 a total of eighty-two families (419 children and adults) were enrolled; each of three units had twenty-seven families, and each unit had group leaders and teachers for the once-a-month three-hour session on Saturday afternoon. The thematically-oriented instruction permitted the entire family to study the same topic at the same time, each person at his/her own level of readiness and awareness. Over a three-year period the program was designed to introduce families to the church's major doctrines; instruction coincided with special liturgical emphases. After family members were instructed at separate levels of readiness, they came together as a family unit to discuss what they experienced and to work on a short project that symbolized their new understandings. The session culminated in a celebration of the Mass. Ch. Owen J. Hendry led this exciting religious education program at Wright-Patterson in 1976-79; Linda and Mal DePonte coordinated the program.[15]

In an experiment that combined Mass, CCD, adult education, and the new rite of Penance, the Catholic parish at Vandenberg AFB used the season of Lent in 1976 for a family program. According to Ch. Robert Johnston, the program was incorporated into the regular Sunday Masses, increasing their length by about fifteen minutes. Over half the 425 parishioners questioned suggested that the program be continued in some form.[16]

During the summer of 1976 the Protestants at Aviano offered a family-oriented program which involved a different topic, new leader, and fresh approach each Sunday. A family-oriented program was inaugurated at Elmendorf AFB in a two-hour monthly session that began in the fall of 1977. Again at Aviano, a Rally Day welcomed the entire family back to the Protestant congregation at the

end of the summer in 1975. The all-day affair included worship, fellowship, singing, and recreation for the four hundred attending. A Sunday evening growth and educational program at Randolph AFB enabled the entire Protestant family to participate at one time in the pertinent age class. The average attendance in 1971-72 was one hundred a week.[17]

All sorts of adult ecumenical offerings were available to chapel-goers and others on Air Force bases during the Seventies. Some command chaplains' offices showed keen interest in adult religious education, and chapel teams received materials that could be used in ecumenical adult settings. An example of command chaplain interest was the series of professional evaluation visits and workshops fielded by the Air Training Command Chaplain in 1977 on the theme, Religious Education Across the Life Span. Each ATC installation evaluated its educational program, especially the possibility of increasing adult RE activities. In March 1977 the command chaplain conducted a conference at Randolph AFB to introduce a new program for adult religious education, Growth in Faith Together (GIFT), which relied heavily on the involvement of congregational members to accomplish its purpose.[18]

Ch. Samuel G. Andreasen, a Reserve chaplain, studied the effect of religious instruction on adult values in a research program at Luke AFB in 1974-75. The values of the persons participating in the experiment were measured before and after two identical Bible courses; one group took the course in ten weeks and the other in twenty-four weeks. Chaplain Andreasen reported these limited but useful conclusions from his study:

> The data seems to indicate that exposure to biblical instructional material does indeed increase an adult's awareness of religious and theoretical values, and the longer the term of instruction, the more significant the changes in adult attitudes and values. The Bible teachers' efforts are not in vain.[19]

The USAFE Command Chaplain sponsored ecumenical scripture workshops at thirteen bases in Germany, Greece, Turkey, and Crete in the first eight months of 1976. The workshops centered on the content of Scripture and the Bible's inherent power to animate and guide persons, in faith, to its divine authorship and authority. The two-day ecumenical seminars for adults were very well received.[20]

Ecumenical Bible classes were offered for adults at many bases. At Little Rock AFB, a Protestant and Catholic chaplain shared leadership in an ecumenical Bible class in 1977. Often this type of Bible course was part of a larger ecumenical offering. In 1972-73 at Loring AFB the following ecumenical courses were available: Marriage Growth Group, Study of Book of Acts, Introduction to Old and New Testaments, Book of Revelation, Annual Lenten Forum, Parents as Religious Educators, and various Bible courses. During 1974 the people at Chanute AFB were invited to these ecumenical courses: Transactional Analysis, Letter to the Churches of the Revelation, Parent Effectiveness Training, Bethel Bible Study Program, Black Theology, and Soul Music Workshop. The ARC (Adult Religious Curriculum) developed at Keesler AFB had many of the characteristics of Offutt's PACE program, discussed earlier. In the fall of 1978, Keesler's ARC program included ecumenical courses on Parent Effectiveness Training, Creation, Death and Dying, a Biblical Study Method, Discovering the Bible, Church Membership Instruction for Various Groups, the Book of Revelation, The Bible and Orthodox Church History, How Children and Adolescents Learn, Paul's Missionary Journeys, Media Communication Workshop, Bethel Bible Series, and Systematic Training for Effective Parenting. Chaplains Charles E. Seastrunk and Lewis E. Dawson were the advisors for the program.[21]

Protestant chapel communities usually offered some specific adult RE courses designed for their members. At one base in Korea in 1971 the Protestant program had three Bible classes that met on Sundays, each with a lay teacher. Several other adult classes met on weekdays. Among the weekday evening classes in Keesler's Protestant RE program in 1974 were classes on Parent Effectiveness, Transactional Analysis, the Bethel New Testament Series, a Study of the New Testament in Greek, Married Couples Communication Program, Adult Bible Study Group, and Pre-Marital Seminar. Ch. Paul A. Montgomery led the way in forming Ramstein's Protestant school of religion in 1971-72. It enrolled over two

hundred adults in courses ranging from study of the Old and New Testaments to the Thoughts of Edgar Cayce. Among the many weekday Bible studies and other adult courses at Chanute AFB in 1977, the coordinator, Ch. Donald R. Bickers, arranged for a Korean-English Bible class to meet each Saturday.[22]

Most adult Protestant classes fell into one of two types: they emphasized learning that moved from Bible to life, or experiences that moved from life to Bible. At the Air Force Academy Center Chapel in 1972-73, two weekly adult groups took divergent approaches to religious learning and discussion. The Bible Study Group concentrated on a select book of the Bible. The Approach Group discussed a variety of religious and social issues, using guest speakers, films, panels, and free-wheeling discussions.[23]

The Bethel Bible Series began to gain wide acceptance among chaplains in the early part of the decade as one way to teach the Bible in an organized and coherent fashion. Another important facet was the series' emphasis on training lay teachers. In October 1970, the Protestant chaplains at Grant Heights, Japan initiated two sessions of the Bethel Bible Series (Old Testament, OT) with an average attendance of twenty-six. *Interchange* reported in October 1971 that the series "is being used by Protestant chaplains across the Air Force." In 1970, 180 adults enrolled for the first Bethel Series offered at Patrick AFB under the leadership of Ch. Kenneth W. Henschel. The series required outside study and preparation, and included periodic testing. At Misawa, Japan, thirty-two adults enrolled in the OT series in 1974, and twenty-six finished both the OT and New Testament (NT) sections. Ch. Paul W. Ludwig, a certified Bethel Bible and Bethel New Dimensions Instructor, filled all classes to maximum enrollment at Altus AFB. In 1974, Western Oklahoma State College began awarding college credits to deserving individuals who successfully completed the classes, and in less than two years 140 individuals received a total of 335 college semester hour credits. In less than two years Chaplain Ludwig had 490 individuals enrolled in Bethel Bible and New Dimension Series classes at Altus. Many Bible studies and classes on bases were conducted by members of the Navigators, a group of evangelical Protestants interested in propagating a strong Christian witness. At the Air Force Academy in 1976, according to the report of Command Chaplain James E. Townsend, cadets conducted at least one Bible study each day for other cadets in each of the forty squadrons. Appointed denominational representatives were also authorized to conduct monthly Bible studies.[24]

Other adult Protestant classes emphasized what one report called "the *Nowness* of the Bible in our *now* lives." Twenty or more adults gathered regularly on Sunday morning to share their problems and solutions at Ent AFB in 1971-72.[25]

Catholic adults sometimes engaged in religious education experiences on Sunday morning while their children attended CCD. This scheduling was one way in which Catholic chaplains encouraged people to participate in adult education, particularly since the tradition of adult learning was perhaps not as strong as among some Protestants. A pamphlet distributed to all Catholic parents at Offutt AFB in 1971 described the base RE program for Catholics, stressing in its goal statement that "all persons," including adults, had a responsibility for personal educational growth:

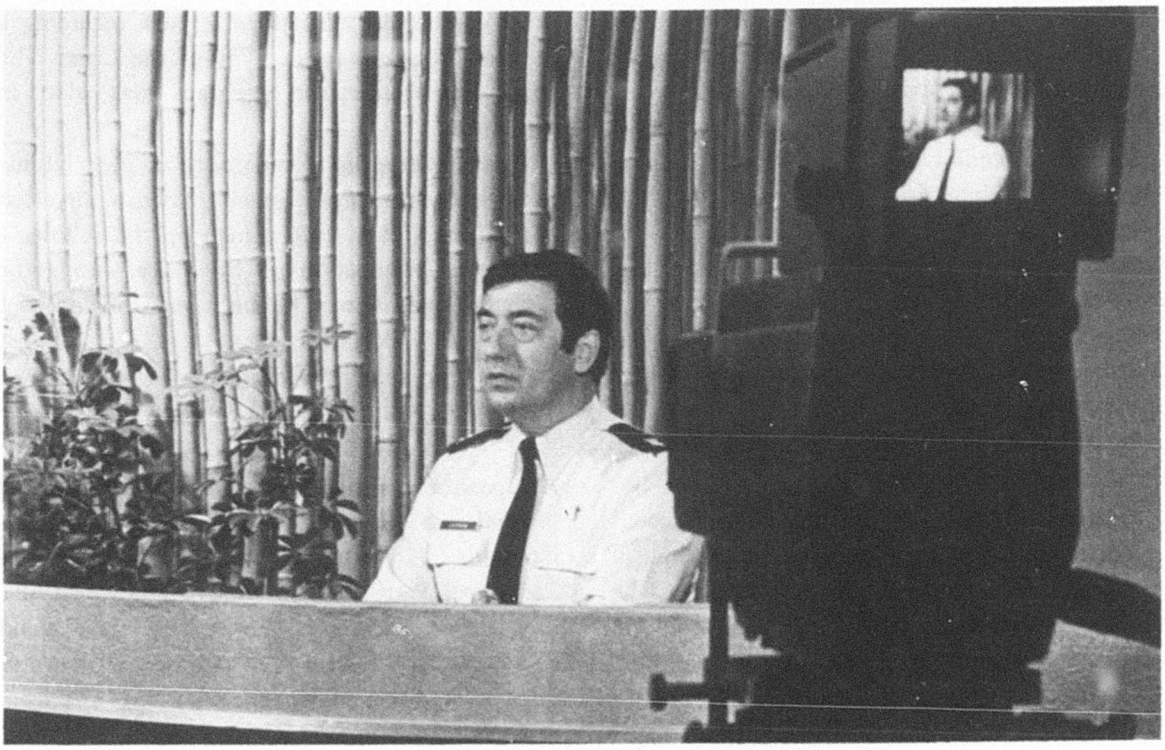
> The objective of the Church as manifested through its educational ministry is that:
>
> ALL PERSONS
> *BE AWARE OF AND GROW* in their understanding of God, especially of His redeeming love as revealed in Jesus Christ and that they---
> *RESPOND* in faith and love to the end that they---
> *KNOW* who they are and what their human situation means, increasingly---
> *IDENTIFY* themselves as sons of God and members of the Christian community---
> *LIVE* in the spirit of God in every relationship--
> *FULFILL* their common discipleship in the world, and---
> *ABIDE* in the Christian hope.

An increasing number of Catholics participated in a variety of adult courses and events during the decade, including those who made special retreats or joined weekend Cursillos (X).

Many Catholic adult programs were integrated with educational opportunities for children or were linked with sacramental instruction for children. To help parents meet their responsibility as the foremost educators of their children, as enunciated

Typical adult education class.

Premarital Cana Conference conducted by Ch. Timothy K. Ryan (standing, left) at Clark AB, Philippines, 1973.



Ch. Frank W. Sherman, II on an Okinawa television show, 1979.

Ch. Robert W. Tabb instituted a show called "Chapel Challenge" at Nakhon Phanom RTAFB, Thailand, 1973.

by Vatican II, the chaplains at Nellis AFB created a number of programs and activities including parent-teacher conferences and grade-level conferences (CCD); adult educational sessions; special instruction preceding a child's baptism, or penance, or the Eucharist, or Confirmation; and meetings explaining contemporary approaches to catechetics. At Izmir, Turkey, chaplains conducted a series of discussions on Thursday evenings during Lent in 1971 on the content and method of teaching religion. We have already considered programs at other bases preparing parents for participation in their children's baptism, penance, first Eucharist, and Confirmation.[26]

A large number of Catholic parents participated in coffee and theology discussions on Sunday mornings while their children attended CCD. Visiting priests were resource leaders for one series, and special Bible classes met during another at Sembach AB in 1976. In 1972-73, resource persons at the Air Force Academy Center Chapel led discussions on such varied topics as Vatican II, the life of an ex-priest and his wife, and Pentecostalism and Buddhism; attendance ranged between eighty-five and 125 persons each week. Senior Catholic Chaplain Serran R. Braun provided guidance. At Osan AB, a free breakfast, movie and discussion rounded out the Sunday morning adult class. Keesler's monthly adult theology program for Catholics in 1974-75 included such topics as the philosophy of God, marriage annulment in the church, death and dying, personal prayer life, role of women in the church, the Jesus of the Gospels, and compatibility of family and military profession. Attendance at the Sunday session at Wright-Patterson AFB in 1977 averaged seventy adults; attendance increased when the book *Passages* was discussed.[27]

Sunday morning was not the only time Catholic discussion groups met. At Maxwell AFB in 1972-73 a discussion group met weekly, usually with twenty-five attending, to review a current book on theology. A five-hour workshop for couples to be married convened monthly, and a single airmen's group (men and women) met each Sunday evening. During Lent a special weekly lecture series was offered. In addition, parishioners were invited to a three-day marriage enrichment course, a mini-mission for the parish, and a number of other ecumenical educational events, including a musical program for the Way of the Cross. The usual parent-educator program was also in operation.[28]

Roman Catholics also enrolled in Bethel Bible Series classes on many bases. A parish survey at McClellan AFB in 1976 turned up the following interesting information on Bible use among the Catholics questioned: Do you have a Bible in your home? Yes: 252 No: 19

Do you read the Bible in your home? Yes: 135 No: 127

A survey of religious beliefs and concerns was an integral part of the GIFT program adopted by a number of Catholic parishes, including Lackland's Permanent Party Branch. At that base the GIFT program was initiated in 1976 by Chaplains Donald E. Bartone and Edward A. Wawrzynski. It was also implemented at a number of other bases as a form of adult education.[29]

Religious Education for Children and Youth

By far the majority of persons involved in RE programs on Air Force bases were children and youth. Age-specialized courses of instruction were provided for children of elementary and high school age. Separate Protestant and Catholic programs combined their resources for several ecumenical programs of instruction, such as Vacation Bible School and other summer events.

After examining Protestant and Catholic programs for teenagers, we will shift our focus to ecumenical events for teens and children, then describe the CCD and Sunday school programs that assisted children in educational growth. Providing religious educational opportunities for handicapped children was one of the chapel's major contributions to the Children Have a Potential (CHAP) program.

Protestant Youth of the Chapel and ecumenical organizations for teens provided a number of religious education opportunities for teenagers (XI). But other options were also available, including the traditional Sunday school for high schoolers in many Protestant programs. At Clark AB (a large and not entirely representative base), Protestant youth education in FY 1974 included a weekly rally program at participants' homes with singing,

study, prayer, and fellowship; a Christian inquiry program during Lent reviewing basic doctrine; and a religious tour of the southern Philippines. The youth also had a mid-week Bible study hour and a three-hour session once a week during the summer.[30]

Religious education programs for Catholic youth were equally vigorous. At Patrick AFB in 1973 about one hundred high school youth met in homes for lay-led classes each week. Their counterparts at McGuire AFB began meeting in homes for the first time in 1974. The Catholic program at Keesler AFB provided a carefully documented pamphlet for teachers describing how to teach CCD classes in the home. Course offerings for Catholic teens included a wide variety of subjects. The Catholic School of Religion at Offutt AFB offered these courses in the first half of 1972: I'm Here! Now, What Do I Do?; How Do I Know I'm Doing Right?; What is Real Friendship?; What Were the First 'Jesus People' Like?; Will the Real Jesus Please Stand Up?; Applied Street Fighting; Dating Today; and Religions of America. The program for Catholic teens in 1974 at Hickam AFB enrolled 130 students; thirteen couples used their homes as classrooms for weekly sessions. Nearly half the teen CCD students at Maxwell AFB made a "communications" retreat in 1972-73 under the direction of a religious educator from Atlanta, Georgia. At Wiesbaden AB the Blue Banana program was started in 1973 when about 150 teenagers gathered for a monthly religious experience that included film, discussion, sharing, creative activities, games, innovative liturgy, food, and dance. A central theme, such as Lean on Me, or In-Not-of-the-World, was woven throughout. The program later became ecumenical.[31]

Many Air Force chapels offered ecumenical classes and events for teens and children. The classes and events came in many forms, including ecumenical Sunday schools, special summer ecumenical programs, ecumenical Bible schools, day camps, and preschools. At Woomera, Australia, for example, the Air Force and Australian chaplains teamed up to offer three weekly sessions of religious instruction in the local high school, enrolling 270 students in the ecumenical program.[32]

Ecumenical Sunday schools sometimes functioned on smaller sites where it was difficult to run separate programs for Protestants and Catholics. At Calumet AFS, Michigan, a warm Christian spirit of cooperation helped overcome hardships caused by an annual snowfall of three hundred inches. At this radar site in FY 1973, the ecumenical Sunday school attracted over 50 percent of the children living on the station. Each of the classes for the forty children and youth had a Protestant and a Catholic teacher; TSgt. Ted Clark, the superintendent, provided an ongoing teacher training program.[33]

A weekly religious youth club at Rickenbacker AFB had a different ecumenical flavor. Reportedly the first of its kind in the Air Force, it started in September 1974 with a two-semester program of twelve sessions each. Students in grades four through eight met weekly for three hours to receive instruction in theology, work on crafts, enjoy recreation, pursue a course of study in music, and eat. Adults served as program leaders and teachers.[34]

At some bases weekly programs replaced Sunday morning classes during the summer. At Malmstrom AFB in the summer of 1974, children and youth aged three to eighteen met three days a week for instruction and recreation. This program had more than twice the normal Sunday morning attendance during three summers. Laughlin AFB had an ecumenical summer weekday program in 1975 that included two-and-one-half hour sessions one day a week for ten consecutive weeks. Nearly one hundred students and workers participated. At Bitburg AB the chapel offered over 120 hours of Christian education activities in the summer of 1975. Children and youth were invited to attend a drama school, choir school, art school, and a film series, each lasting two weeks.[35]

Ecumenical vacation Bible schools arose during the decade, along with a number of other ecumenical activities (XXV). Apparently one of the earliest was at Eglin AFB in FY 1972; it repeated an experiment in ecumenical religious education held the previous year. "Because of the combined effort we were able to offer a larger program, accept more registrations, pool resources, use more teachers; but most of all, open up some doors of better understanding between the different religious groups involved," the chapel reported. The

experiment led to further cooperation in an art school, music school, and drama school, as well as teacher training. In 1973 an ecumenical Vacation Bible School (VBS) at Hahn AB had nearly six hundred registrants and a daily average attendance of 375. By mid-decade a number of bases followed the practice of having ecumenical summer Bible schools, usually for one or two weeks. Among bases reporting this arrangement were Tinker AFB (1975), Iraklion, Crete (1975), Charleston AFB (1975), Dover AFB (1975), and Altus AFB (1976). Usually the VBS teachers were female dependents, but at Beale AFB in 1978, TSgt. Warren Coffey and Sgt. Edward Keator taught classes during their off-duty time.

Terrific Tuesdays was the program's name at Goodfellow AFB for an alternative form of VBS that met in full-day sessions on several weekdays each week. Sheppard AFB had an exciting form of VBS in 1977, when project chaplain Thomas E. Gallenbach organized the school around the theme of the Holy Land. Each class studied a section of the life of Jesus and used picture books, maps, encyclopedias, and the Bible to create the story, clothes, customs, and times of a given episode in Jesus' life. This ecumenical endeavor was interesting for pupils and teachers alike, although some of the less imaginative teachers encountered difficulty. Cost savings accrued since regular materials were not used.

Some Protestant programs continued to offer their own VBS experiences each summer. At Soesterberg AB, Netherlands, the VBS in 1975 met in homes in six communities around the base; this was the first time the chapel was not used for VBS programming, and the attendance was excellent. When the VBS at Clark AB moved to three separate locations in FY 1974, it experienced a one-third increase in attendance. At Travis AFB, five Sunday school teachers taught Backyard Bible Clubs in their yards one day a week during July and August 1978; an average of sixty-two children attended each week. Occasionally the "standard operating procedures" drawn up after a VBS were overly exact; the refreshment report for the VBS at Andersen AB in 1976 noted that "Kool Aid was made a day ahead to improve flavor."[36]

Among other ecumenical efforts was a chapel day camp that met in the summer of 1972 at Kincheloe AFB. Over eighty children enrolled in a four-week camp with four themes: Indians; nature-study; ships, water and fish; and outdoor activities. At Andersen AB, a religious preschool was designed to ready the child for formal school and "to influence the spiritual and moral character of the developing child." In 1976 the chapel's RE building was used for the weekday morning classes; students were required to be at least three years old. The director reported that Installation Chaplain Donald K. Francis visited the classroom often, and his singing and ability as a guitarist endeared him to the children.[37]

Catholic programs for children functioned at most Air Force chapels, often under the direct leadership of a trained civilian religious education coordinator. The CCD at Maxwell AFB in FY 1973 was an example of the kind of religious education provided in the program. A variety of textbooks, supplementary material, and equipment offered the opportunity to develop wholesome religious attitudes through activity-centered programs which contrasted rather sharply with the highly intellectualized content of earlier materials. Each grade from one through nine held double sessions so that teacher-to-student ratio was optimal. The Maxwell program had 425 students; this size allowed a natural division between higher and lower grades, with separate liturgies for each. Students were involved in preparing liturgies that were meaningful to them and their peers.[38]

At Eglin AFB in 1972 the CCD was a school of religion that met twice a month. Each of the two sessions lasted one-and-one-half hours, and over 650 attended the sessions. It was reported that the bi-monthly schedule was more readily accepted than weekly sessions. Other large CCD programs functioned at Clark AFB (with 600 persons per week attending in 1974) and Andrews AFB (with over 1,000 enrolled in 1972-73). Randolph's large CCD established a closed enrollment policy in the fall of 1977 that limited eligibility to dependents of active duty personnel and dependents of retirees who were active in the volunteer programs of the Catholic parish. Limited space, a shortage of trained and experienced personnel, and limited funds necessitated this change. The CCD had a mission outreach at Lowry AFB in 1976, when classes were asked to develop an aid project for

the handicapped, an old folks home, or a children's hospital on a monthly basis.[39]

Protestant RE programs for children were much like the thousands of Sunday schools found throughout the United States. But in addition to regular Sunday morning classes, modified programs were active on Air Force bases.

Some Protestant chapel communities opted for a weekday school of religion in place of Sunday classes. In 1975 at Rickenbacker AFB, children in grades four through eight met once a week for three hours of study in a weekday program. At Elmendorf AFB, children in grades one through six remained in the public school after classes ended for a weekly RE program that included an object lesson and a forty-five minute arts and crafts period; the seven-week program attracted seventy children each week. At Mountain Home AFB the Protestant schedule changed "Sunday" school to "Tuesday" school in the summer of 1975. This allowed children to vacation on weekends with their parents and still receive religious instruction. The teaching staff also welcomed the change, which resulted in a two-hour session on Tuesday morning instead of a one-hour session on Sunday. Attendance increased 64 percent over the previous summer's attendance on Sunday, and a 25 percent increase in attendance was noted when the regular Sunday schedule was resumed in September. After this programs was publicized in *Interchange*, five other bases made inquiries to Installation Chaplain Dallas A. Bird.[40]

Among novel revisions of the traditional Sunday school format was an experiment in Saturday church school at Plattsburgh AFB in 1972-74. Ch. David G. Grosse was the RE chaplain. The Saturday Church School for Protestants included these new features: a continuous three-hour (four sessions of forty-five minutes each) program one Saturday each month; a Sunday children's education and worship hour at the old Sunday school hour, age-graded into three groups; a faculty of public school trained and certified teachers serving in the Church School as lead teachers; a carefully selected corps of co-teachers who were being professionally trained by the lead teachers; a diversified educational plan incorporating music, media, arts and crafts, and library learning experiences; a commitment of funds (donations) by parents, providing small stipends for the professional teachers; and supplementary teaching supplies and equipment. Chaplain Grosse reported after six months that "children return more readily and willingly to the Protestant Church School than to Sunday school. We have had only one session at which the ratio of attendance to enrollment was less than 90 percent." Attendance showed a drop of about 20-25 percent from the average Sunday school attendance, although some of the decrease may have been due to a fall in the number of personnel and dependents.[41]

Another innovation was the use of open classrooms at Myrtle Beach AFB in the 1974-75 academic year. The experiment had its roots in the attendance of Ch. Paul Collins at a week-long workshop on open education in the church. The fifth grade Sunday school class was selected for the project, and the collective talent of five teachers was channeled into a program designed to benefit the twenty-five fifth grade students. The entire year was devoted to God's Covenant. Interest centers were set up all around the classroom about once a month, and students were invited to work on any of the interest centers. Learning initiative rested largely with the student. Reflecting on the year's experiment, Installation Chaplain Newton R. N. Hardin reported that "the overall response on the part of the students and teachers was excellent, and we plan on further implementation of the open education philosophy in the Sunday school for the fall of 1976."[42]

At Kadena AB an experimental program was undertaken in 1971 involving two-year-olds. Two sessions were held each Sunday morning from 9:00 to 11:00 and 10:00 to 12:00 a.m.; the teacher-to-pupil ratio was one to six. Enrollment reached capacity within four weeks and remained at that level. The qualified staff ensured that the project did not become a mere "nursery care" activity; the staff included a doctor's wife, a registered nurse, a public school teacher, and several teenage girls. The basic curriculum included words in the Christian vocabulary; simple religious musical melodies; use of tools, toys, games, records, and coloring books; and entertainment.[43]

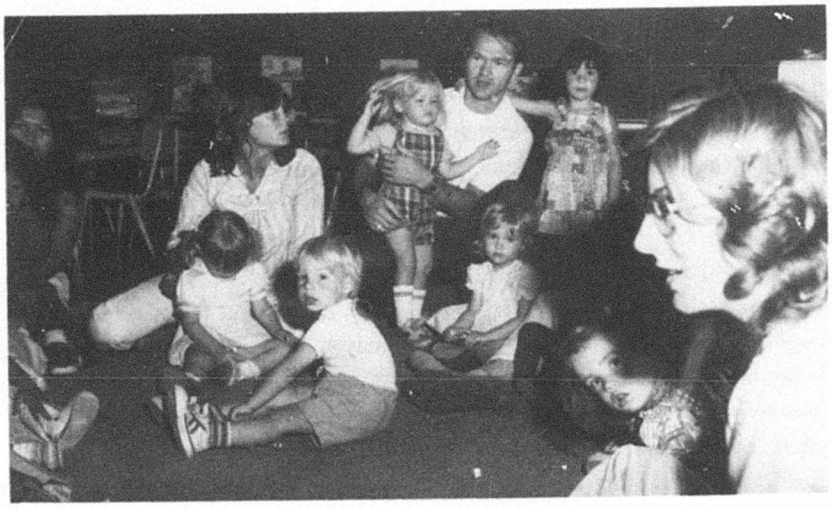
Some Protestant Sunday schools faced special challenges in their effort to provide a full range of educational experiences. After a number of fits

Ch. Russell W. Barr with his friend "Willie" at Vacation Bible School, Pope AFB, North Carolina, 1977.

Ch. James W. Beckley assists a young student at Pope.

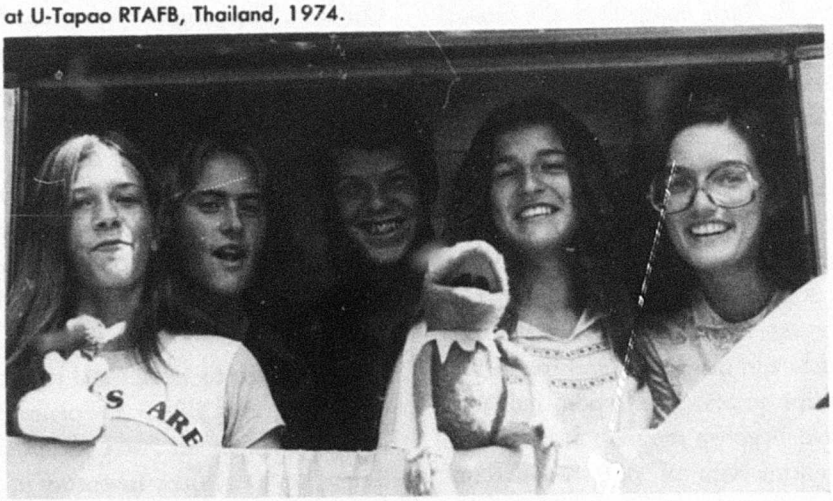
A small child celebrates Pentecost at McClellan AFB, California.

Becky Wickstrom of the widely-known Kid's Krusade at Pope in 1976.



Ch. John R. Wood in a preschool Sunday school class at Beale AFB, California, 1979.

Ch. Robert R. Gilman and students in the Vacation Bible School hear a B-52 pass over at U-Tapao RTAFB, Thailand, 1974.



Protestant Youth of the Chapel use puppets to encourage Sunday school attendance at Dyess AFB, Texas, 1978.

and starts, the small Protestant community at Shu Lin Kou AS, Taiwan opened its first Sunday school in the fall of 1974; it had forty-two teachers and children, while the CCD program continued to be served by the Navy chapel in Taipei. A special challenge at Point Arena AFS, California, according to site chaplain Fred J. Powell, Jr., was to ensure that enough homes were available for classes. At Minot AFB a challenge was presented by the fact that youngsters in the children's choir regularly missed Sunday school; the solution was to attach a Wednesday school to the regular choir rehearsals. Volunteer bus drivers at Tyndall AFB made bus runs to all on-base housing areas and the housing area in downtown Panama City in order to gather children from a widely dispersed area.[44]

Some Sunday schools turned to special events and incentives to encourage enrollment and attendance. This was often the case in summer Vacation Bible Schools, and sometimes with other efforts. At Norton AFB in 1977, Ch. William G. Page organized an attendance contest that promised a ride on the Glory Train if the goal of two hundred was reached. The train was the idea of the Vice Wing Commander, Col. Duane Cassidy; it was composed of the base engine and two rented flat-bed railroad cars decorated with balloons, pennants, and streamers. When the attendance figure was surpassed, the Glory Train made its tour around the base with stops for a message from Ch. Thomas R. Bush, songs from the Gospel Choir, and refreshments. An incentive-award program was established early in 1973 at the Center Chapel of the Air Force Academy. This program offered awards ranging from 20-cent trinkets to $3.00 books. Each student in the Protestant Sunday school earned Sunday School Dollars, paper money especially printed for this purpose, by attending class, doing homework, bringing materials, and being on time. Bonus dollars were earned by bringing friends and neighbors, and the money was exchanged for prizes. The report indicated that "this effective incentive program increased the diligence and enthusiasm of the students immensely." In a letter to parents explaining the program, Protestant Sunday School Chaplain Arlan D. Menninga wrote,

> We are delighted to introduce this award program, and are sure that the cooperation of students, parents, and teachers will increase the enthusiasm of our children as they learn the Good News of the Love of God for us in Jesus Christ. Please pray with us that this new award policy will be used by the Holy Spirit to make our Sunday school even more effective.

Children could be penalized for misbehavior and could receive bonuses for bringing new children. The underlying rationale of this incentive program may have contradicted to some degree the "Good News of the Love of God for us in Jesus Christ," about which Chaplain Menninga wrote. If "the medium is the message," pupils might well have grasped the message that the Good News came in the same way that the Sunday school bonus program operated: when a person worked hard enough to merit it.[45]

One other area of special concern in the field of religious education for children was the program offered for exceptional and handicapped children. Children Have a Potential (CHAP) is an Air Force program for these children. At some bases religious education experiences were designed specifically for CHAP participants. One base offering this religious education was Offutt AFB, where special religious programs functioned in 1971-72 for both Protestant and Catholic children. Catholic classes met on Saturday and Protestant classes on Sunday. The CHAP teachers and staff were trained through the Greater Omaha Association of Retarded Children. The program, with ten children enrolled, was noteworthy since Offutt's Catholic program was the only one in the entire Omaha area offering religious education for handicapped children. Other chapels, including those at Randolph AFB, Scott AFB, and Andrews AFB, also had CHAP Sunday school and CCD classes; at Hickam AFB a certified school psychologist taught a class of CHAP children in conjunction with the Protestant Sunday school in 1976.[46]

In an effort to assist local religious educators in their task, the USAF Chaplain Resource Board implemented an Air Force-wide Catholic Religious Education Outcomes Inventory in 1979. Ch. Owen Hendry spearheaded the effort, which included a ninety-item religious knowledge inventory and a forty-item attitude survey, aimed primarily at eighth graders. Base religious education teams were able to use the valuable feedback on actual

outcomes in program evaluation, goal setting, and planning. Thirty-one bases and over eight hundred students participated in the program sponsored by the National Catholic Educational Association.[47]

Protestant and Catholic programs for youth, ecumenical classes for children and youth, CCD and Sunday school classes for children, and CHAP classes for handicapped and exceptional children rounded out the RE program at most bases. Through these avenues the Protestant and Catholic chapel communities sought to nurture and shape the faith of the children and youth in their midst. But this brief summary cannot fully portray the joys that many parents, teachers, and chaplains felt when their efforts met success; nor, for that matter, can it fully describe the moments of despondency and near collapse of will that occurred when the best efforts and earnest strivings of prayerful parents, teachers, and chaplains seemed to bring only dismal failure. This part of the drama of religious education eludes documentation in these pages though it, too, was part of the weal and woe of religious education in Air Force chapels.

Orthodox and Jewish Religious Education

In most instances, apparently, the religious education needs of Orthodox personnel were met by local civilian institutions or Protestant and Catholic programs, although Orthodox chaplains filled these needs whenever they were personally able to do so. The limited number of Orthodox chaplains on active duty precluded a large-scale RE program for Orthodox people. But at Athenai Airport, Greece, an Eastern Orthodox Sunday school functioned from October 1974 to May 1975, according to Installation Chaplain James P. Parker. At Sembach AB the Orthodox community decided in 1976 to dispense with religious education as an academic formality, opting instead for home study education. The Orthodox chaplain provided religious education materials and guidance to the families involved, and a monthly adult class discussed contemporary issues.[48]

Jewish religious education was an integral part of Jewish life and worship on Air Force bases. Usually the most extensive programs were found at bases where Jewish chaplains were assigned and regular services were held (XXII). For example, in FY 1973 at Yokota AB (and the other bases of the 475 Air Base Wing), Ch. Marvin L. Labinger headed a program that offered educational experiences to all Jewish personnel. Among its components were regular religious education classes at both Yokota and Camp Zama for two hours each week, with a remarkable attendance record of 95 percent of the children between ages 5 and 12; Bar and Bath Mitzvah courses taught by the chaplain on an individual basis; a course using contemporary methods and media for the children at Misawa, taught by a Jewish lay leader, with Chaplain Labinger providing tape cassettes and workbook sheets; and regular visitation. In addition, two formal courses were offered weekly for adults at Yokota during the year; they were entitled Elementary Hebrew, and Judaism and Christianity. A Bible study group also met weekly. One popular adult program was the monthly discussion of current events; another course, Jewish Persons and Places, made profitable use of filmstrips, tapes, and discussions. An excellent Judaic library was maintained at Yokota.[49]

The full Jewish RE program at Keesler AFB in 1975 included a religious school for children ages five through twelve that met weekly for two hours; weekly beginner's Hebrew classes for children and adults; a weekly adult series introducing great literature of the Hebrew people; a joint lecture-discussion series with the people of the local synagogue on the subject Judaism and Christianity; ongoing Bible study programs at the Friday evening services; and special discussion groups each month.[50]

At Wright-Patterson AFB in 1975, a weekly Hebrew school was inaugurated on Sunday afternoon, as well as a bi-weekly cooperative preschool class. Volunteers taught both. Ch. Nathan M. Landman also arranged a monthly adult discussion group for medical personnel with the theme, Jewish Medical Ethics. When the first session of the religious school began in the fall of 1976, Chaplain Landman led a procession of children carrying mini-Torahs and flags. The program included Hebrew instruction for children above the age of eight, and an adult Hebrew study program that enrolled fifteen parents, who attended at the same time as their children. The previous summer during the month of August, the

Jewish community also had a day camp for children ages four to ten. The program stressed indoor and outdoor activities, Jewish awareness, and Hebrew songs and dances. In 1977 a preschool class was added to the RE program at Wright-Patterson AFB. The adult section included a four-session course on the Holocaust, followed by The Jewish Calendar.[31]

At many Jewish communities the lay leader assumed major responsibility for organizing the religious education program (X). There was no resident chaplain at Hahn AB, and no auxiliary rabbi living nearby, but SSgt. Michael S. Charney provided leadership in meeting needs in transportation, literature, and other support areas during 1973-74. The Jewish community met on the first and third Friday evenings in a formal religious program. Discussions related current lifestyles and demands to the morality of the Hebrew Scriptures. On alternate Fridays the group traveled to Wiesbaden to participate in services with the Jewish community there. Another important source of RE experiences for many Jewish personnel were the Torah convocations sponsored earlier in the decade by the office of the Chief of Chaplains. In May 1975, for example, Ch. Irvin S. Ehrlich of Ramstein AB was one of the program leaders for the semi-annual Torah Convocation for Jewish personnel in USAFE and USAEUR.[32]

The Jewish tradition emphasizes the role of parents and religious life in the home. With this in mind, the Jewish chaplain at Kadena AB met with approximately twenty-five parents for forty sessions at mid-decade. He conducted workshops for parents and other adults to teach them how to conduct a home Seder and to answer questions raised by their children.[33]

A number of other opportunities were available for Jewish adults to increase their religious knowledge and deepen their understanding of Jewish traditions. At Torrejon AB in 1976, a regular educational Oneg Shabbat program each Friday discussed a variety of subjects, including Albert Einstein, and the rescue of Jews from Denmark during World War II. The adult education program also took up the history, customs, and ceremonies of major Jewish festivals, music through the ages, and Jewish folk music. At Ramstein AFB in 1976, Chaplain Ehrlich had a program for Jewish adults entitled Evening of Jewish Studies that included courses on Beginning Hebrew and The Holocaust. A week-long seminar on Judaic Culture was organized in Alaska by Ch. Israel Haber in March 1976; half was held at Fort Wainwright and the other half at Elmendorf AFB. It included workshops on Jewish tradition, culture, and music, and a travelogue on Israel. While at Travis AFB in 1971, Ch. Marvin Labinger ended an adult education series with a program on Jewish music. Jewish personnel south of the range in Alaska viewed and discussed the film Cast a Giant Shadow at Elmendorf AFB on February 23, 1975, and those north of the range had the same opportunity at Fort Wainwright several days later. The process was repeated in March with the film The Fixer. A Jewish mobile library was built and staffed by young adults at Kadena in 1973-74; it enabled the entire island's Jewish community to receive library service weekly.[34]

Jewish schools of religion, or religious schools, functioned at a number of bases in addition to those already mentioned. Tuesday afternoon was the appointed time for an auxiliary Jewish chaplain to instruct twenty students in the fundamentals of Jewish law, elementary Hebrew, preparation for Bar Mitzvah, and special studies of Jewish holidays at Eglin AFB early in the decade. Courses for adults met on Tuesday evenings. Religious education classes began at the Royal Oaks chapel center at Torrejon AB in April 1974 for children in grades one to six. The classes met on the first and third Sundays of the month; Hebrew instruction was also available to interested children. At Keesler AFB, Ch. Joel R. Schwartzman conducted formal induction ceremonies in the presence of sixty parents for nine children entering the religious school program. At Sheppard AFB the Jewish community provided a day school for children of all faiths in 1973-74; it was designed to develop appreciation for religious and patriotic songs, religious and secular art, and an active prayer life.[35]

An interesting effort to combine the resources of military and civilian Jewish communities was inaugurated in 1976 at Chanute AFB. The program was designed to encompass a number of areas, including the religious education of children. Ch. Sydney Hoffman was instrumental in setting up the program, partly to overcome the sense of

isolation experienced by some members of the Jewish military community. A Day of Jewish Unity convened at the base on April 25, attended by Jewish personnel from the base and local communities and by forty people from congregations in Chicago. One objective of the program of discussion and worship was to enable the children of Jewish military families to attend the Temple Sinai Religious school in nearby Rantoul, Illinois. The goal was met as Jewish families enrolled their children there, while some classes continued to be taught on the base. In addition, personnel from the Chanute congregation began participating in the temple's adult education program.[56]

Hundreds of chaplains, thousands of teachers, and tens of thousands of students were involved in a number of different kinds of religious education programs affiliated with Air Force chapels during the Seventies. But all the activities had basically one objective: to nurture and deepen the religious faith and traditions of the people involved. On most bases the RE programs touched more people than any other chapel program, with the exception of religious services.

Chapter XXXIII

Teachers and Learning Tools

Ideally, teachers and learners fit together like hand and glove. That is, it is difficult to tell where teaching ends and learning begins. In religious education programs at Air Force chapels, thousands of volunteer teachers played important roles since the extent of learning depended in large part on their teaching skills.

Most bases had regular training programs to acquaint teachers with modern teaching skills, tools, and materials. After reviewing teacher training programs in Air Force chapels, we will examine curricular materials available for teacher use. The chapter concludes with a summary of artistic, craft, and dramatic forms found in religious education programs and in other phases of chapel programming.

Teachers and Teacher Training

The people entrusted by chapel communities with the responsibility of teaching were usually volunteers motivated by their commitment to religious values. Veteran teachers had broad experience in Sunday school or Continuing Christian Development classes. Other volunteers, new to the teaching task, found personal growth opportunities in their teaching experiences. Teacher training programs were designed at most bases to help both veteran and new teachers. One development in the Seventies was the appearance of ecumenical teacher training programs.

Teacher recruitment and training was a major task. Half of the sixty-four adults on the Protestant staff at Kadena AB in FY 1974 were between the ages of eighteen and twenty-five; that meant their teaching experience was probably limited. Religious education for Catholics and Protestants at Wiesbaden AB in 1972-73 required the recruitment and training of five hundred persons for various tasks, including over two hundred people for twelve hundred CCD students through the ninth grade. At Randolph AFB in the same year, two hundred teachers and assistants provided instruction for approximately fifteen hundred youngsters and adults in seventy-four Sunday school and CCD classes, while seventy other women and teenagers provided leadership for the Protestant Vacation Bible School.[1]

Most chapel communities included teachers' commissioning ceremonies in chapel services, acknowledging the teachers' responsibilities and pledging the cooperation of parents and students. At one of these liturgies in 1975, the Keesler Catholic community meditated on a free verse poem that concluded with these words:

> We Christian teachers
> need to know
> that our living
> is our teaching
> at its best
> and that for this
> authentic job
> no phony need apply.

The continuing prayers and concern of the congregation, religious education chaplain, and coordinator provided psychological and spiritual support for teachers in the months that followed. But there were other incentives as well. The Protestant teachers at Yokota AB earned points for attending teachers' meetings and workshops, Sunday school sessions, and chapel worship in 1973-74 and applied them toward the purchase of Bible dictionaries, commentaries, and concordances.

The USAFE Command Chaplain provided a different support system with a series of ecumeni-

cal Christian parent-teacher seminars at five installations in 1976. The seminars helped solidify relations between teachers and parents, stressed parental responsibility for religious education, and showed teachers that they were not alone in their work.

At most bases the RE year ended as the summer season began. Banquets and recognition dinners feted teachers and administrators for jobs well done. At Ramstein AB, for example, over fifty persons attended a dinner in 1976 honoring the work of seven Jewish religious education teachers. The honorees received certificates of membership in the Jewish Publication Society as tokens of appreciation.[2]

The quality of teaching in Protestant Sunday schools was one of two concerns that prompted a special study in 1972 by the Armed Forces Chaplain Board. The other concern was the adequacy of materials being used in Protestant religious education. After coordinating efforts with a number of civilian church boards, the USAF Chaplain Board designed an instrument to test these areas. The office of the Chief of Chaplains then declined to administer the survey, offering it instead as a self-study. The Navy also declined. The Army did administer the tool, although its findings could not be collated. The self-study contained sections for teachers, lay leaders, and chaplains to use in examining local needs and problems. Distributed to every base in the fall of 1972, the tool was again recommended for use in the *Chaplain Newsletter* in March 1973.[3]

A large number of manuals and teacher guides were produced locally to help teachers understand the administrative organization of the RE program and to execute policies. The CCD Teachers Manual at Loring AFB in 1972-73 included a complete description of the School of Christian Formation and a list of accepted "pastoral goals" and "parent involvement goals." The manual called for report cards twice a year for each student, described the use of audio-visual equipment, and listed "general principles for the use of the Bible at different age levels." The Protestant teacher's manual for the preceding year included lesson preparation sheets and articles on The Teacher, What is Teaching?, Guide for Better Teaching, and Self-Analysis Chart. Serving as the RE chaplain at Keesler AFB in 1976, Ch. Patrick Cortese distributed a questionnaire to all teachers in the CCD program which solicited their recommendations, so that the policies and administrative procedures for the next school year would reflect the best corporate thinking.[4]

There seemed to be a correlation between programs with effective teacher training and programs that accomplished their goals. Commenting on this subject in 1975, Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, observed,

> Most places are doing as well as can be expected with religious education. About 25 percent are very good; another 25 percent are less than good. The weakest area in the latter group is teacher training. This is more prevalent in Protestant programs. Catholics are often fortunate to have a local diocesan religious education office nearby with both trained resource leaders and materials easily available for teacher training. On bases where there is a religious education coordinator receiving a salary, this problem hardly ever exists. However, there is then a tendency for chaplains to participate in the religious education program only minimally.[5]

This was one reason why the office of the Chief of Chaplains, command chaplains, and base chapel teams tried to provide regular opportunities for teacher growth.

The SAC Chaplain's office started the training process at the focus of responsibility—a RE workshop for Catholic and Protestant chaplains in 1972. A three-day conference in April was attended by about fifty chaplains who examined trends in RE, components of the teaching-learning process, planning for teaching, teaching the Bible, creative uses of media, and designs for teacher training programs. Ch. Richard D. Miller of the USAF Chaplain Board was one resource leader for the conference, which was planned by the SAC Professional Chief, Melvin E. Witt.[6] This effort to broaden the knowledge of chaplains in the area of religious education was also the focus of several Career Development Institutes during the decade. Despite these good intentions, the title of "religious education chaplain" was generally not regarded as the most prestigious position for a member of a chapel team.

Several commands organized workshops to

improve teacher training at the base level. As Chief, Plans and Professional Division, USAFE, Ch. Stanley B. Webster organized ecumenical teacher education workshops in England and Germany in August 1972. Writing to one of the resource leaders prior to the workshops, he observed:

> Chaplains and teachers feel inadequate to cope with new teaching styles demanded of them by the curriculum. They feel frustrated for lack of teaching aids, and at the same time, feel swamped by all the suggested techniques, gimmicks, and aids they are told they should employ. Some teachers respond to all this by ignoring curriculum and devising various Bible memory work or story-telling. Others read through lessons with their students, but do not know how to really involve their students in the shared learning process.

The workshops were modeled along process theory lines, so that the participating chaplains and teachers identified needs and selected goals. They were designed as ecumenical workshops, said Command Chaplain Thomas M. Groome, Jr., "in order to demonstrate the feasibility of joint Protestant-Catholic training at installation level." Nearly 120 persons attended the sessions. At the conclusion of the workshop, each base delegation developed a local teacher education program for the 1972-73 school year.[7] Among other ecumenical teacher training workshops conducted by this office was one at RAF Greenham Common from September 30 to October 2, 1974. Thirty lay teachers from eight United Kingdom bases joined eight chaplains, under the tutelage of Dr. Sara Little of Union Theological Seminary, Richmond, Virginia.[8]

One program used by commands to train teachers was INSTROTEACH, discussed fully later in this chapter. One command using INSTROTEACH was ADCOM. The story began late in 1973 when the ADCOM Chaplain issued a *Guidebook for Teacher and Lay Leader Training.* The command proposed a "comprehensive program of teacher certification, training, and enrichment courses on a command-wide basis," as well as a way to monitor the program at command level and to provide suitable recognition for various achievement levels. The backbone was the proposed use of INSTROTEACH, a definition of church teaching competence that identified five areas of responsibility of the church teacher: to serve as director of learning; guide and counselor; mediator and interpreter of the Christian faith; link with the community; and participant in the church's training ministry. The basic criteria for this program was a role definition developed at Arizona State University, entitled *The Role of the Teacher: Five Areas of Teacher Competence.* In ADCOM, TRACER was a system for transferring from base to base the training records of lay people, both Catholic and Protestant, so they would not lose momentum or continuity in their training efforts. In October 1976, Sheila Baker, the CCD coordinator at Peterson AFB, reported that 129 persons were enrolled in the TRACER program. A number of chaplains on the ADCOM Chaplain's staff were involved in developing this new program, including, among others, Chaplains Newton V. Cole and Jeremiah J. Rodell, and Command Chaplain Richard D. Trapp.[9]

By examining teacher training and teacher development at two bases, we will gain a better idea of the process. At Maxwell AFB in 1972-73, the CCD staff opened the school year with a three-day workshop conducted by two sisters from the CCD office in Atlanta, Georgia. The Catholic chaplains contributed lectures and discussions during the sessions. Teachers also met on the first Sunday morning of each month for a one-and-a-half-hour enrichment class conducted by area experts in religious education. In addition, three sessions were held for each of three sacraments in the course of the year. Teachers and staff also participated in the local civilian CCD conference on theology, a local RE film festival, and other educational events.[10]

The teacher training program for the CCD staff at Keesler AFB was designed for the 1975-76 year by Patricia Andrews, RE coordinator. It involved a four-pronged approach for the religious educators, including four administrators, twelve principals and staff, seven preschool teachers, five kindergarten instructors, twenty-eight teachers in the elementary department, eight substitute teachers, twelve in the junior high, and eight in the senior high. The first phase featured various teacher resources, including a handbook with an extensive resource list of audio-visual aids, and three other

general resource books. The second phase was a series of special training workshops; among the subjects treated were The False Gods We Sometimes Teach, lesson planning, and AV techniques. Monthly training sessions concentrated on a particular topic or season of the year, and once-a-month liturgies were planned. The fourth phase of the training program was a series of short printed memoranda explaining teaching techniques, classroom activities, and other materials. The RE coordinator addressed some of the problems that interrupt effective religious education, and argued convincingly that all chaplains should be visibly involved in some phase of religious education:

> If the truth be told, conducting a Religious Education program is not a task that is appealing to all chaplains. Often the duty is relegated to the junior member of the group who is, in most cases, the least qualified and experienced to do the job. A viable program needs a chaplain director who can provide strong material support and inspire active participation. Ideally, *all of the chaplains on a base should be visibly involved in some area of Religious Education.*

Ch. Patrick S. Cortese, a senior chaplain, was the Catholic RE chaplain at Keesler at the time.[11]

One imaginative development during the decade was the move to make teacher training sessions ecumenical in nature. On a command level, apparently the first were the workshops in USAFE in 1972 discussed above. At Hahn AB, Protestant and Catholic staffs took their training together in ecumenical sessions for the first time in FY 1974. At Ent AFB, Sunday school teachers joined CCD teachers at an ecumenical teacher training program conducted by the Catholic Education Center in Colorado Springs, Colorado in 1971-72. At Davis-Monthan AFB in 1979, Protestant RE Coordinator Pat Gonzales offered an ecumenical college of religious education. It began with a survey of all teachers on the base to determine what needs were uppermost; courses were offered, both during the day and in the evening, on The Teacher's Role, Flannelgraphs and Object Lessons, Lesson Planning, Learning Centers, and Media Workshop. Faculty included active duty and Reserve chaplains and others. While a number of bases were conducting ecumenical teacher training programs by mid-decade, *TIG Brief* in 1976 offered this advice from the chaplain section of the Inspector General:

> A single teacher training program is easier and more practical to develop than separate programs. Chances are that it will be better organized with all installation ecumenical resources working with common aspects of religious education such as methodology, use of audiovisuals . . . .

This was certainly one tangible benefit of the spirit of ecumenism found in Air Force chapels during the Seventies.[12]

Many teacher training sessions extended over two, three, or more days or evenings. At Carswell AFB an ecumenical training series on teacher improvement drew an average attendance of thirty-six at four sessions on three days in 1975. Early in January 1975 at Wurtsmith AFB, Ch. Donald S. Whitehorse, USAFR, conducted a four-day ecumenical teacher training series on methods.[13] Other sessions extended over longer periods of time. Ch. John P. Gilhooley, director of the Catholic RE program at Randolph AFB in 1977, arranged a seven-week training series for CCD teachers taught by a local parochial high school principal and the former RE director at Randolph. Thirty Catholic and Protestant teachers at Grissom AFB attended a two-month series on teacher effectiveness training in 1976.[14]

Local Catholic diocesan or parish agencies provided teacher training assistance more often than their Protestant counterparts. Sometimes the diocesan office provided ecumenical training programs for both Protestant and Catholic teachers. In August 1976, for example, teachers from both groups at Rickenbacker AFB attended a diocesan program in the chapel annex. In FY 1974 at Edwards AFB, clinics prepared in conjunction with local civilian churches were part of the teacher training program. The full program included an in-house clinic at which the chaplains and two guest chaplains shared their ideas, and special sessions, such as one on puppetry. At Beale AFB, twenty-three CCD teachers attended a special forty-hour course on techniques, methods, and doctrine offered at a local church in conjunction with the Diocese of Sacramento. Completion of the course enabled the teachers to become certified CCD teachers.[15]

Other approaches were used as well to train the

volunteer teachers who gave time and energy to inculcate religious values through religious education. Homestead AFB included a formal teacher training session as part of the regular monthly Sunday school faculty meetings in FY 1973. At Andrews AFB in 1975, Protestant RE teachers acquired new insights, different methods, and new teaching strategies in their monthly three hour mini-workshops. They also developed a projected teacher exchange schedule for the next four Sundays, so that a teacher or teaching team could combine several classes to introduce new teaching strategies, and one teacher could observe another in action. Ch. James A. Curry reported good response to these mini-sessions. The religious education director at Patrick AFB videotaped a class session taught by a professional teacher, then used the tape at a training session for volunteer teachers to illustrate various teaching techniques. Observation teaching clinics were used at Nellis AFB in FY 1974 to bring together experienced, inexperienced, and prospective teachers to plan classroom sessions. After the lessons were planned, children were brought in for observation/demonstration classes; experienced teachers taught while others observed. Following the active class, the teachers discussed how it went, how it might have gone better, and the value of preparation. These observation clinics were continued monthly with good attendance.[16]

In October 1978 a novel training program in California brought together the religious education chaplains and directors of Beale, Mather, McClellan and Travis AFBs for a one-day conference. The group reviewed subjects such as teacher training, parent involvement, curriculum, weekday education, and communication channels.[17]

Early in 1972 the USAF Chaplain Board for the first time provided information on what was called a breakthrough in teacher training. An issue of *Resources* described INSTROTEACH, an acronym for the *Instr*ument for the *O*bservation of *T*eaching *A*ctivities in the *Ch*urch. In 1973 the board sent to each installation chaplain a copy of *The Role of the Teacher in the Church*, which involved a comprehensive operational definition of church teaching competence, with which INSTROTEACH began. The board indicated in mid-1973 that chaplains had been working with INSTROTEACH for a year-and-a-half; six chaplains were qualified as workshop directors or assistant directors, including Stuart E. Barstad, Newton V. Cole, John F. Richards, Mack C. Branham, Jr., Charles B. Nesbitt, and Virgil L. Schuelein. The ecumenical nature of INSTROTEACH was stressed in one of the appendices of the *1974-75 Catholic Curriculum and Resource Guide*, edited by a member of the board.[18]

INSTROTEACH was a form of teacher training in which teachers learned to describe and reflect upon teaching performance in a minimum of thirty-five hours of instruction, laboratory-style practice, and counseling. The system spread rapidly through several commands and bases. In 1972-73 it was offered at all ATC bases after Chaplains Barstad and Branham of ATC were certified as directors. A religious education chaplain conference in September 1972 explained the program to key persons from ATC bases in preparation for workshops scheduled at all bases in FY 1973. In 1974 and 1975, workshops in INSTROTEACH were continued under the direction of Ch. Richard F. Poock. Commenting on the value of the workshop, a lay teacher at Craig AFB wrote,

> The Instroteach Workshop led by Chaplain Mack Branham showed me both my strengths and my weaknesses, and as a result improved me as a Religious Education teacher and as a person. This I know also happened to all others who were involved.[19]

As indicated above, ADCOM also moved to include INSTROTEACH as part of its professional program. In FY 1973 at one ADCOM base, Tyndall, ninety-five percent of the RE teachers were using INSTROTEACH techniques. Chaplain Newton V. Cole conducted an INSTROTEACH workshop at Hancock Field in September 1973, and at a number of other places as well; one result of the Hancock workshop was that the RE chaplain, James E. Jordan, continued the program and was certified as an assistant director in INSTROTEACH in 1974.[20]

The PACAF Command Chaplain arranged for two resource persons to conduct INSTROTEACH teaching skills institutes at four bases during November and December of 1973. In September and October the two consultants conducted similar ecumenical institutes at bases in Europe

and Alaska. Various command and base programs offered INSTROTEACH institutes as the decade progressed. The USAFE Command Chaplain, for example, used Chaplain Schuelein of Bitburg AB to conduct two one-day training programs for directors of religious education in 1975, using module one materials from INSTROTEACH. In the process, twenty persons became acquainted with INSTROTEACH and shared it with their staffs. Other commands and bases in CONUS also used the tool effectively.[21]

While interest in INSTROTEACH was by no means exhausted after the initial surge of activity, one gains the impression that, like other skill training programs, it reached the apex of its influence just before mid-decade. INSTROTEACH was one of the skill training programs which prompted the continuing dialogue about chaplain role (XXIX).

Curriculum and Resources

Teacher's booklets, materials for students, administrative supplies, and the host of other resources required for religious education programs are supplied by appropriated and chaplain funds. All three major programs, Protestant, Catholic, and Jewish, have resource catalogs which describe the educational materials available under government contract each year. We will examine these curricular resources, then briefly discuss several broadly conceived educational resources used in chapel programs, namely, drama and art.

Each year since 1954 the Armed Forces Chaplain Board, which includes the Chief and Deputy Chief of Chaplains, USAF, and their counterparts from the other services, has published a guide for Protestant Sunday schools, entitled *Resource Guide—Prospectus for Unified Protestant Religious Education Curriculum for Armed Forces.* Through the auspices of the Protestant Church-Owned Publisher's Association (PCPA), this guide offers educational materials from numerous denominational publishing houses. The PCPA arranged for a central office to handle all orders, shipping, and billing for curricular materials. Each year the Protestant Religious Education Advisory Group (REAG) of the Armed Forces Chaplain Board selected the resources to be included; the chaplains on REAG invited specialists in Christian education to participate in this selection process, which usually began two years before the materials were used. The pre-selection conference in January 1975, for example, began to consider materials for the educational year between September 1976 and August 1977. In addition to core curricular materials, the guide also offered supplemental materials for each age level, including books, recordings, and tapes for pupils and teachers.[22]

In 1971 the USAF Chaplain Board was assigned the responsibility, in cooperation with the Professional Division of the office of the Chief of Chaplains, of selecting materials for the Protestant *Guide.* A typical selection meeting occurred at Randolph AFB on January 16-24, 1971, when fourteen civilian consultants and five chaplains (including two Air Force chaplains) served as the AFCB's design and selection group. Chief of Chaplains Roy M. Terry addressed the curriculum conference when it met at Homestead AFB in January 1974.[23]

Probably the most important development in Protestant curricular selection during the Seventies was the inauguration of the "two-track" curriculum. Important decisions were made at the Protestant pre-selection REAG conference in St. Louis, Missouri in January 1976, at which the Air Force was represented by Chaplain Barstad of the Professional Division and Chaplain Nesbitt of the Chaplain Board. The Navy suggested that a name other than Unified Curriculum Guide should be used for the regular resource publication, since Naval personnel on board ship (as well as others at remote sites) did not fit the unified curriculum mold with its heavy emphasis on dependents and elementary classes. In addition, the group agreed that "now was an appropriate time to move to a two-track approach" in the materials offered; one track would be "more closely graded, sophisticated, and possibly a more life to Bible emphasis, while the other track would be broadly graded, simpler and with a Bible to life emphasis." This decision was reaffirmed and implemented at the actual selection conference that met in August 1976 at Newport, Rhode Island. The *Protestant Resource Guide,* published to serve educational needs between September 1977 and August 1978, offered "two distinct choices . . . for developing your religious education curriculum." The *Resource*

Guide was retitled to show that it was designed for all religious education needs, including short course programs for young adults and adults.[24]

With the two-track curriculum now available, the task of selecting materials fell more directly to the local level. The USAF Chaplain Board recommended that a curriculum selection committee be formed at each base, including the responsible chaplain, the lay director of educational ministries, teachers, concerned parents, and representative students. At Hill AFB prior to the fall of 1977, the entire Protestant Sunday school staff joined in a curriculum selection process for the next year's materials, evaluating and choosing a mix of resources from Track I and Track II. It is difficult to determine how widespread total staff involvement was, but it was probably rare. At least the two-track option eliminated some of the difficulties certain teachers encountered in using teaching material that was either too "liberal" or too "conservative" for their style of teaching. In 1976, for example, a teacher at Scott AFB complained to the USAF Chaplain Board when a part of the unified curriculum for senior high youth included the twelve signs of the zodiac, presumably to be pasted on a calendar included in the issue.[25]

Air Force chapels were the major users of the Protestant curricular materials ordered from the *Guide* during the Seventies. The Air Force received over fifty-three percent of the Protestant religious education resources distributed under the unified curriculum in the last quarter of calendar years 1971 and 1972. This appeared to be the usual user rate since in CY 1975, Air Force chapels accepted shipment of 86,000 of the 167,000 pieces of religious education literature provided under this contract, while during the same period the Army received 73,000 and the Navy 8,000 pieces. During 1971 and 1972 the Air Force had about 185 Protestant religious education programs that used the unified curriculum, including 110 stateside and 75 overseas. In 1974, reportedly 166 Air Force installations were using the material, including 55 overseas and 111 stateside. In the same year approximately fifty-one percent of all resources were distributed to the Air Force, forty-one percent to the Army, and eight percent to the Navy. For the first five years of the decade the demand for basic items continued to decline as Sunday school enrollments fell; this pattern was matched in most civilian churches as well. In the last quarter of 1974, for example, demand for basic items was down nine percent from the previous year. A report from the Protestant Church-Owned Publisher's Association on the circulation of material in 1977 showed that the distribution of basic pupil material continued to decrease, but at a significantly lower rate than in the previous four-year period. This rate of decline had plummeted thirteen percent in 1973, nine percent in 1974, twelve percent in 1975, and six percent in 1976, but in 1977 the decrease was less than one percent (.4 percent). The Air Force continued to receive fifty percent of the circulated resource material. In 1977, eighty percent of the material placed on order was Track II (Bible-to-life) material, and twenty percent was Track I (life-to-Bible). Statistics on the distribution of Protestant education material seemed to confirm the interpretation that enrollments in religious education programs had stopped declining and were leveling off.[26]

The Protestant RE programs had a unified curriculum provided to them after 1954. However, the first unified Catholic curriculum, called the *Catholic Education Prospectus*, was published in 1970 by Bookseller of Bethlehem, Bethlehem, Pennsylvania. This was a distinctively Air Force publication, unlike the Protestant curriculum resources used by all the service.[27]

Soon after the first Catholic curriculum was published, in March 1970 a Catholic member of the USAF Chaplain Board, Paul F. McDonald, informed the Professional Division that a recent telephone survey of Catholic chaplains revealed qualified satisfaction with the unified curriculum currently in use for the primary grades, but many Catholic chaplains asked why they could not obtain other popular catechetical supplementary materials through appropriated funds, in addition to the material published by Sadlier, Inc. Chaplain McDonald also suggested that Catholic chaplains should be able to use any one of several recommended programs for high school religious education. With the approval of the Armed Forces Chaplain Board, Catholic representatives of the three chaplain's boards met in December 1970 to exchange views about a Catholic Unified Religious

Education Program in the Armed Forces. Chaplains McDonald and James J. Cain represented the Air Force. It was decided that such a unified religious education program was feasible, and a series of deadline dates for achieving it was set.

The next meeting occurred in January 1971. One of its results was that a thirty-two page prospectus or catalog of approved materials was published and distributed to Catholic chaplains of the three services. Along with the existing prospectus, the addendum offered Catholic chaplains the chance to select one of two textbooks for use in grades one through ten, and an even broader selection for higher grades. This was the first time the unified curriculum offered any option other than Sadlier products.[28]

In June 1973 the Catholic chaplains of the armed services, for the first time, received a tri-service Catholic curriculum guide and contract for religious education material. It had a totally new format. When the Catholic REAG of the Armed Forces Chaplain Board met in December 1972, it decided that the American Catholic bishops' emphasis on adult education should be reflected in the design philosophy of a new CCD prospectus. The bishops had issued a pastoral message, entitled "To Teach as Jesus Did: A Pastoral Message on Catholic Education." The new prospectus, retitled *Catholic Curriculum and Resource Guide–Continuing Christian Development in the Armed Forces*, listed adult resource materials ahead of other curricular material. Specific enrichment material for priests headed the adult resources. The *Guide*, prepared and edited by Ch. George R. Pryor of the USAF Chaplain Board, served for FY 1974 and 1975, with a supplement provided at the beginning of FY 1975.[29]

Early in 1976 the Catholic REAG decided that the next issue of the *Guide* should have a new subtitle, A Guide to Pastoral and Catechetical Planning in the Armed Forces, to replace the previous subtitle, Continuing Christian Development. This change was made in the FY 1978 *Guide*. In subsequent editions the tastefully designed *Guide* served its purpose well in the decade's later years. It provided to Catholic religious educators in the Air Force the best available resources.[30]

The *Guide* was warmly received by the bishops of the Roman Catholic church. In 1976 the Bishop of Wheeling-Charleston, West Virginia, Bishop Joseph H. Hodges, called it "an excellent outline of educational materials" that was "very helpful to all of us." Bishop Raymond J. Gallagher of Lafayette-in-Indiana noted that it "truly addresses itself to the primary issues confronting us in the teaching of religion and in the passing on of the rich traditions of our faith."[31]

The lions's share of the Catholic materials ordered under the new *Guide's* contract was split almost evenly between the Air Force and the Army. In the period between April 5 and November 5, 1975, for example, Air Force Catholic RE programs purchased $265,000 worth of materials, the Army $234,000, and the Navy $44,000. Computer records for the last half of CY 1974 showed a much larger purchase amount for the Air Force ($273,000) than for the Army ($109,000). The Army purchased slightly more material in the six months between April and October 1976 ($257,000) than the Air Force ($216,000); among the purchases made by Catholic RE programs in the Air Force were $3,700 for copies of the New American Bible, and more than $3,000 for a Paulist/Newman Press publication, Family Parish Religious Education. Nearly 100,000 books, booklets, and pamphlet publications were bought for Catholic RE programs in the Air Force during this one-half year period. The sales report issued on June 23, 1977, a report of cumulative sales, indicated that nearly 900 different items were offered for sale. The three publishers selling the largest dollar amounts during this period were, in descending order, Wm. H. Sadlier, Inc., Paulist/Newman Press, and Benzinger, Bruce & Glencoe, Inc.[32]

A revised edition of the *Unified Jewish Religious Education Curriculum, Resource Guide for the Armed Forces* was prepared by a consultant committee consisting of Dr. Mehahem Brayer of Yeshiva University, Fraydle Friendenreich of the American Association for Jewish Education, Dr. Philip Jaffee of the Union of American Hebrew Congregations, and Dr. Joseph Lukinsky of the Jewish Theological Seminary Teachers' Institute. This committee worked in cooperation with the Jewish REAG of the Armed Forces Chaplain Board, which was composed of Chaplains Simeon Kobrinetz, USAFR, Albert A. Dimont, USA, and Matthew H.

Simon, USNR. The new *Guide* was published in a looseleaf format to allow continued updating. After the Jewish REAG approved the final draft, the *Unified Jewish Religious Education Curriculum* was distributed to the field in January 1977.[33]

A wide variety of other resources were available for religious educators to use in chapel programs. Chief among them was the large inventory of the USAF Chaplain Film Library, discussed earlier (XVIII). In addition, many of the materials regularly distributed by the USAF Chaplain Resource Board, including the film library's catalog, helped religious educators stay abreast of developments in their field. At mid-decade the Professional Division arranged for a cassette series, entitled Faith Alive, to be distributed to all installations. The tapes, which reproduced Bible stories, found scant acceptance among religious educators; some suggested that children had a difficult time concentrating on "just hearing."[34]

At base level most Sunday school or CCD teachers had a wide range of resources at their disposal. Early in the decade, for example, the CCD teachers at Maxwell AFB had access to a special library of books on catechetics, as well as current catechetical journals. Each teacher received monthly copies of *The Religion Teacher's Journal* and *Catechist.* A staff newsletter, published every other week, provided other ideas. A work room loaded with art materials encouraged teachers to prepare creative activities for classroom use. Special workshops were offered on the use of banners, collages, mosaics, and mobiles. Fifty-five filmstrips were included in the filmstrip library; records, including folk music, were also available for check-out. At Offutt AFB, a Religious Education Resources Center was established at Capehart Chapel in 1971. This ecumenical center included projectors, record and tape players, films, filmstrips, flannelgraphs, posters, catalogs, and simulation games. The Protestant Religious Education Chaplain at Hill AFB, James T. Oldham, prepared a catalog of audio visual aids for every age group, "covering almost every conceivable subject of interest in religious education." A special kind of "resource" were the monthly parent-teacher meetings held at Pease AFB early in the decade. The meetings permitted parents and teachers to discuss problems of mutual concern, the purpose and goals of the teachers, the curriculum, and parental responsibility in religious education. Religious Education Chaplain James E. Parker stated that parental interest in the quality of spiritual training was a distinctive resource of the Sunday school. At the USAFA Center Chapel, a three day ecumenical workshop in FY 1973 helped the religious education staff use puppetry in their classes.[35]

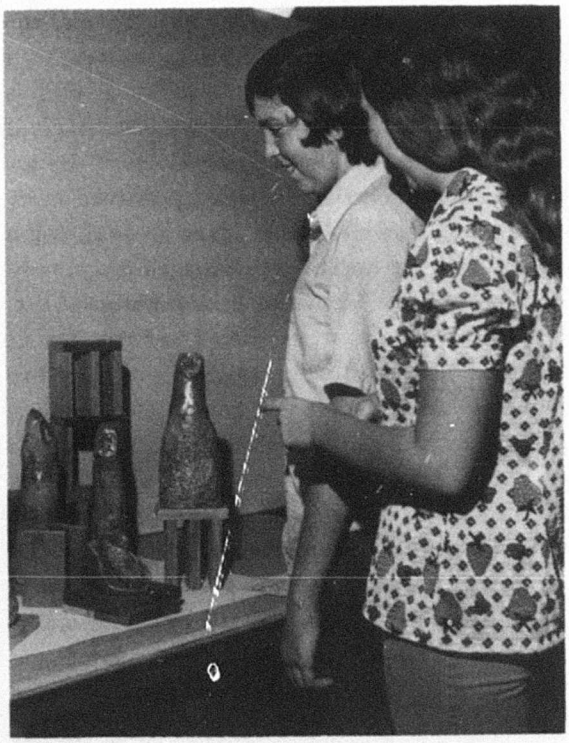
One of the most important resources offered to Protestant chaplains and coordinators of religious education was *"PERSPECTIVE," A Guide to Educational Ministries in the Air Force,* which was issued in 1977 by the USAF Chaplain Resource Board. Designed as a looseleaf notebook for easy updating, its distinctive features included short, incisive discussions of important issues; instruments for evaluating needs and present programs; descriptions of promising new strategies with aids for local adaptation; tools for directing and implementing programs; and supplementary resources to inform, motivate, and equip leaders and teachers. Early work on the publication had been done by Ch. Charles B. Nesbitt; it was completed and brought to publication by Ch. David G. Grosse of the USAF Chaplain Resource Board, with the assistance of others. Chief of Chaplains Henry J. Meade described the book as a "toolbox of ideas, plans, methods, programs, resource suggestions, and discussion starters." The United States Army Chaplain Corps secured permission to order one thousand copies of the *Guide* for its religious education leaders, and the Navy chaplaincy also negotiated for permission to use the publication.[36]

Broadly perceived, drama and the arts were media, channels, or resources through which religious education was imparted on many Air Force bases. In some instances, such as the dramatic productions designed to tell the Christmas story, pupils were directly involved. In other instances involvement was less direct.

The Covenant Players were the most popular touring dramatic group to perform under chapel auspices. One group of the players made a seventy-two day tour of PACAF bases in October, November, and December 1974, visiting bases in Hawaii, Japan, Okinawa, Thailand, Guam, Korea, and Taiwan. They appeared in twenty-three performances before eleven thousand people in more or

Ch. William J. Vaughn adjusts headdress of Ch. Gary D. Kohl for a dramatic presentation at Sheppard AFB, Texas, 1979.

Covenant Players at Nakhon Phanom RTAFB, Thailand.



Religious art show at Clark AB, Philippines, 1974.

Chaplains B. C. Trent (right) and Christian H. Martin, Jr., (center) examine the statue of "Jesus Smiling" by Lt. Col. Richard Rauschkolb (left) at ADC Headquarters, 1970.

less formal situations, and also played before USO clubs; PWOC, PMOC, and PYOC meetings; luncheon groups; religious education teachers and religious education programs; in work areas; and at commanders' calls. They also participated in Protestant and Roman Catholic worship services, performed a short play at a social hour following a Jewish service, and held workshops on drama in the church for teachers and other interested persons. While at Clark AB the players visited the hospital, WAF Squadron, Afro-Culture Workshop, MAC terminal, social actions office, group officer's call, and worship services.[37]

Other dramatic productions, created by chapel members or chapel groups in cooperation with chaplains and others, carried religious messages to hundreds of audiences. Ch. Billy J. Jones of Grand Forks AFB developed a unique form of religious drama in FY 1971. Using a locally-produced projector and 1 x 2 foot color slides made by Chaplain Jones, a projectionist changed scenery on 10 x 20 foot screen while the "character-actors" responded in pantomime to a professionally recorded narrative. In several years more than ten thousand persons viewed this production, entitled "The Miracle of Christmas." Community Center Chaplain Oscar L. Sylwester of the USAF Academy guided the PYOC in a unique chancel drama about "The Cross Nobody Wants to Carry" on Good Friday in 1972. Chaplain Sylwester wrote the drama and designed the cross. The Youth of the Chapel at Pope AFB presented the three-act play, "A Man Called Peter," in 1974; it depicted the life and work of Senate Chaplain Peter Marshall. At Malmstrom AFB in the spring of 1977, Ch. Carl E. Sykes was the project chaplain for a passion play that involved senior high youths, parents, and civilian personnel from the communities of Malmstrom AFB and Great Falls, Montana. The National Prayer Breakfast at RAF Upper Heyford, United Kingdom in 1977 included a presentation by members of the base drama club entitled "Unless the Lord Builds." At Ubon RTAFB, Thailand, Ch. David Kirk served as advisor to the Theatre of Free Expression, a group that performed LeRoi Jones' one act play, "Great Goodness of Life," and Ben Gazzo's play, "Hatful of Rain," which dealt with heroin addiction. In 1977 the national meeting of the Ecumenical Conference on Drama and the Other Arts convened at the USAF Academy and used the cadet chapel services as the laboratory experience for the conference. At Bitburg AB, Ch. Kenneth A. Warford conducted a Christian Drama School for forty students in grades three to twelve, along with twelve workers, during two weeks in July 1975. The students delivered plays in two worship services after the school closed. This was an annual program.[38]

The visual arts were also used by religious educators and others to share the religious faith of artists. At McClellan AFB, a chapel art group began its second year of operation in 1970. It was designed for persons who were at least sixteen years old and offered beginning instruction in oil painting, as well as intermediate and advanced work. The chapel at Fuchu-Mura, Japan held a highly successful Easter Art Exhibit in 1972; over forty items were exhibited, ranging from Chinese writing to wood carving, color photography, and pop art. Installation Chaplain David E. Rathjen noted that "awareness of spiritual realities was deepened in many novel ways." The chaplains at Shemya AFB sponsored a Festival of Arts and Crafts on Labor Day in 1973 that emphasized man's dignity through the fruits of labor. Display categories included ceramics, leatherwork, candlemaking, literary works, lapidary, artifacts, model making hobbies, carvings, painting, and photography.

The ecumenical Thanksgiving Day Service at Clark AB in 1974 was held in conjunction with a weekend Religious Art Show attended by about two thousand people. It was an appropriate time to say "thanks" to God for giving artistic talents to many people. The tremendous success of the show was evident in comments given to Project Chaplain Donald F. Riechers: "Fantastic display!" "This is great—the art show and the drama. It's great having the church interested in culture!" First prize went to a sixteen-year-old for a batik entitled You Are My Hands, You Are My Feet, which portrayed the crucified Christ with arms and legs extending beyond the picture's borders. Seventy-five entries in seventeen categories graced the Art Festival at Clark the next year. Installation Chaplain Paul H. Wragg carried the idea with him to

Dover AFB, where the first Religious Arts Festival was held at Thanksgiving in 1975.

In 1975, Bitburg AB had a Protestant Christian Art School for sixty-two students in grades three to twelve, with Ch. Thomas V. Heather as headmaster. Seven teachers assisted in the program, which included visits to local religious architectural sites. At Yokota AB in 1975 the chapel hosted the famous Japanese woodblock artist Sadao Watanabe for a discussion of his work. A Christian Arts Festival at Shu Lin Kou AS, Taiwan in 1975 brought together more than sixty participants to display their arts and crafts, as well as to present musical, literary, and dramatic renditions. The theme of the festival was the continuing creativity of God through His people. At Holloman AFB earlier in the decade, the chapel youth constructed several artistic displays in the chapel narthex in observance of the Holy Seasons and the POW-MIA emphasis. The Protestant Sunday school also developed a wide interest in religious art that resulted in a number of fine artistic creations in paint, water color, and flannel material. At a great number of chapels, banners were designed around a great variety of themes.[39]

The religious education programs at Air Force chapels were designed to nurture and increase the faith of the faithful, and to share knowledge with other interested persons. Teachers and learners cooperated toward these ends, using learning tools and teaching expertise in pursuit of goals that seemed never to be fully attained, partly because religious education is a life-long endeavor.

Chaplains at base and command level tried to equip lay teachers to function as effectively as possible. Thousands of lay teachers were recruited and trained in a variety of programs.

Through the cooperative efforts of the Armed Forces Chaplain Board, resource guides were provided for Protestant, Catholic, and Jewish religious education programs. A variety of other materials, including the Chaplain Film Library, dramatic productions, puppetry, art, banners, and artistic resources were used in religious education and associated chapel programs to nurture the faith of Air Force personnel and their dependents.

Sign of witness at the Ecumenical Music Festival, Griffiss AFB, New York, 1979.

Chapter XXXIV

Witnessing and Evangelism

For some people, sharing one's religious convictions is as natural as breathing. For others, it is somewhat more difficult to articulate the faith that informs their life. Sharing faith with fellow believers is part of regular Christian worship when, for example, worshipers confess their faith in the Apostles Creed or another creed. Sharing faith with persons who are not affiliated with an organized religious body, or who claim no religious conviction, is considered by some to be more difficult than to confess faith with fellow believers.

Air Force chaplains and chapel communities were involved in forms of witnessing and evangelism at many levels and in a variety of ways. USAFE Command Chaplain Simon H. Scott, Jr., for example, represented the Office of the Chief of Chaplains at the World Congress on Evangelism at Lousanne, Switzerland in 1974. On another level, crew members from the Evangelistic Bookship, which was docked in Bari, presented their movie, The Thief in the Night, and served as guest speakers at the morning and evening worship services on November 23, 1975, at San Vito, Italy. And at Hahn AB, the chapel theme for 1977-78, Ministering is a Way of Living, served as a stimulus for a witnessing program called Chapel in the Market. Emi Conant, wife of SSgt. Donald Conant, decided that "If you can't beat 'em, join 'em," and suggested that the chapel sponsor a booth at the monthly flea market in the base recreation center. Her plans were accepted by the chapel lay council, and volunteers began distributing free Bibles, tracts, pamphlets, magazines, and Sunday school materials. Hundreds of people "expressed their appreciation and continued support for this unique method of ministering to Hahn's military and civilian communities."[1]

Some witnessing and evangelistic efforts were less direct than others, but some bases had ongoing witnessing programs, such as home visitation, and special evangelistic efforts, such as a crusade or lay witness mission. The intensity of the desire to engage in direct evangelistic efforts was not uniform among Air Force chaplains since they did not all adhere to a strongly evangelistic theology. But most chaplains at minimum acknowledged the validity of such "silent" witnessing programs as regular home visitation. There was a consistent effort to avoid any form of proselytizing.

Ongoing Witnessing Programs

In a sense, the published schedule of regular worship services was a witness to religious values and beliefs on Air Force bases. The same can be said about other aspects of chapel programming, including the religious education classes that met each week. But here our purpose is to examine events and activities that were specifically designed to witness to the chapel's presence and to the power of the religious faith at work in faith communities. We should not fail to recall, however, some aspects of chapel life discussed earlier that had witnessing as a major goal. Most people in charismatic groups, for example, willingly shared their faith (I). Faith sharing was also an ingredient in some programs sponsored by chapel organizations (XI), in the print and media communications use by chapels (XIV), and in special concerts (XXIII) and similar events.

Home visitation more often resembled a public relations campaign than a focused evangelistic

effort. Sometimes chaplains visited homes on a regular schedule, and at other times lay teams spearheaded the effort. Special welcoming coffees or teas were also used at some bases.

At Kadena AB in 1970, according to Installation Chaplain William J. King, a Protestant visitation chaplain called on all new families moving into the 1,500 on-base housing units. He made about 150 calls each month and distributed an informational brochure encouraging attendance at worship services and Sunday school. The chaplains at Lackland AFB, had an annual base housing visitation program. In 1974 it was conducted during August. Center Chaplain Raymond J. Calkins assigned each chaplain a designated area of approximately forty housing units. The chaplains often visited after duty hours when the entire family was home to convey a caring attitude and to distribute information on the fall program. A newspaper article assured people living on base that "visits will be brief and no specific information will be sought." The Protestant chaplains at Andrews AFB initiated a home visitation program in the early part of 1974 and visited an average of one hundred homes on the base each month. Their goal was to visit all homes each calendar year. The specific focus for 250 home visits and contacts in work areas made by Ch. Kenneth W. Henschel in 1976 at Rhein-Main was to interest people in the ecumenical Bethel Bible series. His intensified effort resulted in ninety-one registrants for the six-month course.[2]

Sometimes chaplains worked with lay groups to arrange coffees in housing areas to greet new people. The home visitation program at RAF Bentwaters was augmented in 1975 when a team of Catholic and Protestant chaplains visited an open house attended by twenty-three women, many of whom were not involved in the chapel program. In 1975, neighborhood coffees allowed chaplains at Lowry to distribute "round Tuits" (for "When I get around to it") while introducing schedules for the fall chapel program. The Protestant and Catholic Women of the Chapel held coffee receptions in their homes for 1,200 families at the Air Force Academy, and chaplains gave a brief presentation on the chapel program. A report in 1974 indicated that "this one full week of Friendship Coffees throughout the community has done more for the great spirit of ecumenicity than anything else. The idea is lay-inspired and the program is lay-implemented."[3]

Often the visitation program was carried out by lay persons who provided information on chapel programs and, less frequently, made an explicit witness to faith. As a result of an ecumenical women's retreat at Hickam AFB in 1973, the women created volunteer teams consisting of a Catholic and a Protestant to call on each new family moving into base housing. At the same time, volunteer airmen telephoned new arrivals in the barracks and welcomed them to chapel worship. Twenty-five Protestants and Catholics met at Hill AFB for a training session before making an ecumenical base-wide home visitation on in 1977. One aspect of the training was the effect of the Privacy Act:

> To insure that no problems would arise in carrying out the program's intent, Maj. John Deitrich, Judge Advocate, advised us of the provision of the Privacy Act, recommending that we publicize our program, leave in the home the publicity materials, answer any question, and invite the families to join us.

Each lay person at Clark was assigned the task of visiting twenty-five homes during three Chapel Friendship Days in February 1975; all on-base homes and most off-base homes were visited, and the visitors provided information about the chapel Lenten Season and program. At Homestead AFB, 1,560 homes were visited in a two-month program in 1974. Commenting on home visitation at Sheppard in 1977, Ch. William C. Franks of the ATC Chaplain's office noted that "all family housing units have been visited—probably the only base in the command which has accomplished this recently."[4]

A number of ongoing chapel programs included more explicit witnessing and evangelistic goals than the visitation programs mentioned above. At Thule AB, for example, Installation Chaplain David L. Valen and his successor, Ch. Derrick W. Bluschke, created a witnessing program in 1975 that included the use of small door plaques portraying a cross and fish symbol. These plaques were distributed to personnel living in residence halls; they were encouraged to affix them to the doors of their rooms as a witness to

their Lord and to let others know that a Christian lived there.

In 1974 at RAF Bentwaters, the Protestant Women of the Chapel heard a guest speaker present techniques for use in child evangelism. Col. Heath Bottomly (USAF, Ret.) was an important evangelistic speaker at a number of Air Force bases. The Lackland chaplains sponsored his appearance at a luncheon attended by 250 persons in 1977; Colonel Bottomly also spoke to seventy-five residents of Air Force Village, and two hundred basic trainees at an open forum. His remarkable conversion to Christianity provided an intriguing story for many. Ch. Douglas B. White and others urged the USAF Chaplain Resource Board to secure the film portraying Colonel Bottomly's conversion, which the board placed at the head of the FY 1976 buy list.[5]

Another witness program were recurring visits by members of the Fellowship of Christian Athletes (FCA) to Air Force bases. These outstanding athletes witnessed to the power of God in their lives. In 1975, for example, the FCA presented a program for base personnel at Patrick AFB that featured Tim Foley, Miami Dolphin cornerback, and John Lotz, head basketball coach at the University of Florida. More than one hundred persons attended a noon luncheon at the chapel annex; in addition, there was a basketball clinic and an evening banquet. In 1975 at Charleston AFB, a veteran Cleveland Browns punter and place kicker, Don Cockcroft, spoke at a banquet for a hundred fifty persons. White Sox pitcher Jim Kaat also spoke at Patrick in 1975. In addition, the Protestant and Catholic chaplain funds at Patrick contracted with The Lynx, a division of FCA, to provide bus tours and retreats for young men and women. One trip was taken each month, with about twenty-five young people participating. The weekend trips included a tour of the Smoky Mountains and a canoe trip. The trips were effective "in exposing these men and women to Christian ideals," according to the chaplain's report.[6]

The Navigators and Officers Christian Fellowship were two evangelical groups that operated on some bases. The Navigators' motto, "To know Christ and make Him known," encapsulated their one-to-one approach in witnessing and evangelization. At McChord AFB, for example, about fifteen individuals met weekly in 1974 for Bible study in a Navigator program that functioned under the guidance of the Protestant chapel council. Not all Navigator groups were as well integrated into chapel programs. Membership in the Officers Christian Fellowship was open to any officer, former officer, or officer-in-training; most meetings were small-group Bible studies held in members' homes. Sometimes local groups sponsored other affairs as well. At Davis-Monthan AFB in 1974, for example, the chapter sponsored an evening seminar at the chapel with two Dutch evangelists and Bible teachers as guest speakers.[7]

At some bases, one or another chapel group mounted evangelistic efforts. At Kadena AB in 1971-72, an all-Black musical group asked the chaplains to train and commission them as the Kadena Gospel Ensemble. Perhaps their most memorable performance of gospel music was in conjunction with a Protestant Jesus Festival, held outdoors in a tent near Chapel 1. Much like the old tent revivals, the big top attracted the attention and participation of nearly five thousand teenagers. The week-long program featured musical groups from throughout the island, as well as a gospel music group brought from California by the chapel. The lay preacher for the crusade was the man widely known in the Jesus movement as the Chaplain of Waikiki, Bob Turnbull. The festival presented the Christian message in a way that emphasized the joy and rhythm of experienced Christianity, in contrast to experimentation with drugs. At Andrews AFB in 1974 a series of youth evangelism rallies, called Jesus Celebrations, was held on base from May 24 to 26. The rallies were well received, and fifty-two persons made commitments to Jesus Christ. In 1979 a group of five laymen from Andersen AB boarded an aircraft with Ch. James T. Elwell and took off for Koror, Palau. There the team assisted a Palauan indigenous church, from which sixteen other churches had arisen on nearby islands. This cross-cultural mission on June 15-24 had three goals: to complete plumbing, concrete construction, roofing, painting and other needed construction work; to establish a Micronesian "Big Brother" type program for school youth who could not return to their native islands during the summer; and to initiate a variety

Chaplain's home visit at Altus AFB, Oklahoma.

Ch. Jerry D. Fleming visits a home at Homestead AFB, Florida, 1973.

of village and church programs for children and adults, including films, gospel clown, and special music programs.[8]

Special Evangelistic Efforts

The distinction between so-called ongoing witness efforts and special evangelistic programs is not a precise one. The Jesus celebrations were, after all, special efforts to carry the Gospel message to young people. We now turn to revivals and other planned evangelistic efforts that, at least on the surface, seem to have required a good deal of planning and involvement.

The first type of special evangelism was the on-base crusade. Apparently not a great number were held on Air Force bases during the decade, but some revivals did occur. At Sheppard AFB, for example, Ch. Robert N. Arinder of the Permanent Party Branch led the planning for crusades in 1974 and 1975. The Protestant Revival during the week of October 13-20, 1974 featured the Rev. Robert Borsworthy, pastor of Lamar Baptist Church, Wichita Falls, Texas, as guest preacher, together with a song leader and organist. Nearly two thousand persons attended the revival, where forty-six commitments or re-dedications were made. A large number of lay persons helped plan and execute this revival, as well as the one on December 7-11, 1975. Over fifteen hundred people attended the two revival services on Sunday and four evening services, Monday through Thursday. There were ninety-four commitments or re-dedications in 1975. Chaplain Arinder reported that "the revival was supported in principle by the Protestant chaplains. However, the support in attendance and work was lacking."[9]

In 1976 at Malmstrom AFB, a "Mission in Music" series directed by Ch. Robert S. Leeds featured the Rev. Ray Vaughn of Atlanta, Georgia in an extensive program involving the chapel and community churches. Over fifty-two events were scheduled, and total attendance at the mission rose to 3,500; the radio, TV, and newspaper audience was estimated at 83,000.[10]

A major revival occurred at McChord AFB on May 15-20, 1977. Preparations began when Ch. Brewster Herrstrom, USAFR, taught a class on Visitation Evangelism to a group of about twenty persons. Two weeks before the revival, several prayer leaders met in homes in the housing area for evening prayer meetings; an average of twenty attended each session. The revival was kicked off by a potluck meal; each evening Ch. Vancil V. Gibson, senior Protestant chaplain, delivered the message while music support was provided by a combined choir directed by Ch. Gary L. Higgs. The average attendance each night was 130, and many people were introduced to Christ, while others re-dedicated their lives. At Osan AB a Protestant revival was held August 28 to September 2, 1977. Ch. James A. Wilborn, Jr., conducted the services, and attendance grew from 175 to nearly 400 on the last evening.[11]

Some chapel communities became involved in programs sponsored locally by Crusade for Christ. Protestant chaplains and many lay persons at Holloman AFB joined local pastors and their churches in sponsoring the Greater Alamogordo Crusade for Christ community evangelistic program in 1972. This program entailed six weeks of intensive training in evangelism for lay persons, it was climaxed by a series of eight religious services conducted by the Bill Glass evangelistic team on June 18-25, 1972. Thirteen lay persons from the chapel completed the training program, which qualified them as religious counselors.

In 1974 the Protestant community at F. E. Warren AFB cooperated with forty local churches in sponsoring the Cheyenne Crusade for Christ. Ch. Robert Gower noted that the crusade culminated a year of planning, prayer, and preparations. Its major objective was to bring uncommitted individuals into a personal relationship with Christ, and to firmly establish them in a local church. The ten-day crusade featured nightly meetings, with the opening service at the base gymnasium. A Billy Graham associated evangelist, Dr. John Wesley White, ran the crusade.[12]

At Hickam AFB, the Here's Life, Hawaii campaign began on May 24, 1976 and concluded on June 12 with a Praise Rally and the Lord's Supper, led by Ch. William Sassman. More than 225 attended the final service. During the campaign forty-two persons were trained as workers by the Campus Crusade for Christ staff. The program was designed to teach telephone evangelism in order to cover Hickam AFB as part of a state-wide effort involving ninety churches. The telephone

evangelism capitalized on the state-wide mass media presentation of the slogan, "I Found It." Prayer wheels, prayer vigils, and prayer rallies were organized to support the base campaign, and over two thousand base residents were phoned. Over one hundred follow-up visits were made, and more than 140 persons prayed to receive Christ, either over the phone or when visited. About thirty volunteers from the Protestant chapel community at Davis-Monthan AFB assisted in the Here's Life, Arizona campaign after receiving training in 1976. Chaplains Dale A. Hines and Paul D. Foxworthy headed the program there.[13]

In 1976 the chapel at McChord AFB provided round-trip transportation for nearly three hundred persons to attend the Billy Graham Crusade in Seattle, Washington on May 10, 13, and 15. The Protestant parish at Nellis AFB was heavily involved in the Greater Las Vegas Billy Graham Crusade on February 1-5, 1978. All six of the Protestant chaplains assisted, with three holding important positions in the crusade organization. Ch. Franklin D. Hartsell was a member of the executive committee and an echelon counseling supervisor. Ch. David W. Fahner was vice-chairman of the youth steering committee and a counseling supervisor. Ch. Charles C. Seidlitz was chairman of the research department and a counseling supervisor. The Nellis AFB congregation provided eighteen ushers, twenty-three choir members, twenty-seven counselors, and six nurture group instructors. Nellis was one of twelve churches that opened its facilities for the training of counselors in a four-week class. The Protestant parish made a designated offering of over $1,700 in support of the crusade, and more than 1,400 people from Nellis attended the opening service. As a result of the crusade, seventy-two persons who made commitments to God named the Nellis chapel as their church; all of them were contacted within one week after their cards were received. Fifty-seven of them were immediately enrolled in discipleship training classes or received individual instructions from a chaplain. Installation Chaplain Clarence H. Hesseldenz, a Catholic priest, noted that "in my many years as an Air Force chaplain, I have experienced many spiritual awakenings within a parish. What has taken place within the Protestant Parish at Nellis ranks with the very best of such experiences."[14]

At Clark AB the Protestant community sponsored an evangelistic crusade on November 18-20, 1977 that featured members of the Billy Graham team. More than 3,500 persons attended the various chapel services and rally. In 1979 the Protestant congregation at MacDill AFB participated in the Billy Graham West Florida Crusade on March 21-25. Ch. Kenneth D. McGuffey served as advisor and coordinator of chapel participation, forming a committee of lay persons. The chapel involved approximately thirty-five people in the four-week long Christian life and witness seminars; the group provided counselors, ushers, and choir members. More than 650 base housing units were visited and invited to the crusade. After the crusade the chapel received over forty referrals; these persons were immediately contacted by the nurture and follow-up committee.[15]

Another major evangelistic effort on some bases was the lay witness program. The office of the Chief of Chaplains for a time provided a lay witness program to overseas areas. In February, March, April, and May of 1970, for example, the office sent to overseas commands two-man teams made up of prominent Catholic and Protestant lay persons who, together, addressed gatherings of Air Force people. The purpose of this program was to give Air Force personnel the opportunity to meet notable Americans who demonstrated in their lives (in sports, education, industry, and law) that their religious faith and witness directly affected their views on the day's critical issues. Six teams went to the USAFE and PACAF areas, and individual teams traveled to the Alaskan Air Command, Puerto Rico, Panama, Labrador, Azores, and Greenland.[16]

The *ADCOM Chaplain's Newsletter* described some of the effects of lay witness missions held at several ADCOM bases during the early months of 1972. Ch. Leslie Strickhausen reported that at Kingsley Field, Oregon, one of the highlights of the mission was an exchange of pulpits between Catholic and Protestant chaplains. Nearly three hundred persons attended the mission, and one layman reported that "I have never had anything touch me so deeply as this weekend of involvement." Total attendance at Otis AFB was

1,150, despite adverse weather. Ch. Chester Ross indicated that twelve commitments were made before, during, and after the mission, which he viewed as the greatest single event to happen at Otis in the last three years. Over 1,100 attended the mission at Ent AFB, which began with a twenty-four hour prayer vigil.[17]

Among the many bases at which Protestant chapel groups sponsored a lay witness mission were Offutt AFB in 1972; Columbus AFB in 1974; Malmstrom AFB in 1974; Sheppard AFB in 1975; McChord AFB in 1973 and 1975; Lowry AFB in 1974; Barksdale AFB in 1976 (at which forty-seven missioners from many states were housed with Air Force families, and over seventy special programs and services attracted over three hundred attendees); and Ellsworth AFB. At Ellsworth, astronaut James B. Irwin (Colonel, USAF, Ret.) of High Flight Foundation was the featured speaker, together with Dr. Wm. H. Rittenhouse. This lay mission, on November 21-24, 1974, arose from a laymen's weekly prayer meeting; it was the first mission conducted on a military installation by the High Flight Foundation. Capt. James S. Groves headed the planning process, which involved seven committees. In his after-action report he indicated that 1,600 persons attended the two major rallies, and noted that "I feel the mission had only one surprise in it which was different from my expectations." He continued,

> I shared this candidly in the interest of writing a full and open report. I expected a larger number of people to make public commitments of faith in Christ during the evangelistic rallies. Our committee does not consider this to be a disappointment, but merely different from what we expected. I am convinced that the most important spiritual observation of the mission is the fact that those who did make commitments are, without exception, growing in their Christian faith. My conclusion is, therefore, that the apparent results are perhaps numerically smaller than expected, but much healthier than expected.[18]

At Hill AFB, Chaplains Harry B. Ansted and Berge A. Hoogasian were well acquainted with the lay witness mission program. It was decided that the base would host the program on September 28-30, 1974. Contact was made with the Lay Renewal organization in Atlanta, Georgia, and plans were laid to bring a lay witness group to the base. Letters of invitation received affirmative responses from twenty-two husband-wife teams and five youth teams. Some came as far as six hundred miles to witness. The mission commenced on Friday and concluded at Sunday noon. Nearly two hundred persons attended the special sessions, and on Sunday the chapel auditorium was packed to hear the witnesses give their open testimonies. One congregation member said, "God has truly been in our midst and blessed us."[19]

The lay witness mission at Eglin AFB from May 31 to June 2, 1974 attracted nearly 1,200 persons to assemblies and meetings from Friday evening through Sunday. Of the 630 attending the Sunday services, 375 responded to altar calls. Ch. Thomas J. Haley added after the mission that "I personally do not regret one minute of the time I spent in setting this in motion and being a participant in the grandest weekend of my Air Force career." One participant wrote these words to Chaplain Haley right after the mission:

> I am not an important person, but for 30 of the 32 years of my life, I have been an Air Force dependent. Can you imagine what it means to a person who has no real earthly roots to finally be given something permanent in life—the Lord Jesus?
>
> It is my prayer that we who attend military chapels be given more opportunities to witness in Christ's name and more occasions to commit, dedicate and re-dedicate our lives to the Lord.

The lay witness mission met the needs of some people and provided an avenue of evangelism at some bases.[20]

One final area to be considered is the involvement of Air Force chapels in the evangelistic campaign called KEY '73. As part of the support offered by the office of the Chief of Chaplains, the USAF Chaplain Board issued a series of mailings for this Year of Evangelism. All installation and command chaplains received KEY '73 congregational resource guides, and all command chaplains received special interpretation kits. All chaplains received the KEY '73 information ppacket, which contained a cover letter, two reprints, an order blank, and two special editions of *Good News for Modern Man*.[21]

In November 1972, Ch. Paul G. Schade, Chief, Professional Division, Office of the Chief of

Chaplains, wrote a letter to all chaplains clarifying the relationship of KEY '73 to the 1973 chaplain emphasis theme (God is Hope—God is Now!). He noted that while the annual emphasis was addressed to the entire Air Force community, the year of evangelism "is obviously addressed only to the Christian community." In January 1973, in a letter to all command chaplains, Chief of Chaplains Roy M. Terry balanced the inclusion of the KEY '73 theme in the chapel emphasis theme with special growth opportunities for Jewish personnel. "In keeping with our concern for a total chaplaincy that meets the needs of all personnel," he wrote,

> this letter suggests program development in the interest of members of the Jewish faith. Since elements of KEY '73 are designed for Christian emphasis, a program dealing with the recruitment and training of Jewish Lay Leaders can well serve as a God is Hope—God is Now! program emphasis for Jewish personnel.

He recommended that "Jewish personnel have full opportunity to exercise and practice their faith." Rather than assuming that adequate Jewish ministry was provided, he recommended that a Jewish lay leader be designated where appropriate, and the lay leaders be provided with training conference experiences.[22]

The sensitivity of some American Jews to the evangelistic purposes of KEY '73 was summarized in a letter to Chaplain Terry from Rabbi Aryeh Lev, Director, Commission on Jewish Chaplaincy, National Jewish Welfare Board. He wrote on February 2, 1973:

> The Jewish community of America is now reviewing the implications of the stated purposes of KEY '73 as it affects them "to share with every person in North America—the message of Jesus Christ and to confront people—by proclamation, demonstration, by witness and ministry, by word and deed."
>
> The American Jewish community is especially concerned about the effect of KEY '73 upon young Jews who live away from home in a non-Jewish environment—at school or in the military. In response to this concern, Dr. Theodore Raedeke, Executive Director of KEY '73 has replied stating "we do not wish to persecute, pressure, or force Jews to believe or do anything against their will." He continued: "there is no antisemitism in either the ideology or thrust of KEY '73."
>
> Against this background, the Commission on Jewish Chaplaincy has asked to me to convey to you its own sense of apprehension that Jews in the Armed Forces may, in some instances, be subjected to intolerable pressures not only in barrack discussion, but also in official or semi-official chaplaincy programs that imply the need to convert Jews, or seem to down-grade Judaism.
>
> I have counseled calmness and watchful waiting, for it is my understanding that in the Armed Forces of the U.S. the several chaplaincy branches are built on the bed-rock of pluralism, or acceptance of differences, and on a firm determination to eschew conversionist efforts of those who belong to a particular faith. I'm certain this in your understanding.

Asked by Chaplain Terry to comment on the letter, Chaplain Schade of the Professional Division replied that "I don't believe there is any tendency evident in the Air Force to proselytize anyone of another faith. To mention this, even cautiously, could sound as if we thought there is or might be such a tendency, and reflect adversely on the Air Force." It appears that the Air Force chaplaincy's leadership was well aware of the possible dangers posed by KEY '73, but also recognized the widespread ecumenical appeal of the program and its applicability to many Air Force chapels.[23]

Some of the commands provided additional material and information about KEY '73. The actual extent of chapel involvement in the campaign is difficult to estimate, in part because the data is spotty. At Craig AFB forty persons were trained in personal evangelism techniques for twenty-four hours; the base theatre was used for a contemporary music program to create interest in KEY '73. Weekly visits were made to quarters and dormitories on base, and follow-up classes were held to nurture people in the faith. Reportedly, ten undergraduate pilot students asked to be reassigned to the base to continue their participation in the evangelism program. At Whiteman AFB the Catholic men sponsored a monthly all-night prayer vigil in conjunction with the KEY '73 spiritual renewal thrust. Over fifty lay teams were dispatched to visit all homes at Andrews AFB. These ecumenical teams distributed copies of the KEY '73 edition of *Good News for Modern Man.* A similar visitation program was mounted at Eielson

AFB, where fifty people delivered over two thousand copies on a day with temperatures well below twenty degrees. Some chapels had cooperative programs with local churches, such as the Mission in Music which Ch. Robert S. Leeds arranged at Williams AFB.[24]

Air Force chapel congregations, especially Protestant groups, carried on various witness and evangelism programs during the decade. The kind of involvement often depended on the personal interest of chaplains assigned to the base at any given time. In turn, the theological views of chaplains predisposed some to be more evangelistic in orientation than others.

Chaplains and ecumenical lay teams visited barracks and homes to provide information on the chapel's various services and activities. These visits most often involved indirect witness to personal religious convictions. Among other types of evangelistic activities were the on-base meetings and Bible studies of the Navigators and Officers Christian Fellowship, special evangelistic speakers, on-base crusades, the chapel's involvement in local crusades, KEY '73, and lay witness missions. These and other witnessing efforts were designed to nurture the faith of the committed and to secure dedication and commitment from others.

Chapter XXXV

Opportunities for Marriage and Family Growth

In considering chapel programs designed to nurture faith and the faith community, we have discussed two major areas: religious education programs, and evangelistic and witnessing programs to strengthen the faith of participants and implant religious convictions.

Another area for growth and nurture in chapel communities were the activities designed to expand horizons and deepen relationships in families, and between marital partners. These programs can be considered faith-nurturing efforts since they stressed the importance of religious faith and practice in marriage and family life.

We begin with a brief summary of studies of family life in the Air Force, then discuss in turn the subjects of premarital counseling (including foreign national spouses), the special challenges faced by families during deployment exercises or a spouse's "re-entry" or return, chapel programs that reaffirmed marriage commitments and deepened family relationships, and specific marriage enrichment programs.

Family Life in the Air Force

In 1975 the *Atlanta Constitution* reported the findings of a panel of anthropologists and social scientists who studied the question, "Is the American family dead?" The article noted that

> the foundations of the family unit—buffeted by strong winds of change and stress—are shakier than ever today. A declining birth rate, and increasing divorce rate, feminism, new economic priorities, couples who live together without marriage: These are the major factors which seem to threaten the survival of the family.

In an interview three years later, Chief of Chaplains Henry J. Meade singled out some special irritants to family life in the Air Force and the resulting challenge to chaplains:

> When I meet with chaplains, I frequently ask them what is the most difficult problem they're facing at an installation, and I would say over and over and over again, the reply that keeps coming back is the problem of families. And there is no one particular reason for that in the military family. We might cite separation, of course; that is always an irritant. . . . There's the climate of the time—we all live under that enormous nuclear umbrella that scares almost all of us to death if we give it much reflection. There's inflation—money buys less, paycheck goes so much faster. Kids are beset with peer problems and there is hardly a school that apparently is not trying to cope with problems of drugs and alcohol, and it's an enormously disruptive effect on family stability.[1]

Neither the *Constitution's* conclusions nor Chaplain Meade's remarks provide conclusive evidence about family life in the Air Force. But they bring to mind a number of studies made during the Seventies to assist chaplains in ministering to families and marriage partners in the Air Force.

In preparation for the USAF Chaplain Conference scheduled for the fall of 1971, the office of the Chief of Chaplains asked chaplains on each installation to convene mini-conferences to reflect on the nature, needs. and values of the NOW Family in the Air Force. An earlier chapter (V) discussed the conferences and the theme's implementation.

Many of the conclusions reached in 1971-72 reappeared in a major study on family life published in 1976 by two members of the USAF Chaplain Resource Board, Chaplains Mack C. Branham, Jr., and Charles B. Prewitt. Their publi-

cation, An Assessment of Family Life in an Air Force Environment, was initiated with a letter from the Chief of Chaplains asking command chaplains to use the period between October 1, 1975 and April 30, 1976 to gather data on Air Force family life, identifying unique problems and significant marriage and family life ministries conducted on bases in their commands. In their study, based on these consolidated reports, the authors reached eight major conclusions. (1) Family separations and problems associated with them headed the list of irritants, complaints, and real problems faced by families. (2) Like many families in American culture, the Air Force family often suffers from having to move from place to place. (3) Family life was placed under undue stress when, because of job demands, the military member was expected and sometimes required to work sixty hours per week. (4) Family housing was a problem in some cases. (5) Individual family problems were often intensified by conditions in the Air Force environment. (6) Like other American families, some Air Force families had problems related to the "playboy" and "playgirl" philosophies. (7) Some family problems resulted from a lack of growth opportunities. (8) Unhelpful attitudes and life-styles were reported to be the roots of a large number of family problems. The study closed with a review of chapel-sponsored family life programs and suggestions for new directions in marriage and family ministries.[2] Reflecting on this study in 1978, Chaplain Branham reaffirmed its conclusions and predicted that many of the trends documented in 1976 would continue to the end of the decade.[3]

Another major chaplain-sponsored study of Air Force families and family life got underway near the end of the decade. At the Command Chaplain Conference in the fall of 1978, Chief of Chaplains Richard Carr proposed that two concepts would be of great importance in the next four years: accountability in ministry, and life patterns in the Air Force community. A study of Air Force families was commissioned early in 1979 to establish a data bank for ministry to Air Force personnel.

This contract with Family Research and Analysis, Inc., provided for interviews at fourteen installations in six major air commands, including three major overseas installations (Ramstein, Sembach, and Zweibruecken Air Bases in Germany), and four geographically separated units, also in Germany. The timetable in 1979 proposed late-summer interviews of married persons, their spouses, and single parents. As part of the plan to accomplish the interviews, the Professional Division of the Chief's office sent an extensive letter of instructions to the three USAFE bases and assigned Ch. Richard J. Brown III, USAFR, to a European tour to assist the contract firm.

Late in September 1979, Ch. James E. Townsend, Chief of the Professional Division, visited the three bases in Germany to determine the causes for a serious slowdown in the study's progress, as well as the resistance of interviewees. The European bases reported a turn-down rate of nearly eighty percent by interviewees, much higher than had been anticipated. Chaplain Townsend discovered that the problem was caused in part by the interview methodology, which had been designed to insure random sampling. Other problems resulted from the badly outdated Military Personnel Center rosters, and less than complete cooperation from some base staffs. Plans were laid to use the results of the study as the focus for the Major Air Command Chaplains Conference, scheduled for March 24-28, 1980 at Randolph Air Force Base.[4]

In March 1980, Dr. Dennis K. Orthner of Family Research and Analysis published a preliminary report, consisting of tables and charts. The full report, "U.S. Air Force Family Study, A Profile of Married and Single Parent Personnel," was to follow shortly. In the same time period, Chief of Chaplains Carr, Doctor Orthner, and Chaplain Brown co-authored an article in the *Air University Review*, entitled "Living and Family Patterns in the Air Force." This article indicated that there were many parallels between life patterns in the Air Force and in the larger society; while the nuclear family with children was still seen as the ideal, it was not the experienced family pattern for the majority of people. Chaplains were challenged to explore ways of ministering to single parents, to joint spouses, to those in co-habitating status, to men and women in the Air Force married to civilians, and to men and women who remained unmarried by preference.[5]

Doctor Orthner's study became the prime order of business at the concurrent meeting of Major Air Command Chaplains and the chaplains of the professional network as they met in March 1980 at Randolph AFB. Discussion centered on the data and some of its implications. The need for close cooperation between chaplain ministry and other Air Force staff agencies became apparent, as well as the complex nature of family needs across the service. The keynote address at the conference, given by Gen. Bennie Davis, ATC Commander, stressed the importance of stable families for the successful mission of the Air Force. The Honorable Antonia Chayes, Under Secretary of the Air Force, described her concern for strengthening family life and suggested that chaplains were among the most important agents in this process. She suggested that funding might be secured for demonstration programs designed to meet the needs and pressures of Air Force families. This encouraged Chief of Chaplains Carr to correspond with the Honorable Joseph C. Zengerle III, Assistant Secretary of the Air Force for Manpower, Reserve Affairs, and Installations, and to suggest that plans and programs of the office of Chief of Chaplains could serve as family-oriented demonstration programs.

In July 1980 the office of the Chief of Chaplains played a major role in actions leading to the formation of a new office within Headquarters, Air Force Directorate of Personnel Plans, namely, the office known as Air Force Family Matters (AFFAM). This organization brought together all the agencies and offices related to family concerns in order to address family needs and to consider policies that affect family life. To insure that the office of the Chief of Chaplains was kept fully informed of all developments in the new office, and to provide chaplain input into the policies and programs of the new office, Ch. John O. Lundin was assigned to AFFAM in December 1980.

One early effort of AFFAM was to sponsor the Conference on Air Forces Families at Randolph AFB in September 1980. Each attendee received a copy of *Families in Blue: A Study of Married and Single Parent Families in the U. S. Air Force;* the volume was the result of the earlier study commissioned by the office of the Chief of Chaplains. Ch. Townsend presented the conference with an outline of the study and a series of recommendations developed by Doctor Orthner and his associates and published in the volume, *Families in Blue: Implications from Study of Married and Single Parents in the U. S. Air Force.* This second volume had been designed to provide "Air Force leaders, especially chaplains, with additional analysis of the findings from the study, potential implications of these findings for Air Force family policies, and specific recommendations for their consideration." Chaplain Townsend listed the recommendations, and by the end of the conference all but two were accepted for staffing and implementation by AFFAM.

Families in Blue: A Study had been published in August 1980. It presented an overview of family life patterns, as well as specific findings related to family needs and issues facing single parents. "I am convinced," Chief of Chaplains Carr wrote in the preface, "that the moral and spiritual strength of our families reflects the strength of our Service. Programs supporting family life must be based on legitimate needs; policies must be flexible enough to respond to the changing circumstances within those families. It is my commitment to provide moral, spiritual, and responsible guidance to the families, members, and commanders who rely on Air Force chaplains for pastoral guidance and support." All active duty chaplains received the report as a resource tool for ministry to families. Other copies were provided for discussion with local commanders, and all senior officers also received copies.

The global character of the Air Force presents a challenge for any research study of persons serving in many different environments. The response of chaplains and commanders in PACAF to the two volumes reflected the fact that racial, cultural, and local conditions have a decided impact on families, but these effects were not identified in the documents. The Chief's office laid plans for a follow-on study by Doctor Orthner in PACAF in 1981, to address some of the special facets of the command.

In 1981 the office of the Chief of Chaplains released a handbook designed to coordinate the data of Doctor Orthner's study with possible ministry strategies to and of families. The handbook was compiled by the USAF Chaplain Re-

source Board. Entitled *Toward a Ministry of Families, A Handbook in Support of Family Life*, it included a summary of views of the family in various theological traditions, a review of the Orthner study, and "a strategy for a ministry of families."[6]

These studies, as well as other resources provided locally and by the USAF Chaplain Resource Board, alerted chaplains to the challenges they faced in the realm of marriage and family relations. This ministry ranged from premarital counseling to programs for divorced persons whose marriages had failed; between were a variety of programs for families to deepen their relationships and for marriage partners to enrich their marriages. For chaplains this sphere of nurture embraced the cultivation of religious faith, as well as the improvement of relations among human beings.

Premarital Counseling, and Foreign Nationals as Spouses

For some Air Force couples, marriage and family growth began with preparations for marriage. In the decade's early years Air Force regulations required that military personnel in the lower ranks receive mandatory premarital counseling. When this requirement was relaxed, chaplains were challenged to offer premarital sessions of high quality to attract persons intending to marry. Some commands continued to require this counseling for lower level enlisted personnel, and some chapels and chaplains had policies of their own—or of their endorsing church body—that required premarital counseling before a marriage was performed.

In the years before the regulation was relaxed, thousands of couples around the Air Force attended premarital seminars that were usually conducted in chapel facilities. In the winter and spring of 1971, for example, over three hundred cadets and their fiancees participated in four premarital seminars that met monthly at the USAF Academy. At Loring AFB, an instructional manual supplemented a five-hour seminar that featured presentations by the judge advocate, a physician, a finance representative, and a chaplain. At Eglin AFB, prospective partners attended four one-hour classes which discussed physical and psychological development, budget and finance, and civil law. Then couples met as faith groups to discuss the Christian concept of marriage. Occasionally, newlyweds addressed the group to tell how they adjusted to married life in the Air Force.[7]

In May 1973 the regulation requiring premarital counseling for airmen in the first four grades was rescinded. This meant that premarital counseling was no longer a command responsibility, although major commands or base commanders could still require attendance. Some continued to levy this requirement, although most appear not to have done so. The Staff Chaplain of Thirteenth Air Force, Howard J. Lesch, noted that in 1974 most commanders still required this training as a prerequisite for marriage. The USAF Chaplain Board warned at the time that "if we are to have ministry to the pre-marrieds, our program designs will, of necessity, need re-thinking in terms of their attractivity, their relevancy, their content and their appeal." During 1974 the premarital clinics at Hurlburt Field were changed in frequency from monthly to every other month because of low enrollment. After mandatory attendance was eliminated, attendance dropped from approximately two hundred to about fifty in the premarital enrichment program offered at Keesler AFB. At Brooks AFB, chaplains asked the Enlisted Advisory Council to attend the premarital clinic as a group in order to get the council's support for the program after mandatory attendance ended, but only four persons attended the bimonthly clinic for July and August 1974.[8]

Pre-Cana conferences continued to be an ecclesiastical requirement for marriages performed by a Roman Catholic priest, and some other chaplains and chapel teams had policies requiring premarital seminars or counseling before a wedding would be performed in the chapel. Premarital clinics and counseling appeared to continue at most bases, although at a reduced frequency. At Dover AFB in 1975, for example, it consisted of an ecumenical program of three hours conducted by Chaplains Gary D. Dilley and Harold E. Owens, USAFR. Tinker AFB had a seminar in 1978 that included sessions on communication and marriage role expectations, health and the body, legal services, and money and credit; the chaplains refused to marry any couple who failed to attend the seminar. It was estimated that among those who partici-

pated in the sessions, about twenty percent decided to postpone or cancel their wedding. Ch. George S. Richard was joined by his wife in the monthly seminar at Davis-Monthan AFB, designed to help couples identify feelings, clarify values, and lay the foundations of a lasting relationship.[9]

In 1976, Ch. Daniel A. Schreiter, Chief, Professional and Plans Division, Office of the Command Chaplain, USAFE, forwarded a professional resource to all chaplains in the command entitled "Premarital Counselling Questionnaire." The instrument, designed by the USAFE office, covered five areas: sociological profile; material, moral and spiritual values; psychological perceptions of self; psychological perceptions of the partner; and listening blocks. The Office of the Staff Judge Advocate indicated that the questionnaire would not violate the Privacy Act as long as it was voluntarily completed and filed only in the chaplain's personal file, not in official records.[10]

Ch. Gilbert W. Beeson, Jr., followed a procedure at Minot AFB that concentrated on postmarital rather than premarital counseling. He felt that most couples were firm in their decision to marry, and a procedure was required that would eliminate the implication that a chaplain was evaluating a couple to see whether they should be married. He negotiated a written contract with the couple providing for three sessions after the wedding, beginning the second month of the marriage. This avoided the chaotic pre-wedding period and made full use of the experiences of the couple actually living together. Chaplain Beeson reported success with this approach.[11]

Premarital clinics at some overseas bases had special responsibilities, among them to introduce marital partners to the challenges of a mixed-culture marriage. In the April-June 1971 quarter, for example, fifty-five Thai-American couples attended a premarital counseling clinic at Ubon RTAFB, Thailand. The two-night clinic included presentations by a doctor, finance officer, lawyer, personal affairs representative, and chaplains. Installation Chaplain Merle F. Pedigo arranged for local Thai missionaries to translate for the Thai nationals. A panel on the last night included a Thai-American couple married several years who shared their experiences, and an elderly Thai couple who discussed Thai customs and attitudes, and problems that might be encountered as the wife's cultural environment changed. One panel member, who had been married to a Thai national for almost four years, challenged the men attending the clinic with these words:

> Take a look at the woman you intend to marry. What relationship do you share now? Where did she come from? Where did you meet her? Is she the woman you want to spend the rest of your life with? Will you be ashamed of her in American circles? Can she cook? How well does she speak English? Is she responsible? Do you love her totally or just sexually? . . . Reality beats dreams and fantasies. If you are playing games by using another person to fulfill your personal and physical needs—DON'T. When you say love you say commitment, and when you say commitment you say responsibility. If you can't handle it baby, don't touch it.

The chapel at Ubon also provided English classes for Thai women married to, or intending to marry, servicemen. At U-Tapao RTAFB, in 1974 the chapel responded to the rising divorce rate among Thai nationals and American servicemen by offering a class for Thai wives entitled Marriage and Family Counseling. The weekly class drew an average attendance of eighteen. The Bride School created at Nakhon Phanom RTAFB in 1974 did not attract as many participants as had been hoped. A pre-marriage clinic at Osan AB began using interpreters in 1973 to help bridge the language barrier. In 1979 Osan's monthly Marriage Clinic/Homeward Bound II Program was extensively publicized; it had the wing commander's full support, and included various resource people. The three-day clinic helped prepare Korean wives and fiancees for living in the United States. Special emphasis was placed on finance, fashion, cooking, shopping, and credit.[12]

Re-entry Programs and Divorce

Some chaplains forged programs to help military family members "re-enter" family life when they returned from overseas tours or other absences. Other chaplains took special pains to inform divorced persons that they were welcome in the church's fellowship, and that the termination of one's marriage did not pose an insurmountable problem if a person desired to "re-enter" the church's sacramental unity.

At Cam Ranh Bay in 1970, Ch. Charles R. Frissell distributed a single-fold handout to all departees as part of their initial out-processing briefing. Brief and to the point, it discussed emotions that often arose when a military person returned to the family. At Nakhon Phanom RTAFB in 1974, Chaplains Richard J. Dickey and Brian D. Talcott offered four two-hour sessions that discussed problems usually encountered as men re-enter family life. A process-oriented class, it also included a number of communication concepts and techniques.[13]

At Bergstrom AFB, Ch. Joseph E. Golden offered an Emotional Survivals Seminar for couples with one partner going on a remote tour. The sessions dealt with subjects such as letter writing, finances, loneliness, and despair. The seminar was cancelled after it drew a very small response.[14]

Less frequent in number were re-entry seminars and classes developed for divorced persons. Ch. E. David Yates created a Divorce Seminar in 1977 at Eglin AFB, with two-hour weekly sessions for eight weeks. Among the resources he used were a set of tapes on divorce by an eminent counselor, as well as a text on "creative divorce." At each session participants heard and discussed the tapes and examined pertinent Biblical teachings. The seminar cultivated a "buddy system" for the crises involved in divorce and provided support for group members.[15]

Some Roman Catholic chaplains made special efforts to help separated and divorced Catholics to adjust to their new lives and find acceptance in the church. Ch. Edward N. Hancock of Minot AFB wrote in the Catholic parish paper in 1977:

> One group of people that have justifiably felt ostracized by the Catholic Church are people who have found themselves in an untenable marriage and decided that a separation or divorce was the only way to save their sanity. . . . I wonder how we reconcile the *command* of Christ to love one another with the attitude that we have often conveyed to a divorced Catholic?

He noted that during Lent a group of separated and divorced Catholics would be formed at Minot. Ch. Patrick F. Feely held a Twilight Retreat for Divorced Catholics on March 4, 1977 at Malmstrom AFB. Approximately twenty persons joined in a discussion of life after divorce; the five-hour retreat concluded at midnight with a celebration of the Eucharist. At Bitburg AB, Chaplains Ralph L. DiTucci and James A. Donohue arranged an experimental celebration for persons who felt separated from sacramental union with the Roman Catholic Church. After the group discussed the film Breaking of Bread, Chaplain Donohue talked about second and third marriages; sixty percent of those present were in their second marriage. Then followed a special rite of reconciliation during which the chaplains met with each couple. The celebration occurred just after Easter in 1977, so that participants could consider attending Mass more regularly.[16]

Chaplains themselves were not spared the pain of divorce. In MAC, for example, it was reported in 1976 that five of the Protestant chaplains in the command were divorced, and nine were encountering serious marital or family problems. Staff members of the command chaplain's office made special efforts to spend time with these chaplains; the office reported that most chaplains with serious marital or family difficulties had attended various kinds of marriage enrichment, encounter, or therapy groups, and had received extensive professional counseling. But in MAC and in other commands, the scars of divorce and family difficulty were found among chaplains' families no less than among other military families. This rising divorce rate in the chaplaincy reflected the same tendency in the civilian clergy during the Seventies.[17]

Marriage Renewal and Family Growth

Wedding anniversaries often provide families with the opportunity to share old times and look forward to new ones. They are natural occasions for reiterating the promises of marriage partners and reaffirming the importance of family relations. Chaplains often helped partners reaffirm their marriage at the time of an anniversary. In this way, and in others, chaplains and chapel communities encouraged family growth and development so that society's basic social unit, the family, performed its many functions as effectively as possible. For the sake of clarity we will delineate family growth programs from marriage enrichment programs, which are discussed more fully in the concluding section of this chapter.

At Pope AFB in 1974, Ch. John L. Howard instituted a marriage anniversary renewal ceremony once a month at the 12:45 p.m. Mass, inviting couples celebrating their anniversary that month to renew their vows. The same process was followed by Ch. Jerome D. Halloran at Dyess AFB in 1977; the special Mass was followed by a party, complete with a wedding cake. The evening of Valentine's Day was the occasion for a marriage renewal service at Ramstein AB in 1974, and on Mothers Day in 1975 at Bergstrom AFB, Installation Chaplain Ashley D. Jameson assisted thirty couples in renewing their marriage vows. Wedding Bells Services for Protestant and Catholic couples at Vandenberg AFB included a decorated chapel, marriage vows repeated at the altar, and a wedding recession that closed the service. Chaplains Douglas B. White and John G. Gallagher organized an ecumenical marriage reaffirmation ceremony at Dyess AFB in 1978 that attracted twenty-one couples, as well as some of their children. Old wedding pictures were passed around during the reception. Chaplain White held reaffirmation services earlier at Eielson AFB. At Dover AFB, Ch. Richard G. Eisemann organized a vow renewal service and dinner in 1976 that included a short "communication seminar."[18]

Several programs mounted by chaplains were especially designed to improve the quality of family life. These family enrichment programs should be distinguished from marriage enrichment since they had a somewhat broader focus, sometimes involving children as well as the marital partners. Parent Effectiveness Training continued to be the most popular package of communication skills for parents. Many chaplains reported success with this program, and in some cases parents signed up on waiting lists to attend the next available course. A newer development that was highly praised by several chaplains was the Evening for Parents program, which combined some of the best features of Serendipity and Marriage Encounter. Chaplains were also involved with parents in such groups as Children Have a Potential, infant sudden death groups, parent sacramental preparation programs, and parenting seminars.[19]

We have mentioned in an earlier chapter various kinds of family retreats sponsored by chapel communities. At Homestead AFB, for example, twenty families enjoyed a camping retreat in 1975 that included fellowship, films, discussions, and spiritual experiences. In 1976, Ch. James R. Palmer was the conference director for the annual family conference for members and friends of the Church of Jesus Christ of Latter-day Saints from Europe and the Middle East; more than 450 persons came to Berchtesgaden, Germany to grow spiritually and relationally as family units. Family enrichment programs included such offerings as the Family Night Devotional Booklet, written by members of the Hurlburt Chapel during Marriage Month, February 1978.[20]

Chaplains sometimes counseled entire families in their effort to heal broken bonds and deepen healthy relationships. And they took other approaches as well. Ch. Everett E. Gerdes of Dyess AFB was project chaplain for an ecumenical couple's club that met monthly for a Dutch treat dinner and program. An interfaith family ministry at Scott AFB found Ch. Charles D. Brewer and other chaplains organizing block parties and cookouts, then locating a family that would open its home to host a get-together for neighbors. This program combined a housing census, visitation, lay witness, and dialogue, and nurtured a sense of community and relationship among families. The chaplains at Little Rock AFB created a dinner theatre program for couples in 1972. After eating in the chapel's fellowship hall, attendees viewed a play entitled War of the Words, which portrayed the effect of parental bickering on small children. In 1976 a local community college secured permission from the chapel at Davis-Monthan AFB to hold a family life education workshop on common childhood emergencies for the base and surrounding community. In 1975, Keesler's chaplains sponsored a four-day appearance of Dr. R. Lofton Hudson, nationally acclaimed author, lecturer, and counselor. Over one thousand persons heard different parts of his presentation, which included lectures and discussions on When is a Home Christian?, Teen Tensions, and Which Contemporary Marriage Will Last? At Clark AB the chapel created a unique opportunity for personal and familial growth in the Continuing Development Center, which opened in 1977. The center provided opportunity for people to discover almost five

thousand stimulating and thought-provoking resources in the form of books, periodicals, tapes, films, and filmstrips that dealt with marriage, family life, and inter-personal communication, as well as psychology, religion, and religious education. Ch. Thomas M. Christianson coordinated the interfaith growth center.[21]

Among many other kinds of projects designed to help families grow was a plan approved shortly after mid-decade by the office of the Chief of Chaplains. Copies of a "Family Time" booklet were distributed to encourage families to develop "in-the-home programs." ATC Chaplain Norman G. Metsy presented a series of lectures at USAF Recruiting Conferences at Tinker AFB; Reno, Nevada; Chanute AFB; Lancaster, Pennsylvania; and Eglin AFB, in which he emphasized the importance of family life among highly mobile Air Force recruiters. In addition, three thousand copies of "Family Time" were distributed. The booklets also went to each recruiting class at Lackland AFB, as well as to local commanders, chaplains, and lay leaders at ATC bases when regular staff visitations were made. Additional family-oriented materials, dealing with liturgical activities and religious education seminars, were also displayed for possible use at local bases.[22]

A growing number of chaplains also placed increasing importance on the ministry to single parents. The special responsibilities and challenges of single parenting had often been overlooked in chapel programming, but some chapels took a new look at this area of need. At McChord AFB, for example, more than one hundred officers, noncommissioned officers, and airmen reportedly were single parents in mid-1978. Ch. Karen T. Chrisley, a single parent, formed an informal awareness group to enable single parents to share knowledge and participate in social activities. She noted that more members of the group were men than women, and that most single parents "believe that the Church has turned her back on them, therefore are highly suspicious of 'Chapel' sponsored single parents groups." In 1980 at Peterson Field, Ch. Stuart E. Barstad convened a task group of single parents to discuss the implications of pertinent regulations. One result was the formation of a single parents group that met monthly to converse about child rearing, loneliness, and child care. Speakers presented information on income tax, legal aspects of single parenting, and other important areas; the meetings included a social event. Ch. Frank D. Metcalf assumed responsibility when Chaplain Barstad left for Europe.[23]

At Nellis AFB the chapel sponsored a seminar in 1980 to increase understanding in the area of child abuse and child neglect. The resource person was the area coordinator for the Region IX Child Abuse and Neglect Project.[24]

In a variety of ways, then, chapels and chapel communities faced the challenge of making family life more rewarding and more enjoyable for people in the Air Force. The underlying assumptions were that families grow and change as time passes, and growth opportunities and better communication skills were responsibilities of religious communities.

Marriage Enrichment

During the Seventies, chaplains who were married enjoyed the opportunity to enrich their own marriages and help others grow in their marital relationships. Celibate and single chaplains also contributed to marriage enrichment programs at many bases. Indeed, there was growing emphasis on the quality of life in marriage and communicational and relational skills that make good marriages even better.

By far the most elaborate new movement for helping families and married couples was the marriage enrichment movement. In contrast with marriage counseling, marriage enrichment was designed for couples who perceived their marriages as being healthy. That was why in 1976 *Psychology Today* called marriage enrichment a "push toward excellence." The most popular model of marriage enrichment among chaplains was the Marriage Encounter weekend, a highly popular, relatively low-threat, couple-centered, religiously oriented approach. While primarily a Roman Catholic movement, it sometimes became an ecumenical endeavor.

While most marriage enrichment programs used a retreat or weekend format, many other designs were employed, including seminars, workshops, ongoing groups, university courses, couples classes, growth groups, lectures, home study courses, and movie discussion groups. Some

marriage enrichment courses were Bible-oriented, while others were individual and couple growth-oriented, but most avoided becoming problem centered or clinical.

Cassette programs were also popular with some chaplains, permitting them to bring outstanding resource leadership into the group for discussion. Some tape courses continued for as long as thirteen weeks. Other "intimacy" programs were available for couples to use in the privacy of their homes.

A number of clubs for young married couples were formed. Married Airmen Sharing Together, or Married Airmen Survival Training (MAST) groups continued to meet some needs, including low-cost socials (XXXIX).

Training in specific marriage skills was also increasingly available in Air Force chapel programs. Transactional Analysis was the most popular among them, although its application was not limited to marriage. The Couples Communication Program was a communications skill training program designed specifically for married people. Several bases used the course, and a few chaplains were qualified instructors in the program. Human sexuality skills also received more attention as resources for training were made available. Few chapel programs offered specific workshops or courses dealing with sexual dysfunction in marriage, although many chaplains dealt with the problem in counseling.[25]

Chaplains, and at times their spouses, received additional training to improve their professional competence in the area of marriage enrichment. Career Development Institutes, special blocks of instruction during courses at the Air Force Chaplain School, on-base training sessions, workshops sponsored by the command chaplain's office—these and other programs enriched the marriages of chaplains and gave them knowledge and skills useful in local marriage enrichment programs.

In 1975, for example, seven chaplains at Keesler AFB, under the leadership of Center Chaplain Peter C. Schroder, completed the American Association of Marriage and Family Counselors Clinical Training Program. This year-long program included four workshops totaling thirteen days, and two hundred hours of supervised counseling. The workshops covered couple's communications, marriage and sexual health, and advanced counseling skills.[26]

Under the leadership of Command Chaplain Richard Carr, marriage enrichment conferences were held for TAC chaplains and selected non-chaplain lay persons at mid-decade. Two of the conferences met at Myrtle Beach in September and November 1974; one was attended by selected chaplains and their wives from bases in Virginia and North and South Carolina, and the second was for lay persons. The September retreat was the first ACME-sponsored enrichment retreat conducted in the Air Force, according to Ch. Richard J. Brown, III, USAFR. Couples sought to strengthen marriage relationships and in turn to establish marriage growth groups to meet weekly at their bases. Plans were laid to hold these conferences until personnel from each TAC base received the training and growth groups were established. By April 1976 a total of five retreats had been held. Chaplain Carr continued to stress the importance and potential of the marriage enrichment movement for chaplain ministry after he became Chief of Chaplains in 1978.[27]

In ATC, Ch. David Goff of the Command Chaplain's office conducted a workshop in interpersonal communications at Randolph AFB in 1977, at which seven chaplains and their wives, along with a Catholic chaplain, were trained to become instructors in couple's communication.[28]

Among the many kinds of training provided to chaplains was instruction in the Minnesota Couple Communication Program, which twenty chaplains received at Maxwell AFB early in 1978; others enrolled in extension centers elsewhere. Under the sponsorship of AFIT, Chaplains Charles R. Frissell and Billy D. Hensley spent more than a year at the California Family Study Foundation in an intern program in marriage enrichment, and marriage, family and child counseling; among chaplains who attended short courses were John Ward, Lowell Hale, Charles Arnold, Connell Osborne, Mavis Baldwin, Gene Kirkus, Jay Slater, "Doc" Jones, Roger Tate, Robert Grant, Dave Roop, and Mel Garritson.[29]

Chaplains were also prepared to share their expertise with other professionals in this field. At Edwards AFB in 1974, the chapel sponsored a one-day seminar in the use of the Taylor-Johnson

Temperament Analysis Profile. Civilian ministers and rabbis, school teachers, university students, and the base social actions officer were invited. The Protestant parish of Spangdahlem AB sponsored a marriage enrichment workshop in 1976 designed primarily for social action and medical staff counselors, social workers, public school counselors and nurses, and chaplains. The morning session covered the basic theory of marriage enrichment, and the afternoon consisted of demonstration and discussion of marriage enrichment techniques and skills. Chaplain Frissell was the project chaplain. After the workshop the official signing of a local chapter's charter of the Association of Couples for Marriage Enrichment occurred. Spangdahlem had the distinction of becoming the first chartered chapter on any military installation in the world.[30]

The opportunities for chaplains to increase their knowledge and skill level in the area of marriage enrichment seemed to grow after mid-decade. In a study of marriage programs in SAC, TAC, and ATC in 1973, Ch. Alston R. Chace concluded that an insufficient number of marriage enrichment programs were being offered. His conclusions were reaffirmed and applied even more broadly in 1975 by the Chaplain Inspection Branch, whose Chief, Ch. Edward R. Lawler, gave the Chief of Chaplains this report:

> Marriage Renewal, Enrichment, Encounter, Covenant Groups . . . are in evidence. However, this whole area needs reevaluating and possibly reemphasizing. There is, oddly enough, a tendency to have fewer of these types of programs. Twelve bases out of 45 (visited by the inspection team during the past year) offered a less than average amount of such opportunities. Naturally, these events rely on the enthusiasm of the chaplains assigned. Some bases end up with less enthusiasts than others and therefore less of these events.

But after mid-decade the number of enrichment groups increased throughout the Air Force.[31]

The Now Family emphasis in 1972 produced a host of special enrichment and growth programs designed for families and marriages. Among them was a pilot program in marriage communication skills at Patrick AFB conducted by Human Dynamics, Incorporated. According to Installation Chaplain Orvil T. Unger, Ch. John F. Shea conceived the idea which, after his transfer, was brought to fruition by Ch. Theodore R. Chumley, Jr. The chaplains selected five couples for an ecumenical training program that prepared them as group facilitators. Then fourteen other couples participated in workshops that were held on four different evenings. Brief lectures, demonstrations, and practice of two-way communication skills were included in the program.[32]

A two-pronged approach to marital problems and marriage enrichment was created at Lajes Field in FY 1972. One thrust was designed to shore up shaky marital relationships. In this program, Ch. Donald E. Hunter acted as co-counselor with the hospital psychiatric social worker for groups of three to five couples, meeting weekly to deal with such severe problems as acute alcoholism, sexual dysfunction, and chronic quarreling. These group therapy sessions provided the impetus for enrichment groups as a follow-up. A six-week enrichment program focused on tapes and films on marriage growth. As a direct outgrowth of this program, a young married couples group came into being.[33]

The Minnesota Couples Communication Program (MCCP), a skill training program, was initiated at Pope AFB in 1974 by Reserve Chaplain Brown and his wife. The twelve-hour course was designed as four weekend sessions, with eight couples enrolled. At the Air Force Academy, the superintendent's commitment to improving the quality of family life was evident when he permitted chaplains to teach the Couple's Communication Program and Parent Effectiveness Training during duty and off-duty hours.[34]

Couple's Communication was one of several enrichment offerings at Minot AFB in 1977. Eight chaplain and lay couples participated in an intensive couple's communication instructor training workshop, and the first base-wide couple's communication course was set to begin in April 1977. Assertiveness training for marrieds, another marital enrichment course developed by the chapel, was also promoted at this time. Fifteen Catholic couples participated in Marriage Encounter, a diocesan program held regularly in the area, during the January-March 1977 quarter, and the Catholic parish also developed a lay-led marriage preparation course involving small groups of couples

meeting in homes. Installation Chaplain Michael G. Viise also reported that both congregations held Sweetheart Dinners.[35]

Some marriage enrichment opportunities were workshops, seminars, or classes scheduled over several weeks or months, while some were one-day affairs. Deputy Chief of Chaplains Carr and his wife, Jeanne, conducted a one-day seminar on the military family at Plattsburgh AFB on September 24, 1976. A four-session enrichment course that relied heavily on TA for theory was offered by Ch. Robert McPherson at RAF Bentwaters in 1973. Lajes' Catholic marriage enrichment and renewal program ran for six weeks in 1975; this was also the length of a course offered at Andrews AFB the same year. At Mather AFB, Ch. J. Marion Boggs limited a six-session enrichment program to five couples in 1975. Twenty Roman Catholic couples from Tinker AFB attended an encounter weekend in 1978; two of the couples from the parish were active in the state-wide program.[36]

The marriage enrichment course offered at Davis-Monthan AFB in 1972 by Chaplains Bobby Black and Glenn A. Koch relied heavily on tapes available from the Family Enrichment Bureau of Escanaba, Michigan. "This is a program for the reasonably healthy personality who wants to move toward deeper, more realistic and fulfilling relationships," Chaplain Black reported. Groups of about ten couples met with the chaplains for two-hour sessions once a week for six to eight weeks.[37]

Many marriage enrichment experiences were weekend retreats or courses, such as the one attended by seven couples from Tyndall AFB during the first quarter of 1975. Several months later, Tyndall was the host of a marriage evaluation and effectiveness training conference for couples married three years or less. Representative from seventeen Air Force chapels in Mississippi, Alabama, Georgia, and Florida attended this four-day ecumenical conference, conducted by Ch. Edward L. Schneider and MSgt. Joe Haran of the AFSC Chaplain's office. The project officer was Ch. August C. Kilpatrick of Tyndall AFB. Eighteen couples attended the base-wide marriage enrichment retreat sponsored by the Protestant parish council at Iraklion, Crete in 1975. Resource persons included the base medical officer, base psychiatrist, and Installation Chaplain John G. Truitt, Jr. Deputy Chief of Chaplains Carr and his wife led a marriage enrichment workshop at Charleston AFB on May 19-21, 1978; both also spoke about marriage at the Protestant and Catholic services that Sunday. Chaplain and Mrs. Gene McIntosh served as retreat leaders for the twenty-four persons who attended a marriage enrichment weekend on February 18-20, 1977 at Kadena AB. The retreatants covered these subjects: feelings and communications, conflicts, sexual enrichment, and the "third dimension." Among the methods and media used were letter writing, lectures, dialogue, tapes, filmstrips, and movies. Plans were laid to conduct an enrichment weekend each quarter. Two participants in a marriage enrichment weekend at Tyndall AFB in 1974 described how that experience affected them. Their responses probably spoke for hundreds of others throughout the Air Force. A staff seargant wrote:

> The communication exercises drew out the feelings that had been behind our defense barriers. Because of the marriage enrichment weekend all the things we learned have reached into the soul of our marriage and awakened a new life and meaning in our relationship. . . . It was a tremendous Christian experience in love and fellowship. I think the (weekend) is an excellent experience, worthwhile to every couple interested in increasing their love and improving their relationship.

And according to a wife,

> The marriage enrichment weekend was a meaningful experience for me because it was a fresh breath in my life to stop and rest and contemplate the beauty of our marriage. It was a time to think and talk about our love, and to rekindle the things that were already there. Happiness is a nice warm cuddly relationship through Christ—marriage enrichment brings one there.

Whether as a weekend retreat or a month-long seminar, the various marriage enrichment opportunities offered by Air Force chaplains helped thousands of couples revitalize and enrich their marriages.[38]

Bases offered marriage enrichment opportunities more frequently during the last years of the decade. Chief of Chaplains and Mrs. Carr, both certified directors of Marriage Enrichment Seminars under the auspices of ACME, participated regularly in growth weekends. Some Air Force

bases relied on specialized resource leaders who traveled some distance to bring their skills. On July 6-9, 1979, Dr. and Mrs. David Catron of Wake Forest University, North Carolina, offered a marriage and family enrichment seminar at Incirlik CDI, Turkey, under arrangements made by the office of the Chief of Chaplains. Installation Chaplain Martin J. Caine noted that an average of forty-five persons attended each of the five sessions.[39]

Some command chaplain offices arranged tours by resource teams so that bases had access to the best possible assistance. Ch. James F. Wilson, Jr., Chief of PACAF's Professional Division, reported in 1978 that PACAF bases were given the chance to conduct workshops in family enrichment during the first half of that year; Andersen, Kadena, Yokota, and Misawa Air Bases accepted the invitation. The division arranged for two resource leaders, Doctors Blaine R. Porter and Margaret H. Hoopes of Brigham Young University, Provo, Utah, to visit these bases, which included two bases from sister commands in the Pacific region. The resource leaders helped establish continuing family clusters to serve in supportive roles at three of the bases; two bases included single persons as workshop participants.[40]

The command chaplain's office of ADCOM sponsored marriage enrichment and family life seminars at eight locations along the Eastern Seaboard, at three locations in the Pacific Northwest, and at eight other bases between July 1978 and June 1979. Dr. and Mrs. Catron conducted seven marriage, family life and parenting programs in the USAFE theatre in 1978.[41]

As a tool for chaplains to enrich their own marriages, the office of the Chief of Chaplains released an enrichment kit entitled 'Prime Time" in mid-1978. Chief of Chaplains Carr and his wife provided introductory remarks on the tape, which, with an accompanying booklet, was called a "do-it-yourself-in-the-comfort-and-privacy-of-your-own home marriage enrichment kit." Each married chaplain and spouse received a copy at their home address. A great deal of positive feedback surfaced from chaplains who were pleased that the office of the Chief of Chaplains was so deeply interested in the enrichment of their marriages.[42]

Chaplains engaged in numerous activities to nurture marriage and family growth. These were faith-nurturing efforts as well, since marriage and family growth opportunities provided by chaplains and chapels emphasized the importance of religious faith and practice in marriage and family life.

Part Six

Pluralism, Minorities, and Special Ministries

MINISTRY IN A PLURALISTIC CONTEXT....
SPECIAL MINISTRIES IN SPECIAL CONTEXTS....

The Kanto Gospel Choir of Kanto Mura FHA, Japan, sponsored by Ch. Jeremy H. Knowles, 1972.

Chapter XXXVI

Ministry in a Pluralistic Context

In American society the early twentieth century brought the realization that the United States was something more than a "Protestant empire." It included Roman Catholics and Jews, as well as millions of Protestants. Eventually other religious groups were also admitted into the unofficial "establishment" called society.

In the 1960s the civil rights movement alerted the nation to the legitimate claims of millions of Black Americans. In turn, a number of other racial and ethnic minorities, including Native American and Hispanic, have made their influence felt. In most cases the religious culture of a minority was an important vehicle for expressing the group's individuality, as well as its common bond.

During the Seventies the Air Force as an institution gave increasing attention to the rights and claims of various ethnic and racial minorities. We have discussed how in certain areas the chaplaincy recognized the increasingly pluralistic nature of the Air Force. This was true, for example, in recruiting female, Black and other minority chaplains. (I, XVI, XVII, XX); in assigning Black chaplains as instructors at the Air Force Chaplain School; in the service rendered by two Black Command chaplains (Simon H. Scott, Jr., and Raymond E. Tinsley); and in a number of other ways.

This chapter discusses how chaplains and chapel communities pursued their ministry while cognizant of the pluralistic context in which they lived and worked. Several smaller religious groups began functioning on some Air Force bases, making the traditional categorization of Protestant, Catholic, and Jewish programs an anachronism. Voluntary involvement in human relations and affirmative action programs supplemented the participation of chaplains in programs mounted by social action offices (XLI). The chapter's last section discusses a variety of ministering efforts among Blacks, Hispanics, and other ethnic and racial minorities.

Religious Minorities

There is no intention here of denigrating any religious group by calling it a minority. Rather, the term is used to describe the relative numerical strength of a religious group. Earlier chapters described the services and religious education programs of Jewish and Orthodox people, who might be considered minorities when compared with the larger Protestant and Roman Catholic communities. Several other minority groups emerged in Air Force communities during the Seventies, and their religious needs were met within the constraints of available resources.

One of the groups was Baha'i. In the fall of 1974 the Baha'i faith group presented a filmstrip and held a discussion for basic trainees at the largest chapel at Lackland AFB. Baha'i services began in the parlor of Chapel 8 on February 2, 1975; an average attendance of eight met for Fireside Talks on the first and third Sundays at 6:30 p.m. Meetings were also held during much of 1974 at Tyndall AFB. There may have been other bases where the group functioned as well.[1]

American involvement in the war in Southeast Asia increased the number of Buddhist dependents in the Air Force. Thousands of others from the area were not dependents but refugees whose religious needs—whether they were Catholics, Protestants, or Buddhists—were met during the refugee resettlement process as the war ended (III).

The first Buddhist group at an Air Force chapel

was probably formed at Clark AB, when Ch. Paul H. Wragg invited all Buddhist personnel, families, and friends to a Fellowship Meeting on December 26, 1974. A team of young adults from the Seng Meng Temple in Manila met the people and provided a program and refreshments. Chaplain Wragg reported in 1975 that this unique program had two chapters, one Thai and one Chinese; the Vietnamese Buddhist affiliated with the Thai chapter. Each chapter met about twice a month for dinner and a program, and a Thai and a Chinese monk from Manila visited the base each month. In 1975 the Clark Buddhists traveled by bus to the Seng Guan Chinese Temple in Manila where they were guests for a program of lectures, discussions, and worship. A Buddhist prayer chapel was established in Chapel 1 at Clark; the Buddhists furnished and decorated it, installing an exhaust fan to ensure that incense would be ventilated. The main chapel was used for major services. Early in 1977 more than 450 Thai Buddhists, including service members and their families, gathered at Chapel 1 to receive the traditional Buddhist blessing from Phra Pajanandamui, the third ranking member of the Buddhist hierarchy in Thailand, who was invited to the Philippines by the Thai base population.[2]

On April 23, 1977 the Buddhists at Clark also held a Songkran, or Water Festival, to celebrate the new year. Over two hundred participated in the festival, which included the ritual of pouring water over statues of Buddha to symbolize good luck during the new year. At Reese AFB the Water Festival held on April 16, 1977 on the chapel lawn and in the social hall was a first for the base.[3]

Chaplain Wragg was project officer for a Buddhist program at Dover AFB after he moved from Clark. Two Buddhist monks were invited to minister to personnel and dependents on August 26, 1976. Over one hundred persons participated in shared worship, counseling, and fellowship, and the event was continued each month thereafter.[4]

With the arrival of an estimated four hundred Thai wives in 1976-77, most of them dependents of 388th Tactical Fighter Wing personnel, Hill AFB suddenly discovered that it had a sizable Buddhist community. Although Japanese Buddhist temples were located in Ogden and Salt Lake City, Utah, the differences in belief, practice, and language were so great that they could be of little help in ministering to the needs of these families. A Buddhist prayer room was established in the chapel as a symbol of the chaplains' concern and in the hope that it would prove meaningful for individuals and small groups, but it was removed due to lack of use. In June 1977, Ch. Stuart H. Lengel arranged for six Thai Buddhist monks from temples in Thailand, Los Angeles, and Denver to visit the base for a twenty-four-hour period. They visited with seventy Thai wives and their families during a special program in the auditorium. Thai food, costumes, incense, Buddhist symbols, and saffron-robed monks created the proper atmosphere. By 1977-78 the Buddhist community organized itself into a functioning unit and arranged for the monks to visit quarterly, defraying the costs involved. The chapel continued to provide facilities, equipment, publicity, and coordination. The day-long Water Festival in April 1978 was a religious and cultural event in which many non-Buddhists also participated.[5]

At Lackland AFB, Buddhist services began on April 30, 1977, when an Air Force sergeant on temporary duty arranged for weekly meetings during four consecutive weeks. The average attendance was fourteen. At Norton AFB a master sergeant served as the Buddhist lay leader in 1977; an average of thirty-five persons attended the services, conducted on the fourth Saturday of each month by monks from the Los Angeles area. Buddhist services were also held monthly at George AFB in 1978.[6]

At Norton AFB, Buddhist services recommenced monthly during the last half of 1978 under the direction of Thai monks from the Los Angeles area. The average attendance was forty-five persons. Norton was part of MAC, and MAC senior chaplains had the privilege of hearing Ch. Wragg deliver a paper on The Chapel and Religious Pluralism at a conference at Norton in 1978. Chaplain Wragg stressed that chaplains should meet the religious needs of all personnel, including those with no Judaeo-Christian affiliation. He described how the Buddhist program at Dover AFB operated under a special waiver granted by the Chief of Chaplains since "there was no endorsing agency for the Buddhist monks who lead the program." He added that when a Bud-

dhist program for foreign-born wives was established both at Clark and Dover, "strenuous objections were received and some families left the chapel program." When *Airman* magazine publicized the program in the July 1977 issue, again "strenuous objections were received by mail from Christians objecting to 'God's House' being used for 'pagan' or 'heathen' religious practices. It is a tragedy that religion, especially the Christian religion, is used as the instrument of bigotry and prejudice, but there is a long tradition of this. . . . At this point each chaplain must come to terms with how he understands his own faith if he is to minister effectively under the provisions of the chaplain mandate and the Constitution," he added.

Installation Chaplain Newton V. Cole noted a need at Homestead AFB to provide religious services for the increasing number of foreign-born dependents who were Buddhists. A survey in 1977 indicated there were at least 126 wives who were Buddhist, and sixteen military personnel. He initiated steps to have two Buddhist monks travel from Washington, D.C. for a seven-day visit in November. The monks visited with families to bless the family and the home. Approximately two hundred persons attended the Saturday ceremony from 7:30 a.m. to 2:00 p.m. on November 5. On Sunday the monks visited a patient in the base hospital; each evening they conducted study sessions, lectures, and dialogues. While it was recognized that cultural and religious differences among Buddhists from Thailand, Vietnam, Japan, Korea, and Taiwan precluded any one Buddhist monk from meeting all the needs of these divergent cultures, preliminary plans were laid for the monks to return at a later date.[8]

Apparently, Islamic services were held at several bases. One recorded instance was the beginning of Islamic services on a weekly basis at Andrews AFB during the last six months of 1978. On July 29, 1976, the first service was held at Keesler AFB. Subsequent Thursday evening services had an average attendance of fifteen. The formal opening of the service schedule occurred on November 4, 1976, when 150 persons heard Imans Ibrahim Pasha, the Southern Regional Representative of Honorable W. D. Muhammad, as the keynote speaker. The Keesler Soul Choir provided special music.[9]

After authorization was secured from the Chief of Chaplains, the first Eckankar service was conducted at Lackland AFB by Mahdis (Priestess) Edna Bowen on May 23, 1977. Eleven attended the service, and twice-monthly meetings were scheduled.[10]

Human Relations and Affirmative Action

Chaplains were involved in numerous efforts to improve human relations, and specifically, race relations. Their cooperative efforts with Social Actions staff offices, and their involvement in human relations courses, such as Transactional Analysis and Parent Effectiveness Training, are discussed elsewhere (XL, XLI). Here we will examine several examples of chaplain involvement in human relations projects, and how chaplains committed themselves to affirmative action as part of their ministry.

In the Chaplain's Corner of *TIG Brief* in July 1970, a distinction was drawn between "functional" and "spiritual" integration of races and generations, and the role of chaplains was discussed:

> Since 1950, the Armed Forces have achieved *functional* integration. What has not been achieved, and what must now be sought with increasing vigor, is a *fraternal* and *spiritual* integration—not only between races, but also between men of differing social and economic backgrounds; between generations with different life styles.
>
> Functional integration can be insured by regulations. Fraternal and spiritual integration cannot be "ordered"; it comes as a result of positive communication that leads to understanding which results in changed attitudes and behavior. In this connection, the chaplain is one of the central persons on every base who can best enable people to begin and grow through such a process.

An unfortunate racial incident at Travis AFB in 1971 demonstrated the enormity of the challenge that chaplains faced there and elsewhere. At Travis the chaplains organized a Black/White Encounter Program, which consisted of small group meetings for five two-hour sessions to enhance understanding and communication between personnel of different races. At Ubon Airfield, chaplains organized three evenings in April-June 1971 for discussion of black-white relations, with one evening specifically reserved for first sergeants and com-

manders. In addition, a chaplain coached Black actors in Le Roi Jones' play, "Great Goodness of Life," which was performed before an audience of a hundred fifty and followed by a discussion period with the actors. At many bases, the NOW Man theme was directly applied to human relations.[11]

Ch. Kirtley R. Cook of Tyndall AFB was one of several chaplains who assumed leadership roles in the area of human and race relations. He arrived at Tyndall in December 1971, and within six months initiated four new religious and social programs for better relations and understanding. A monthly Soul Service, similar to the one Chaplain Cook had inaugurated at his previous station in Japan, helped meet the spiritual needs of Black families at Tyndall. He also established an open forum on human relations, in coordination with the social actions office. It used group process to build bridges of understanding and communication, debating subjects such as Women's Liberation, Black Power, Abortion, and Genocide in weekly meetings. A Black history course was offered in cooperation with a local college. The last endeavor was to establish a Black culture group. Its purpose was to provide cultural programs, orient people to Black identity, offer legal aid, and sponsor social and charitable activities.[12]

Signaling command chaplain support of local initiatives in this area, the PACAF Command Chaplain sponsored an interpersonal and human relations workshop at John Hay AB on July 14-19, 1974. Twenty chaplains and chapel managers discussed techniques in communication and sharpened their human relations skills. Other command offices also sponsored similar training opportunities. USAFE Command Chaplain Simon H. Scott, Jr., delivered an address to the Headquarters USAFE Staff Human Relations Council, entitled "The Chaplain's Role in Human Relations." Subsequently published in different forms, it offered a number of suggestions for alleviating the tension felt by Blacks who identified disparities. Race Relations Week or Sunday was observed at some bases throughout the decade.[13]

Chaplains and chapel communities supported affirmative action programs and goals, but eventually received permission to be excluded from standardized evaluation of their efforts. We begin by recounting several examples of affirmative actions. At Hickam AFB in 1974, periodically the chaplain section placed a note in the base bulletin asking for suggested additions to the chapel program to ensure that the spiritual needs of ethnic and religious minorities were met. The paragraph asked readers to contact the wing chaplain by letter, phone, or visit. Halfway across the world, in Europe, two gospel choir workshops and choir rallies were specifically designed in 1975 to support USAFE Affirmative Action Plans for providing cultural and interpersonal sharing of the diverse backgrounds of USAFE personnel. One workshop met at RAF Upper Heyford on June 5-9, and the other at Wiesbaden AB on June 11-15, with a total attendance of 1,250 personnel and dependents.[14]

In the spring of 1976 the Air Force set out to develop a method to quantify Affirmative Action Plan (AAP) objectives, so that progress could be measured objectively. The office of the Chief of Chaplains was responsibile for one of the objectives. After representatives of this office met with AAP representatives, two new objectives were compiled which more effectively described the required chapel response to AAP. The Chief's office considered the new objectives valid and sufficient for accountability of chaplain participation in the Affirmative Action Plan, but initially it failed in efforts to develop appropriate standards of measurement for achieving the objectives. Finally, in June 1976 Chief of Chaplains Henry J. Meade announced to command chaplains that a decision had been made to delete the chaplain portion of the AAP, but "this decision in no way implies a lack of concern for the goals of the Equal Opportunity Program within the Air Force environment, and especially as they relate to the chaplain function area." He added that "every effort must be made to ensure continued support for this program at every base in your command," and indicated that "the attached objectives, milestones and evaluation-criteria can provide a means for self-evaluation at each base." Two objectives and two milestones were appended. Also listed was the rating procedure to be used by base chaplains evaluating their support of these objectives against criteria.

The office of the Chief of Chaplains accom-

plished two goals with this procedure. First, it guaranteed that inspectional and evaluative control of chapel programs continued to rest within chaplain command lines, even in such a sensitive area as the Affirmative Action Plan; the voluntary nature of chapel communities made this even more imperative. Secondly, the Chief's office continued to give full support to the Affirmative Action Plan and efforts to measure its effectiveness through the subjective evaluation of the installation chaplain.[15]

In a number of ways chaplains continued to sensitize chapel communities to specific challenges ...ed by minority groups. At Malmstrom AFB, for example, Reserve Chaplain Paul R. McNiel conducted a Native American Day Service on April 27, 1980. He was assisted in the sermon by two Native American elders from the United Dakota Presbyterian Church; a potluck dinner after the service allowed time for discussion between chapel members and the Native Americans.[16]

Ministering and Minorities

Our brief examination of newly emerging religious minorities, and chaplain involvement in human relations and affirmative active plans, brings us to the final subject of this chapter. It is chaplain and chapel ministry to minorities, especially Blacks and Hispanics.

Reflecting on how new ministries to minority groups emerged in USAFE while he was command chaplain early in the decade, Deputy Chief of Chaplains Thomas M. Groome Jr., noted,

> A great need over there was to provide some legitimate expression for Black worship, and it was fortunate for me that General Jones arrived right after I did, and he was all in favor of that. We did require each base to have a Gospel Choir and . . . to have a Gospel service. Of course, in some instances these requirements were waived because there just wasn't the leadership and the bases were small. On the whole, we had a large number of Gospel Choirs that were excellent. This did a whole lot, then, to start getting Black involvement again in worship. . . ."

Chaplain Groome continued his reminiscences, explaining how a Hispanic festival had wide appeal:

> Chaplain Michael R. Clarahan, who was at Zweibruecken, Germany . . . started having a service, a whole day observance of the Feast of Guadalupe on December 12, and he had Mexican food . . . the Mass in Spanish . . . 250 people.

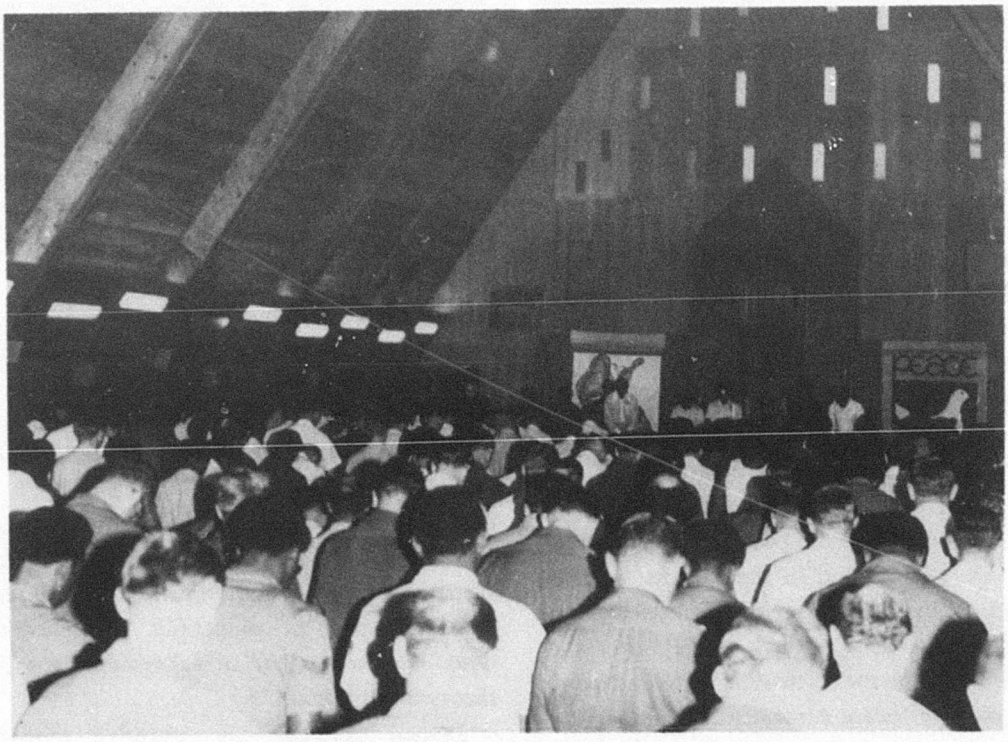
Concluding, Chaplain Groome described how the next year a Mexican-American bishop from the United States was invited to tour USAFE bases in conjunction with various Hispanic events and services.[17]

In PACAF, Command Chaplain B. C. Trent wrote to all chaplains in the command in 1973 that "every Sunday on every base we have Equal Opportunity Sunday. I believe that is the case. All of us are, or should be, vitally concerned with justice in human relations." He added, "It is the duty of chaplains to exemplify through personal involvement and to promote through chapel activities the values and attitudes that will result in equal treatment of all people." Attached to the letter were a number of suggestions for putting theory into practice.[18]

Several examples of expanded ministry to minorities at base level will be instructive. At Ramstein AB in 1971-72, Ch. Jerry J. Mallory led the way in a number of experiments. He organized a three-day Black culture tour of Brussels, Belgium, that visited the African museum and several other places; as a result of the tour the Ramstein Afro-American Culture, Education, and Social Club came into existence. He also helped organize the Ramstein International Gospel Choir, co-sponsored a community Black-white symposium on racial attitudes in the base high school, served on the planning committee for the 1972 Ramstein Afro-Expo, and hosted the weekend visit of the Afro-American study group and gospel choir from Camp New Amsterdam, Holland.[19]

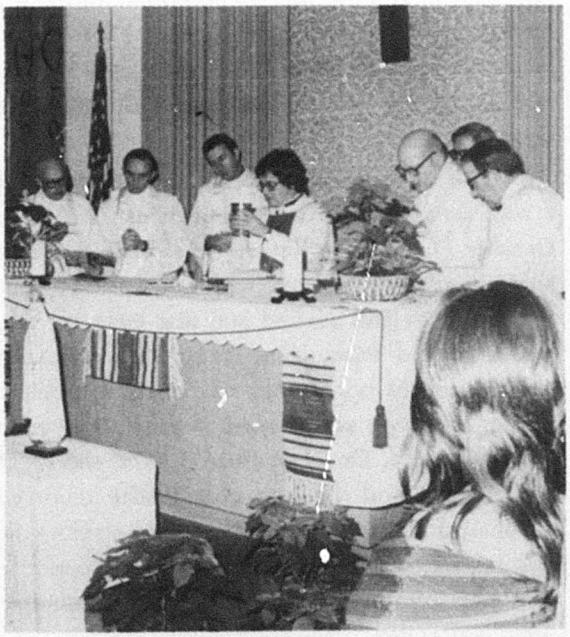
At Athenai Airport, Greece, the base chapel reported sizable minority participation in chapel programs. In 1972-73 it was estimated that forty percent of the chapel congregations represented ethnic minority groups; fourteen of thirty ushers, lay readers, and lay eucharistic ministers were from minority group backgrounds, as were the superintendents of the two religious education programs and eighteen of forty-two teachers. Minorities were also heavily represented in the various choirs and in the leadership of the women's organization.[20]

The office of the Chief of Chaplains encouraged



Martin Luther King, Jr., Memorial Service at Ubon RTAFB, Thailand, 1974.

Second anniversary of the Gospel Choir at Castle AFB, California, 1977.



The Reverend Virgil Elizondo (third from left) concelebrates Mass on a base in Europe with (left to right) Chaplains John J. Castellani, Adam E. Szufel, John F. Shea, Daniel A. Schreiter, and Norbert McGuire, 1975.

The prayer garden at Chapel 1, Kadena AB, Okinawa, Japan, 1974.

ministry to minorities in a variety of ways. It recruited minority chaplains, and arranged overseas tours for various ecclesiastical visitors who were members of minorities. In addition, the Professional Division convened the Black Chaplain Task Group early in 1977 to study several issues that concerned the role and function of Black chaplains in the Air Force (XVI, XVII, and XXXI).

In addition, the Chief's office directed its staff agencies to stress the importance of ministering to minority people. Ch. James J. North, Jr., a Black instructor at the Air Force Chaplain School, discussed some developments that occurred there:

> When race relations classes were developed by the Social Actions office, the Chaplain School shifted its emphasis of ministry to minority groups, with the Black worship experience as a medium of tangible involvement. Involvement included a mini-Black worship experience in the school, discussion and seminar on ministry to Blacks, and attendance at Black church services. Gradually the school has focused on the Black worship experience to stimulate awareness of and efforts toward broader cultural religious opportunities through the chapel program.

The USAF Chaplain Resource Board also provided chaplains with a number of pertinent resources, including a special edition of *Chaplain Resources* in May 1975 on ministering to Blacks.[21]

Chaplains and chapel communities were involved in a number of special ministry programs with Blacks. Among them were a Black chaplain visitation program, gospel or soul services, gospel or soul choirs, Black heritage week, and the annual observance of the birthday of Dr. Martin Luther King, Jr.

In January 1973, ATC Chaplain Earl W. Minor inaugurated the Black Visitation Program. Four Black chaplains assigned to Keesler AFB, Mather AFB, Sheppard AFB, and Lackland AFB prepared to "extend their parishes" by making periodic visits to ATC bases without assigned Black chaplains. Chaplains Albert A. Hockaday, Robert L. Jemerson, Lowell Hale, and Walter N. McDuffy agreed with the command chaplain that they were not visiting bases solely to counsel with Black airmen. Chaplain Minor distilled two basic reasons for the new venture: to allow Black airmen and their dependents the opportunity to know, relate to, and be counseled by a Black chaplain if they desired; and to assist resident chaplains in developing and operating a fully rounded program, relevant to the needs of all Air Force personnel. A program patterned after this one was implemented in Thailand, where in 1975 Ch. John V. Harris of Udorn RTAFB visited Nakhon Phanom as part of his assigned work as "circuit rider minister" to minority persons.[22]

Soul services or gospel services began to appear during the early years of the decade. While no complete listing of the early services is possible, FY 1974 seems to have been the first year with any number of bases offering services specifically for Black Protestants. At Tyndall AFB the service was conducted once a month by a local Black minister. At Reese AFB, black musicians and lay readers were invited to share in the informal evening Country Church in FY 1972, but in the spring and summer of 1972, two programs were fully planned and directed by Black worshipers in cooperation with Ch. David P. Wood, pastor of Country Church. Local civilian Black pastors and congregations were invited to participate. At Blytheville AFB the Gospel Hour celebrated its first anniversary in FY 1972; it had its inception under the leadership of two ordained laymen, TSgt. Aaron Jackson and TSgt. Jake Owens, then grew steadily and eventually led to the formation of three choirs.[23]

One of the fullest descriptions of the origins of a soul service came from Vandenberg AFB. On October 17, 1972, the Reverend Clarence E. Davis, an Air Force member, met with Chief of Chaplains Roy M. Terry and advised him that many military personnel and dependents at the base were not being given the opportunity to express themselves as they had been accustomed to prior to entering military service. On November 8, 1972, the Chief of Chaplains and the base commander approved the inauguration of a soul or gospel service; the first service was held on February 4, 1973, after a choir was organized. Approximately five hundred persons attended.[24]

The soul service at Davis-Monthan AFB observed its third anniversary on April 11, 1976, with attending choirs from the base chapel and from Williams AFB, Grace Temple Baptist Church, and Mount Calvary Baptist Church of Tucson, Ari-

zona. At Loring AFB, TSgt. Eddie O'Dell, an ordained Baptist minister, issued a call for "The Community Church" to meet on base, and pledged to help Installation Chaplain Walter H. Mattison enhance the spiritual growth of personnel and dependents. In 1974 some Blacks at Korat RTAFB expressed concern at the inability of chapel services to meet their needs. After thorough discussion, a proposal emerged to design a service each month that was led by Blacks and others interested in developing worship patterns to meet the needs of all worshipers. The regular worship hour on the last Sunday of each month was set aside for this service, and the response was favorable. The first gospel soul service at Carswell AFB occurred in February 1974. It was a joint effort with the social actions office; a local guest preacher was invited. What was to have been a quarterly function soon became a monthly affair due to its warm reception. A local pastor conducted the first soul service at Goodfellow AFB on June 2, 1974. At RAF Bentwaters the Black community was integrated into the Protestant program by having the 10:45 a.m. prime worship service on the second Sunday of each month scheduled as a soul service.[25]

In a lecture distributed in observance of Black History Week in 1975, Chaplain North noted,

> It may be very difficult to have weekly soul services at Snowbound AFB, North Dakota. But probably Snowbound AFB needs a weekly soul service much more than Gulfstream AFB, Alabama. Snowbound AFB may be a racial feast in White, but a famine for minority group military persons and dependents.

This was one reason for attempting to provide soul services at overseas installations. At Bitburg AB, for example, reportedly the first gospel service did not occur until August 1975. At that time Command Chaplain Simon H. Scott, Jr., indicated that participation in gospel services in USAFE ranged from an average of eighty at Hahn AB to 250 at Wiesbaden AB.[26]

Soul services and soul choirs emerged at nearly the same time at many bases, but sometimes the choir was formed first, with the service following in a few months. One of the earliest recorded instances of a soul choir in this decade was an all-black musical group called the Kadena Gospel Ensemble, formed sometime in FY 1971 in Okinawa. The Keesler Soul Choir was organized on August 6, 1971 under the leadership of Ch. Robert L. Jemerson. It appeared before many local churches and at many civic and community affairs along the Gulf Coast in Mississippi, and was featured in the "Air Force Now" film. It released a number of albums during the decade, including two entitled "Climbing Up the Mountain" and "Bless the Lord, O My Soul." The choir's project chaplains included Chaplains Walter E. Beamon and Paul F. Willis; its director was a native Buloxian, Bernard McDaniel.[27]

The International Gospel Choir was organized in the summer of 1971 at Ramstein AB after Chaplain Mallory and others secured the cooperation of Blacks and whites from Germany, France, and the United States (including the forty percent of the choir that was composed of single Air Force and Army personnel). The choir sang at chapel services and on a number of other occasions throughout the decade.[28]

In October 1972 the Brotherhood Choir was organized at Andrews AFB with eighteen lay members and a lay director. It had four goals: to provide opportunities for fellowship and participation in worship among airmen; to present Afro-American plays; to provide a vehicle in which the Black musical heritage could surface; and to act as a liberating agency by relieving sensitive minority frustrations and tensions. During FY 1973 in the Far East, the Kanto Gospel Choir of Fucha/Kanto Mura, Japan served as the growing edge of a new wave of worship expressing freedom, sharing, creativity, and hope. In August 1972 a group of fifteen singers from the Kanto choir toured Korea at the request of the PACAF Command Chaplain; during FY 1973 the group made sixty-seven appearances, including several radio and TV performances, and aided in two educational programs on Black awareness and sickle cell disease. In September 1973 the PACAF Command Chaplain funded tours by two Black soul choirs, Voices of Clark and Kunsan Gospel Experience, as they performed in chapels, service clubs, and other functions at bases in Thailand, Taiwan, Okinawa, and Japan.[29]

The first gospel choir workshop in Europe occurred in 1974 under the leadership of Chaplain

Scott of the Command Chaplain's Professional Division. One workshop met at Lakenheath in the United Kingdom, and the other at Wiesbaden in Germany. Over forty representatives from seven bases participated in the Lakenheath workshops, and nearly one hundred from eleven bases attended at Wiesbaden. The combined attendance at the gospel rallies was 650. These workshops occurred once more in 1975 under the leadership of two skilled civilians, and over 1,250 persons attended. Other workshops followed in later years.[30]

Among the many gospel choirs organized on Air Force bases during the Seventies was the Voices of Shaw, which in 1977 presented a musical drama entitled Gospel Music—Its Continual Evolution with Time. Gospel music had been reactivated at Shaw in 1975 under the strong initiative of Ch. Leo J. Lyons, and Ch. Wayne L. Taylor continued to give the choir very solid support as installation chaplain in 1977. The first practice session for the newly formed gospel choir at Grand Forks, North Dakota was held in June 1976; the choir was organized after an appearance by the Minot Gospel Choir. Seymour Johnson's soul choir celebrated its fourth anniversary on April 9, 1978 with a special service and fellowship meal. A combined gospel choir workshop and preaching mission was organized by Installation Chaplain Dallas A. Bird at Mountain Home AFB in February 1978.[31]

Black history or Black heritage weeks were observed at most Air Force bases, and chaplains often participated by sponsoring a special exhibit or event. In 1971 the Center Chaplain at Lackland AFB sponsored an exhibit of Black culture and history in the hallway of Chapel 8 to acquaint personnel with the many contributions of Blacks to American culture. In FY 1973 the chaplains at Hanscom Field eagerly endorsed the social actions officer's proposal for an ethnic arts festival featuring Black art, Israeli food, and Kung Fu demonstrations. Chaplain funds paid the full cost of the program. Black Heritage Week at Bolling AFB on January 12-30, 1974 included a number of services and program emphases sponsored by the chapel; on January 20, Chief of Chaplains Terry preached on the theme of Human Dignity. At Hickam AFB a special Protestant service on February 29, 1976 honored Black history month, and a local black soul choir participated in the service at which a social actions officer preached on the theme of Brotherhood. There were countless other ways that chaplains and chapel communities participated in the annual observance of Black history and heritage week on bases around the world.[32]

Like National Prayer Breakfasts, annual commemorations of the birth of Dr. Martin Luther King, Jr., were command programs in which chaplains often played key roles. These birthday observances were one of the novel developments of the Seventies.

One of the earliest recorded instances of a memorial service for Martin Luther King, Jr., was a service at Travis AFB on January 15, 1971. This was a "first," as chaplains of all faiths stressed the need for social reform in American society and at Travis, which in 1971 experienced an unfortunate racial incident.[33]

Most observances featured a speaker and a memorial service, as well as the base soul choir or one from the civilian community. At Hurlburt Field on January 12, 1977, the speaker secured by Installation Chaplain Edward S. McGinty was the Reverend Dr. Ralph D. Abernathy, a close associate of Dr. King's. At F. E. Warren AFB in 1975 the featured speaker for the memorial service on Sunday, January 19, was Brig. Gen. Lucius Theus, Commander, Air Force Accounting and Finance Center, a Black. Other participants included Miss Wyoming (Black), as well as the wing commander, local ministers laymen, and choirs. Speaking at the memorial service at Keesler AFB on January 15, 1974, Ch. Paul F. Willis made these remarks on the importance of Dr. King's "dream" of equality:

> We mourn the death of dreamers whom we love. We are grateful to them for sharing the dream with us. Now, we too, are dreamers, giving new life to the dream, in our lives and commitments.
>
> We must die as others did, by the gun, the knife, the rope, old age, a warring heart, or simply being consumed within the fire of a vision. But THE DREAM CAN'T DIE. It becomes a heritage which we hold in common. Our task is to mold a life-style which speaks stronger than words, awakening new dreamers from self-preoccupation into the great mutual involvement of that dream.
>
> A dreamer, Dr. Martin Luther King, Jr., in

> one of his sermons developed in difficult times, asked the perplexing question: "How can evil be cast out of our individual and collective lives?" In answering that question, he gives us the opportunity to understand and share his theology.

Countless chaplains and other featured speakers encouraged participants in these observances to grasp the breadth of King's humanity, and the depth of his dream for all humankind.[34]

At some bases, marches were organized as an integral part of the annual King observance. Over four hundred participants joined in a silent march that ended at Chapel 8 at Lackland AFB in January 1975, then entered the chapel for a special memorial service. A freedom march under the theme, Where Do We Go From Here?, included speeches, songs, and keynote addresses in 1975 at Charleston AFB.[35]

One of the most unusual marches occurred at Rhein-Main AB in 1975. The chapel staff coordinated a ten kilometer *Volksmarsch* honoring Doctor King and distributed a beautiful medallion, specially coined, to all participants. Over six hundred persons joined Col. Cornelius Nugteren, Commander, 322nd Tactical Fighter Wing, in the march after he delivered welcoming remarks and a brief devotional message. The special memorial service included music by the Rhein-Main Gospel Service Choir, and skits on the life and teachings of Doctor King by two elementary and one high school class. The designated offering went to the Martin Luther King, Jr., Foundation.

A wide variety of memorial services were held throughout USAFE on January 15, 1975, according to Command Chaplain Scott. These programs "were specifically designed to foster the Air Force Human Relations and Equal Opportunity Programs," he wrote. At Bitburg AB, the first part of the service was a series of taped comments from Doctor King; the second part stressed celebration and commitment to brotherhood. At Ramstein AB, the service climaxed a five-day cultural awareness program sponsored by the Afro-American Cultural Association. Chaplain Scott gave the major address, which was a multi-media presentation.[36]

In 1976 the USAFE Command Chaplain's office produced and distributed a filmstrip and accompanying manuscript for use in the King observances. All USAFE, MAC and USAFSS functions in the European theater received the resource, used widely as a catalyst for discussion and dialogue. Slides for the 30-frame filmstrip, entitled "Dr. Martin Luther King, Jr., in Washington, D.C.," came from the private collection of Ch. Christian H. Martin, Jr. In USAFE in 1976 nearly six thousand military and civilian personnel and dependents attended a variety of chapel-sponsored observances, religious services, public school convocations, luncheons and dinners commemorating the birthday of Doctor King. In Oslo, Norway, only seven people were able to attend the special service; the minus twenty degree temperature was no incentive. But Installation Chaplain Ralph E. McCulloh expressed satisfaction with the emphasis on minority studies and human relations in the base school during the preceding two weeks.[37]

Not all the observances were well received. At Shemya AFB in 1976, the Dr. Martin Luther King, Jr., Birthday Celebration was attended mostly by whites, with only three Blacks in attendance. On the other hand, at Ubon RTAFB, Installation Chaplain John F. Donohue reported that about one-third of the 325 attending the 1974 observance were Blacks. Installation Chaplain Clarence B. Goodwin noted in 1976 that because of the small number of Black people on the site at Diyarbakir, Turkey (only thirteen), "the following agenda was decided on as the best for all concerned."

> The chapel was opened from 0730 hours to 1700 hours for prayerful meditation for anyone who felt the need; a total of 15 people came at various periods. Soul and religious music was played from the chapel speaker throughout the base. An ethnic meal was served at the dining hall, which was well received by everyone. At 1300 hours, in the theater, two movies were shown, "Oh Freedom" and "Black Heritage." There was a total of 28 people who saw these two films. At the request of the Black personnel on base, the entire program for the Martin Luther King, Jr., Memorial Day was to be very low key. This was a reasonable request and was followed.

Commenting on the 1974 observances at Fuchu AS and Yokota AB, Japan, Wing Chaplain Ralph R. Monsen noted that there was a definite change in atmosphere from the preceding year. He noted,

> The 1973 birthdate celebration was very

> poorly attended, because the local population desired to celebrate a memorial to Dr. King's death a few days prior to the DOD-sponsored birthdate commemoration. This year, however, the large attendance at the birthdate commemoration seems to indicate that the local base populations are now willing to allow Dr. King's memory to take its place with that of other great Americans whose contributions to our society we celebrate through commemoration of their birthdates. We shall, of course, assist the local population in commemorating Dr. King's death if that desire surfaces later.

There was an obvious tension between commemorating the birthdate and the assassination date of Doctor King at this installation. At Nakhon Phanom RTAFB, the observance on January 15, 1974 produced these varying interpretations, according to Installation Chaplain F. Joseph Reilly:

> Base Commander: "First rate presentation—where were the people?" Social Actions Officer: "The decision to have such a function should be optional. The enthusiasm and planning must come from the base personnel. There is no reason why such emphasis should come from the chapel or be connected with the chapel program." Base chaplains: "The moral/religious message should be part of the Sunday Services prior to or following the actual birthday of Martin Luther King, Jr. The birthday of Martin Luther King might more fruitfully become a springboard for racial and cultural forms . . . to demonstrate how much and how well different races and cultures enjoy joyful experiences together."

At the 6214th Air Base Group in PACAF (Taiwan), according to Installation Chaplain James D. Record two predominately Black organizations were asked to participate or give leadership in the 1974 observance, and declined. "Despite a negative response by the base populace to the idea of memorial observances," he wrote, "command support was strong, so a decision was reached to pay tribute to Dr. King in both the Catholic and Protestant worship services on Sunday, January 13." He concluded his report with the comment that at this installation, "at this point in time, there seemed to be a very negligible interest or excitement over special observances of Doctor King's birthday."[38]

Another major area in ministry to minorities involved Hispanic personnel. The importance of this ministry was evident in ecumenical religious education training and Mexican-American heritage seminars conducted at five locations in USAFE under command chaplain sponsorship in 1976. The two resource people were from the Mexican-American Cultural Center, San Antonio, Texas. In addition, the 1976 edition of the *Catholic Curriculum and Resource Guide* included a number of Spanish materials. Ch. G. Robert Pryor of the USAF Chaplain Resource Board reported in 1976 that while he knew of no specific Spanish religious education programs at any Air Force base, he was aware that a number of Spanish items were ordered from the *Guide* through government procurement contract and distributed to Spanish-speaking persons. The growing importance of this ministry at Randolph AFB was clear in 1977, when action was taken to distribute copies of *El Visitante*, an Hispanic national newspaper of religious, political, economic, and feature news, to Latin personnel on the base under the supervision of the Catholic chapel program. Distribution was made through waiting rooms of the medical and dental clinics, finance office, recreation center, base social actions office, and the dayrooms of barracks.[39]

A number of ecclesiastical officials and other persons of Hispanic origin traveled to bases at the request of the Chief of Chaplains. In 1973, for example, the first Mexican-American Catholic bishop, the Most Reverend P. F. Flores, auxiliary to the archbishop of the diocese of San Antonio, visited seven USAFE installations after details were coordinated by Ch. Gerard M. Brennan of the Chief's office. The Mexican-American community at Zweibruecken had initially asked Bishop Flores to officiate at the celebration of Guadalupe. Command Chaplain Groome noted that "from the moment he arrived at the Rhein-Main terminal until he departed from Madrid, proud Mexican-Americans virtually surrounded the Bishop." In December 1975, the Reverend Virgil Elizondo visited USAFE chaplains, Spanish-speaking personnel, and staff from social actions offices at ten USAFE bases. Special Hispanic Catholic Masses and social functions were arranged at each location. Reverend Elizondo, an authority in human relations, was founder and director of the nationally recognized Mexican-American Cultural Center in San Antonio, Texas. Ch. Harry E. Houseman

was project officer for the visit. Reverend Elizondo also lectured at the Air Force Chaplain School, as did various other minority spokespersons.[40]

A number of bases featured annual Hispanic Weeks, and chapels often participated. At Vandenberg AFB the chapel contributed facilities and special services to the Hispanic Week held in September 1977. The chapel parking lot hosted the fiesta; a local Spanish pastor and his youth choir participated in the major Protestant service on Sunday, and a local priest conducted a Spanish Mass as well. Hispanic culture weeks were celebrated by distributing Spanish prayers to worshipers at various chapels around the Air Force, setting up chapel displays, and offering Spanish services and Spanish Masses. There is a good deal of evidence of chapel involvement at this level. Occasionally the ministry to Hispanics went a step further. At Little Rock AFB, for example, a regular monthly Spanish Mass was scheduled in 1977. And at Davis-Monthan AFB a Spanish-speaking chaplain began to create various Spanish programs in 1978; Ch. Marc Mintegui was born in Spain, and spent some years in Latin American countries and Guam before entering the Air Force in 1978.[41]

Chaplains and chapel communities were involved in innumerable ways in a ministry that had all the marks of pluralism. During the Seventies several smaller religious groups began functioning on Air Force bases, and chaplains accommodated the religious needs of their adherents. Chaplains volunteered to sponsor chapel-centered human relations and affirmative action programs, supplementing their participation in a variety of efforts mounted by social actions offices. Specific ministries to Blacks and other minorities received the full support of the office of the Chief of Chaplains, staff offices, and command chaplain offices. Programs such as the Black Chaplain Visitation Program were created, and soul (gospel) services and choirs emerged on many bases. Chapels were active participants in the Black and Hispanic weeks that occurred on most bases, and chaplains played an important role in hundreds of commemorations of the birthday of Dr. Martin Luther King, Jr., around the world.

Chaplain visiting a child and mother.

Chapter XXXVII

Special Ministries in Special Contexts

The emergence of special ministries to minority persons was a significant development in the Seventies. In addition, chaplains and chapel lay people broadened their ministries to special groups in hospitals and confinement facilities. Then too, geographical separation and distance occasioned other forms of specialized ministry: on distant sites, with aircrews and troops deployed or participating in joint service field exercises, and with the families the personnel left behind. Finally, a specialized form of ministry was designed to accommodate the needs of two distinctly different groups, single personnel and retired personnel.

Despite the demands levied by each of these—and other forms of—specialized ministries, the Air Force chaplaincy consistently refused to train a chaplain to function in only one type of ministry. That was the rationale for eliminating the "in-house" Clinical Pastoral Education (CPE) program, as we shall see. But this philosophy did not imply that specialized training for these ministries had no place in the chaplaincy.

Institutional Ministries

The term "institution" is used here primarily to designate two forms of ministry that chaplains—and some lay people—pursued during the Seventies. Those institutions were hospitals and confinement facilities. But other forms of ministry were, in a sense, institutional as well since they were designed to meet the specific needs of people who lived and worked on Air Force bases, which had something of an institutional character. For example, the ministry of cadet chaplains at the Air Force Academy might be viewed as a form of college ministry since the academy functioned as the Air Force's undergraduate officer training facility. No less institutional was the specialized ministry of chaplains serving personnel attached to schools at Air University, Maxwell AFB. In addition, the chaplains who ministered to grieving relatives at Arlington National Cemetery, Washington, D.C., carried out a specialized ministry whose contours were shaped by the function of the cemetery. The basic trainee chaplains at Lackland AFB also functioned in an institutional setting at this initial training facility for enlisted personnel; the same was true of the chaplains who ministered to officer candidates there. The "industrial" chaplaincies at Los Angeles AFS and Sunnyvale AFS were specialized forms of ministry, designed for a special institutional setting. Despite these examples and others, we shall limit our review to ministry carried out in hospitals and confinement facilities since the other ministries are discussed elsewhere.

Hospital Ministry

The specialized ministry to hospitalized personnel, dependents, and medical staffs involved all levels of the chaplaincy. For example, in 1972 the Chief of Chaplains asked the USAF Chaplain Board to assemble a list of books on medical ethics for submission to the USAF Surgeon General as recommended books for hospital professional libraries. But usually this specialized hospital ministry occurred in face-to-face encounter with patients and staff in Air Force hospitals. And there were many opportunities, as shown by the accompanying graph, entitled "Visits—Hospitals/Work Centers." In FY 1976, for example, the largest Air Force hospital, Wilford Hall USAF Medical Center, had 31,000 admissions, 1,700

births, 9,000 surgical procedures, and nearly 900,000 outpatient visits. This large, thousand-bed facility added a new wing, and was constantly being modernized.[1]

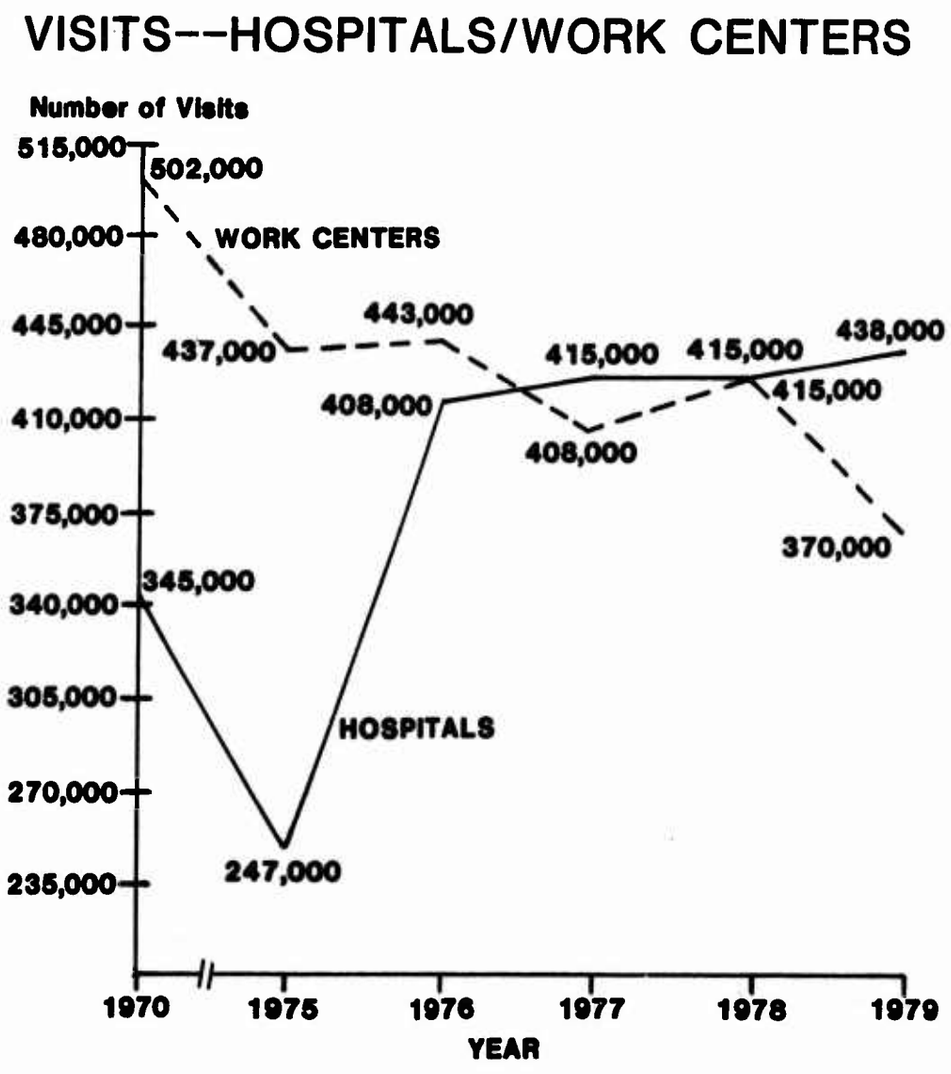
Statistics on patient visits, counseling sessions, and emergency responses at Wilford Hall during five years at mid-decade shows the extent of the chaplains' ministry:

CY	*Patient Visits*	*Counseling Sessions*	*Emergency Responses*
1974	109,802	4,429	1,241
1975	98,324	5,702	1,521
1976	158,075	5,323	1,260
1977	65,964	2,221	438
1978	51,902	4,097	595

Ten chaplains and five chapel managers were active in CY 1974 and 1975, with Ch. Robert R. Whiteside as installation chaplain. His official title was Director, Department of Pastoral Care.[2]

What was it "really like" to serve as a hospital chaplain at Wilford Hall, or any of the other major hospitals? Ch. Oscar L. Sylwester, Director, Department of Pastoral Care, Wilford Hall, offered these pertinent observations in 1977 in an introductory booklet for new staff members:

> The primary experience of being hospital chaplain is that visit you make to the patient and/or family member at bedside. It is at this point that all of your past training, skill, and experience comes to bear. In a very real sense, you are the enfleshment of the concern



of God to that person who is facing the unknown, full of anxiety and fear, who is also reflecting on his own past life, asking WHY. You are also facing a great unknown—where is this patient really at?—how does he feel about what is now happening to him? Thus, it is essential to enter the room in "neutral," to greet the patient in a warm and friendly way, to let the patient set the agenda for the visit. The gift we offer is that of a friend—one who is willing to listen, to share, to empathize, to simply be *with*. Out of all that the chaplain is, and all that the patient expects the chaplain to be, will grow a unique relationship of shared concern. The chaplain can become anything across the continuum of one who merely breaks the monotony of the day with a smile or a joke, to one who helps the patient explore some of the deepest, most profound feelings of human experience. You are the one person in the hospital setting who, in a sense, does nothing. Your task is simply to be a pastor and a friend.

Hospital ministry is perhaps the most intense form of ministry ever encountered in your career as an Air Force Chaplain. Most of your work is done in a face-to-face, one-to-one encounter. Moods of the patient vary from deepest depression to exhilaration, from total rejection to all you as a chaplain stand for, to the most eager desire to share. Hospital ministry calls for all the resources you possess—physical, emotional and spiritual. It is demanding, intense, leaving you feeling drained at the end of the day. In many ways, it is an extremely lonely ministry, without many of the usual "strokes" received in a parish ministry. But it is also the most rewarding service, knowing the significant part you have played in bringing the patient into contact with God and himself. You have this ministry. Let it help you to become who you are.

Hospital Chaplain Larry E. Willis of Maxwell AFB described his ministry in this way in 1976:

My philosophy is to go and "enjoy my patients." That is, accept them and their feelings as they are facing an illness or whatever "crisis situation" they may have. I see myself as one of the very few people who will come into their room and not take something from them (blood, urine, their sense of dignity . . . or whatever). I am there to remind them that even here, God is also.

Of course, these descriptions of the specialized ministry of hospital chaplains would not necessarily be endorsed in full by all hospital chaplains.[3]

A variety of means were used to determine how to visit all the patients in hospitals. At Keesler AFB the two Protestant hospital chaplains, Mavis S. Baldwin and William O. Cleary, Jr., made an extensive study of the visitation schedule in November 1974 and discovered that fifteen to twenty percent of the Protestant patients were not visited by a Protestant chaplain during their stay in the hospital. This figure was composed primarily of patients who were resident for seventy-two hours or less. Determining that visiting wards rather than individuals resulted in more social visitation with persons who had already been visited, the chaplains began using the admission card as a means of scheduling visitation. The following priority visitation list was adopted: very seriously ill, seriously ill, newly admitted, terminal, pre-operative, post-operative, and patients in regular status. The new system of visitation proved itself exceptionally well, according to these chaplains.[4]

A cutback in service at some base hospitals resulted in a larger number of personnel being admitted to civilian hospitals. This was the case at Chanute AFB in 1974, and as a result a chaplain visited the hospitals in Champaign-Urbana, Illinois each Tuesday and Thursday morning.[5]

Some hospitals had chapels or prayer rooms used by patients for private prayer and by chaplains for regular services (XIII). In 1976 at the March USAF Regional Hospital in California, two rooms were set aside for meditational purposes. Ch. Wilfred L. Krieger dedicated the Catholic eucharistic room, and Ch. Martin A. McEntarfer dedicated the Protestant meditation room.[6]

While hospital chaplains usually engaged in person-to-person ministry with patients, there were other modes of interaction. At Sheppard AFB in FY 1974 the chaplains conducted several growth groups in the hospital wards enabling despondent, tired, and lethargic patients to learn how to cope with life inside and outside the hospital.[7]

The interaction between hospital chaplain and hospital staff was another phase of the specialized hospital ministry. Some hospital chaplains served on the hospital commander's advisory staff; the chief of services invited Ch. Eldon R. Smith of Carswell AFB to this position in 1977. The hospital

chaplain at Altus AFB attended the hospital staff's daily meetings during 1977.[8]

The relationship between chaplains and staff at Wilford Hall was a warm one. In 1973-74 the chaplains placed renewed emphasis on informing the staff about how chaplains could assist by ministering to patients and staff alike. "The result of this emphasis," the report indicated, "has been closer relationships with staff personnel and more effective utilization of chaplains' expertise in working with the seriously ill and terminally ill patients." Chaplains met all newly assigned staff personnel in weekly in-processing sessions and described how the chaplains assisted in four major areas: chaplain and staff, chaplain and patient, chaplain and patient family, and continuous coverage by the chaplain officer of the day. In 1977 the director of the department of pastoral care or his alternate served on three major hospital committees: Human Experimentation Committee, Cerebral Survival Team, and Child Advocacy Council.[9]

Chaplains frequently conducted seminars for the members of the hospital healing team. Ch. Robert Seiz of Loring AFB discussed Religion and the Sick, Religion and Death, and Administering to the Dying with hospital personnel in the spring of 1973. Responding to a request of the hospital staff, the hospital chaplain at Homestead AFB conducted a seminar on the Dying Patient that included audio-visual aids and open discussion. At Andrews AFB, Ch. Hiram L. Jones conducted two in-service training sessions in 1974 at Malcolm Grow Hospital. The subject for the session with dietetic interns was Concern for the Patient as a Person, and Death and Dying was the subject for nurses and technicians on the pediatric ward. Any number of examples of this interaction can be cited. In 1977 at the USAF Hospital, Wiesbaden, the chaplains conducted a single airmen ministry to hospital dormitory permanent party residents that included discussion groups, dormitory socials, biblical studies, and religious film programs.[10]

At many hospitals chaplains were assisted by lay persons from the chapel who conducted visitation programs. One of the most interesting programs was the Inter-faith Chaplain Service Volunteer Program at Davis-Monthan AFB. It began as an outgrowth of an accident on the flightline in 1970 that hospitalized several men and resulted in two deaths. The hospital had no chaplain office or chapel when this tragedy occurred, and no adequate facilities were available to care for family members of the dead and injured personnel. Ch. Harold M. Jensen was one of the prime movers in establishing a chaplain office, chapel, and program at the hospital. The facilities were dedicated in February 1971, and volunteer women from the Protestant Women of the Chapel, Retired Officers Wives Club, and Catholic Women of the Chapel forged an inter-faith volunteer program by 1973. By 1977 the number of volunteers had grown to thirty-five. In addition to Chaplain Jensen, the following chaplains contributed to the program's growth through 1977: Bobby C. Black, Glenn A. Koch, Paul G. Kapphahn, and William G. Sikes, Jr. The volunteers provided office coverage and lay visitation, ran a bookcart, arranged hair styling, compiled communion and sacrament lists, and performed countless other acts of mercy and ministry, according to Installation Chaplain John R. Ellis.[11]

At Grand Forks AFB the Women of the Chapel and the Protestant Men of the Chapel made about four thousand patient visits at the base hospital during FY 1973. Women of the Chapel at Scott AFB visited hospital patients three times weekly, distributing literature, writing letters, and delivering orders from the base exchange. At Andrews AFB a semi-annual training program was arranged for lay visitors to ensure that their volunteer ministry was continuously upgraded. This program was instituted in October 1970 with the cooperation of the Protestant Women of the Chapel and the Catholic Sodality. In FY 1973 approximately twenty-five women were involved, each contributing several hours each month. Ch. Paul R. Evans played an important role in developing a lay visitation program at Wilford Hall USAF Medical Center during his tour from 1973 to 1977. Lay visitors received a briefing on patients to be visited and were advised to "share faith, if asked," but to "avoid strong pitch—as 'get saved,' 'must receive sacraments,' etc." In 1972-73 the chaplains at Wright-Patterson AFB drew Protestant and Catholic women together for training and work as hospital visitors. Ch. Hugh H. Morgan worked with the USAF Medical Center staff to provide

selected candidates with six hours of training. This volunteer force performed supervised hospital visitation, focusing on "the deeper personal and interpersonal emotional and spiritual dimensions of man." Soon thirty women were involved in this extension of chaplain ministry. At Travis AFB in 1977, Chaplains James R. Palmer and Richard A. Swanson completed the first cycle of a training program for lay visitors in the David Grant Medical Center. The course included five hours of basic skills, and information needed for a lay person to feel reasonably confident in visiting hospitalized patients. Ch. Charles C. Seidlitz compiled a comprehensive instructional booklet for the in-house training of lay volunteers at Nellis AFB in 1977. Roman Catholic lay eucharistic ministers were frequently charged with the responsibility of taking holy communion to Catholic hospital patients. On January 8, 1978, for example, a new eucharistic minister at Beale AFB, Joan Shelton, made her first hospital call in this capacity.[12]

The specialized ministry performed by hospital chaplains, and the hundreds of chapel lay people who volunteered their time and energy, occurred without fanfare. But thousands of patients, who were partners in these face-to-face encounters in the impersonal surroundings of a hospital, knew the meaning and worth of this specialized institutional ministry.

This discussion of the ministry of hospital chaplains is incomplete without mentioning an experiment in theological education that was initiated and then cancelled during the Seventies. This was the program to provide "in-house" clinical pastoral education (CPE) within the Air Force. CPE may be described as a method of theological education in which clergypersons increase their pastoral skills by ministering, under supervision, to persons facing the human predicament. Usually the primary clinical setting for CPE is a hospital.

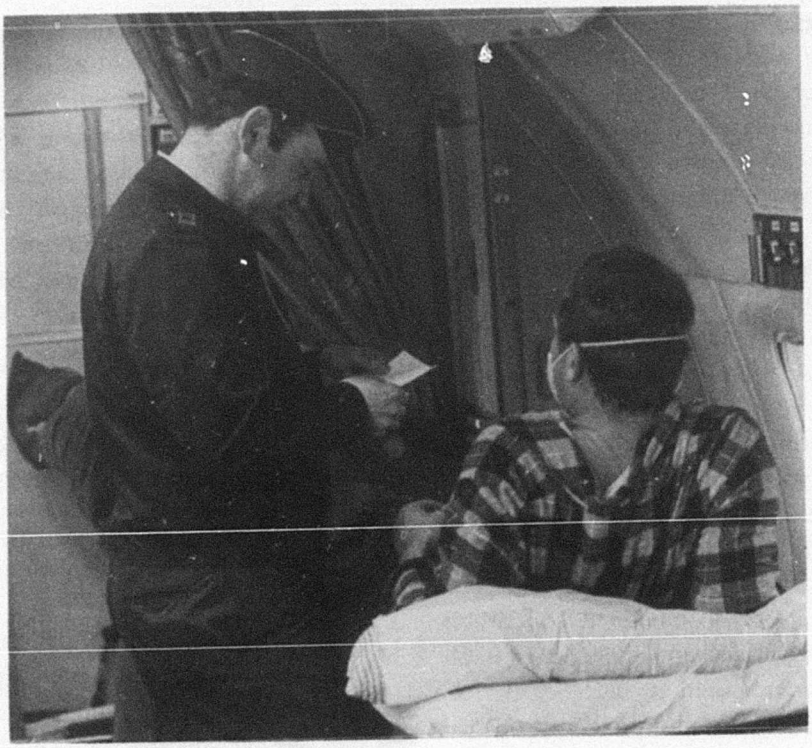
During the 1960s the USAF chaplaincy began to make this educational opportunity available to chaplains. A limited number of chaplains participated in CPE over a year's time through the Air Force Institute of Technology program. In the fall of 1967, a new phase of training opened as small classes of about ten chaplains were selected for CPE training in short-term, six-week courses at the North Carolina Baptist Hospital and the Institute of Religion in Houston, Texas. In 1971, for example, thirty-one Protestant and Catholic chaplains attended this training program for four weeks at the Institute of Religion. In a staff study compiled while he was a student at Air University in January 1971, Ch. Thomas M. Williams concluded that it would be

> economically and professionally advantageous for the United States Air Force to establish for chaplains a program of clinical pastoral education at Wilford Hall USAF Medical Center at Lackland AFB, TX. Initially the program should be no shorter than four weeks nor longer than six weeks. Each class should have a minimum of 10 and a maximum of 12 chaplains.

Chaplain Williams noted that the United States Army had recently inaugurated a program of CPE at four medical centers, and recommended that the Chief of Chaplains appoint a committee to explore the proposed program.[13]

The office of the Chief of Chaplains moved in the direction of Chaplain Williams' recommendations during the last six months of 1971. The historical report indicates that "the need for increasing the skill level of chaplains serving at USAF medical centers was recognized," and as a result, it "was determined that the establishment of an in-house clinical training program, meeting standards set by the Association of Clinical Pastoral Education, was the best way to achieve the goal." Preliminary record reviews indicated that fifteen chaplains had participated in AFIT long term courses of one-year CPE from accredited institutions, but "none of these chaplains was yet sufficiently trained for the role of supervisor of the desired in-house clinical training program." Three additional AFIT spaces were secured to train chaplains as qualified supervisors. Selected for assignment in the fall of 1971 were Chaplains Williams, S. Jack Payne, and John M. Wagener. "The plan was envisioned," the historical report concluded,

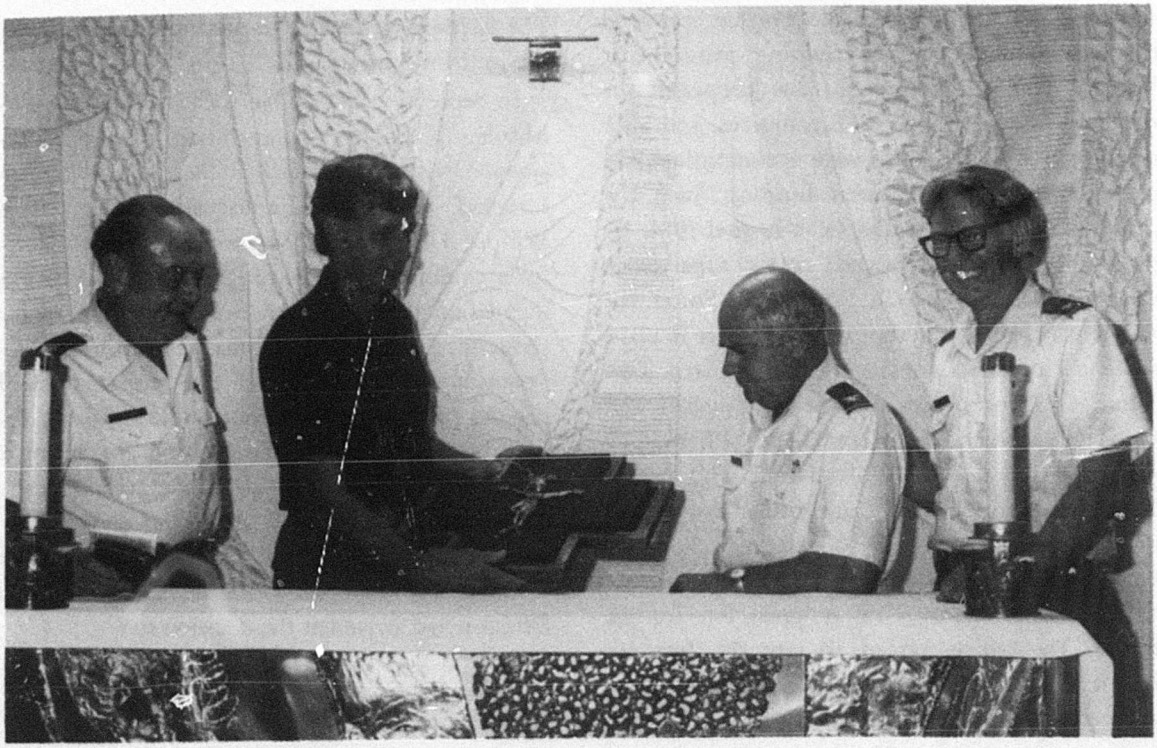
> whereby a core-group of supervisors of clinical training would be qualified, an Air Force clinical training program would be established, an increase in the skill of chaplains serving at medical centers would result,



Ch. William P. Hanrahan visiting a patient during MEDOVAC at Scott AFB, Illinois, 1978.

Chaplains Charles R. Posey, Director of Pastoral Care at Wilford Hall USAF Medical Center, Lackland AFB, Texas (left) and John F. Lyons (right) discuss hospital development with administrator and vice commander, 1980.

The pastoral staff at Wilford Hall, including Ch. Robert R. Whiteside, Director of Pastoral Care (top, third from left), 1974.



The dedication of the newly decorated chapel at Wilford Hall in 1980 with (left to right) Ch. John R. Lyons, a local artist, AFSC Chaplain Robert E. Bergeron, and Ch. Charles R. Posey.

> and chaplains in other kinds of pastoral roles would receive training.[14]

In 1972 the Chief's office publicly announced this move, which was "designed to improve an already effective hospital ministry." "When training is complete, (these three chaplains) will be assigned to organize a training program for other chaplains. The goal of this program is to provide all Air Force hospitals with clinically trained staff members."[15]

Plans continued to progress. Chaplain Williams reported to Wilford Hall in late September 1973 as acting supervisor of CPE, first to organize and then to operate the program. The *Newsletter* announced that "only volunteers will be placed in the one year CPE course." Plans were to have chaplains in resident training by June 1974.[16]

On November 1, 1973, the Chief of Chaplains requested the Air Force Surgeon General's assistance in selecting and supporting the implementation of a CPE program at an Air Force medical center. The Surgeon General requested input from each CONUS command to which a medical center was assigned. On February 7, 1974, he approved the establishment of the training program at Wilford Hall. A facility for the program was obtained from Lackland AFB resources, and after rehabilitation design plans were accomplished, the remodeling project awaited funding from the office of the Chief of Chaplains in mid-1974. By that time two certified CPE acting supervisors, Chaplain Williams and Ch. Lorraine K. Potter, the first female chaplain in the Air Force, were in place designing curricula and making other plans. Two future CPE instructors, Chaplains Wagener and Hugh H. Morgan, completed their CPE training prior to assignment to Wilford Hall. The Professional Division of the Chief's office decided to offer a quarter of CPE to selected chaplains beginning in January 1975, with the introduction of a full four-quarter CPE program left for the future. The office agreed to pay the fees for hospital accreditation, supervisor's memberships, and certification, and set up a basic library for CPE training. The *Chaplain Newsletter* announced that "personnel and fiscal considerations" were responsible for the decision not to proceed immediately with a full four-quarter CPE program.[17]

The in-house CPE program began and ended in 1975 with three eleven-week courses, all non-accredited, in which fourteen Air Force chaplains were trained. The chaplains were: Jimmie Hancock, Douglas Herbert, Albert Hockaday, Gene McIntosh, Everett Weiss, Mavis Baldwin, Martin Foutz, Ralph Nelson, I. V. Tolbert, Howard Dobson, Glenn Koch, Matthew Malnar, Wallace Pearson, and Robert Robinson. The historical report from Wilford Hall for 1975 described the effects of the program on the students:

> Fifteen Air Force Chaplains were given the opportunity to learn from and with each other, study with each other, pastor to each other, and to study and learn about themselves at a level much deeper than is usually allowable when they're on the job and deeply involved in the base chapel program. This extended period of reflection, meditation, and studying has to be one of the most valuable tools available to a clergyman. These fifteen chaplains will now have the benefits of that study to share with their fellow chaplains throughout the Air Force. The opportunity for others to experience the "CPE experience" in the Air Force will be sorely missed.

The decision to cancel the program is discussed in the following paragraphs.[18]

In September 1975, Chief of Chaplains Henry J. Meade, joined by two members of the Professional Division, Chaplains Richard D. Miller and Joseph T. Sullivan, held a discussion about CPE at Wilford Hall in which a proposal was presented for a community model program, with the recommendation that Lackland be the site for such a program. Chaplain Meade noted at that time the "continuing discussion of the future of CPE plagues (my) staff. We have trouble finalizing this one . . . at one moment the decision 'for' seems to rule, and then the other side of the coin forces us to withdraw—as of this date, the process and indecision continues." By October 14 the Chief, Deputy, Professional Division, and Personnel Division had arrived at the decision to

> discontinue the Air Force in-house CPE training program. Difficulties with money and time in a period of force draw-down were paramount. A tentative decision to attempt a community model at Sheppard AFB was finally rejected when it was learned that Chaplain Morgan would be resigning from the Air Force for a position as president in his denomination's major college. This depleted the available source of accredited

trainers to a level that made the Sheppard project unfeasible.

Commenting on the decision, Chaplain Meade wrote,

> I personally cannot recall any issue that was more discussed over such a long period of time. Much anguish, sweat and tears. . . . Positions, compromises, modifications were all under study—finally a solid consensus that manpower and a limited series of facilities would prevent our decision to go full-term CPE—we now feel future CPE training will be done in contracted outside sources.

On January 8, 1976, a letter was sent from the Chief's office to the Air Force Surgeon General informing him of the decision to eliminate the CPE program, effective December 31, 1975. The Surgeon General was asked to officially notify the USAF Medical Center at Wilford Hall.[19]

Reflecting on the decision to cancel the in-house CPE program, Chaplain Meade noted in 1978 that one critical factor was that the certifying organization made financial demands and demands for floor space that were beyond practical, affordable limits. In addition, it was felt that a year-long training opportunity would violate the basic professional educational philosophy of the Air Force chaplaincy, with its emphasis on frequent short-term training opportunities. He indicated that when the three-month CPE training opportunity (rather than the year-long accredited program) was offered, the response among chaplains was very limited. In an evaluation of the decision offered during an interview in 1976, Deputy Chief of Chaplains Thomas M. Groome, Jr., noted many of the same reasons given by Chaplain Meade. He added that preliminary staff work had been inadequate since the commander of Wilford Hall was not aware of the plan, and that the $40,000 required to remodel the old building had not initially been budgeted. He also noted that an increasing number of new chaplains received some CPE in their seminary programs.[20]

Without question, the decision to cancel the in-house CPE program was part of the larger battle described earlier: the struggle between two complementary but at times conflicting views of the chaplain's role. The CPE program was attractive to some who were convinced that skill training was the best focus for the continuing education of chaplains; their counterparts stressed the chaplain's role as a representative of the transcendent as well. In sum, it was consistent with the tenor of Chaplain Meade's administration that the in-house CPE program was eliminated. Meanwhile, there were continuing chaplain workshops on hospital ministry in the regular Career Development Institute program (XXIX and XXX), and in 1980, upon invitation by the Army, several chaplains were assigned for CPE training at two Army medical centers.

Confinement Ministry

Another specialized institutional ministry was a ministry to persons in confinement facilities or related to a correction and rehabilitation group. Chaplains at Lowry AFB were heavily involved in this work, but chaplains and lay persons at other locations also carried on a ministry to persons in military and civilian jails.

While serving as one of the chaplains for the 3320th Retraining Group at Lowry AFB in 1973, Ch. Donald W. Ullrich collected statistics on the religious beliefs and feelings of the inmates. In contrast with a survey made in 1972, he found there was a marked increase in the number of retrainees identifying themselves as other than Protestant, Catholic, or Jewish. Fifteen percent in 1972 listed no religious affiliation, no response or preference, agnostic or atheist, but in the survey in September 1973 this percentage rose to thirty percent. Chaplain Ullrich noted,

> This new category presents a challenge to any chaplain who perceives himself as sectarian, the representative of his church only. If a ministry is to be conducted with these men, the chaplain may be required to reevaluate his own concept of religion, of God, of truth, and of the person.

Basing his survey on the hundred most recent arrivals at the center, Chaplain Ullrich found that about one-third of the Protestant and Catholic retrainees gave a negative response to the Air Force chapel program, but in both cases this percentage was down from the nearly fifty percent negative response in June 1972. In their evaluation of the kind of chaplain relationship they desired, the retrainees rejected the "pastor/teacher role" and showed a heightened expectation "for a friendship and counseling/guidance *relationship*." In response to questions about "what is the highest

ethical/moral law?," considerable confusion and ambiguity were registered. Chaplain Ullrich noted that "when a man falls, he is reluctant to structure an 'ought' which will only mock him in a future failure. If one remains uncommitted and uncaring, he cannot be hurt or fail." All but two of the retrainees responded to the question, "What is your greatest fear?" This was a much higher percentage of response than to any other question. He observed:

> If one assumes that the fear of death and the fear of God, Satan, and the after-life are related (as they may well be in a person's mind), this category represents the largest identifiable fear; 20 percent responded thus. The second largest broad area of fear relates to interpersonal relationships, i.e., loss of loved ones, myself, and people. If one also includes the difficulty of relating to authority figures as in the military, this then becomes the largest area of fear, with 33 percent responding.

Cautioning that the data applied only to members of this special retraining group, "all of whom have been court-martialed, are serving a sentence, and are in a rehabilitation program," Chaplain Ullrich noted that behind the data were men in a unique situation, persons "who hurt, who experience confusion, who must decide to try again, and are disillusioned with themselves and many institutions of society." His commitment to the specialized ministry in which he served was apparent in the closing sentence of his report: "I can think of no greater challenge!"[21]

The substance of this specialized ministry to retrainees was beautifully summarized in 1977 by Center Chaplain John E. Rasberry of Lowry AFB. He provided the following description of the ministries of Chaplains Richard D. Wood and Crozier K. Fitzgerald. These chaplains, he wrote, "are a part of one of the most innovative programs in the country." He continued:

> Their ministry centers around Irenaeus' statement, "The Glory of God is Man Fully Alive." Working with airmen who come from all over the world, the chaplains deal with young men who are there for three major offenses: drugs, larceny, and AWOL. They are actively involved with each rehabilitee throughout his confinement time, beginning with the initial interview. They see him at the weekly treatment team meetings, where all staff members are updated concerning his progress and growth. Working closely with the psychologists, counselors, psych techs, and other specialists, the chaplain's input deals primarily with the belief and value systems. Throughout the two months, the chaplain is actively involved with the rehabilitees at the gymnasium, in the daily routine of work, as well as the classroom setting at which he deals with values and communication techniques.
>
> In-depth counseling is conducted by the chaplains, all having received additional training in the counseling field. It begins with a discovery by using the chaplain as the medium of his own ministry in involvement with rehabilitees. Techniques are used only to enhance the relationship. So as the pastor, the chaplain prefers to guide rather than to lead the rehabilitees to God.
>
> A number of opportunities are available for the rehabilitee to consider to allow him to risk himself, to invest himself, to reach out beyond himself to a community in need, such as visiting a senior citizen home, or taking retarded children on one-day retreats. Once the rehabilitee becomes personally aware of himself, spiritual awareness can follow.
>
> Several programs afford other personal growth. Each month the chaplains invite a number of the rehabilitees to their homes for Porridge at the Pastor's Pad. It allows for a healthy break in the program. Retreats are held on a quarterly basis, where they share some of their spiritual concerns. The Sunday morning Flic-N-Rap Session offers a worship experience in dealing with social and spiritual issues.
>
> So the chaplains meet them where they are: Men coming together in a mutual encounter; one wearing a Cross, the other bearing some pain. In that encounter, God's creation continues daily.[22]

Earlier in the decade, Ch. Rodney A. Metzler joined the therapeutic team at Lowry in what proved to be a highly gratifying ministry to confined personnel. Persons with a 39-12 discharge, who asked to be admitted to the program, were able to spend up to six months in an intensive healing community, working toward a more constructive life. Chaplain Metzler was the only member of the team who offered the prisoners the opportunity of privileged communication; he was the primary team member concerned with the question of meaning in human experience. The program, which returned 67 percent of its students

to duty in the 1972-73 period, was a valuable referral service for all the chaplains working at the Lowry facility.[23]

On a much smaller scale and with much less intensity, the confinement ministry of these chaplains was replicated at other places where smaller confinement facilities were located. This was particularly true when military personnel were incarcerated in civilian jails in foreign nations. For example, in 1975 the chaplains of Athenai Airport, Greece made regular visitations to personnel confined at Kassavetia Juvenile Reformatory in Volos (a three hundred mile round trip), and Cassandra Prison in Cassandra (one thousand mile round trip). In Germany, Ch. Kenneth C. Ramsey made regular monthly visits to prisons at Butsbach and Darmstadt in 1976, traveling from his base of assignment, Rhein-Main AB. In mid-1976 the Catholic chaplain from Laughlin AFB made confinement visits each month to an Air Force noncommissioned officer incarcerated at Nuevo Laredo, Mexico. And in July and August 1975, Ch. Edward E. Shoupe of Bangkok (Don Muang), Thailand visited an Air Force prisoner in the Chon-Buri prison and established a procedure so that the military prisoners were provided books, magazines, and educational materials.[24]

Chapel lay persons were sometimes involved in prison ministry as well. At Iraklion AS, Crete, Sgt. Lawrence E. Livingston, an active chapel member, initiated a unique prison ministry in 1974 when he began visiting two Air Force personnel incarcerated in the Iraklion prison. Each week he took food, toilet articles, and other items not readily available; soon he involved Ch. John G. Truitt in weekly visits. After one of the men was transferred to Chania, Crete, Chaplain Truitt made monthly visits during which he took communion to the inmate, expending over $200 in personal funds on the project. Ch. James P. Miller set up a regular visitation schedule to the Iraklion prison.[25]

An extensive lay visitation program was inaugurated by Sgt. Bill Grant of Bitburg AB in 1974, when he began visiting approximately ten Americans confined in the Wittlich Prison. He was soon assisted by Capt. Jack Aiken and SSgt. Pete Lewis. The group carried a message that was specifically religious: prisoners heard the Word of God, sang hymns to the accompaniment of Aiken's guitar, and participated in round-table discussions about the meaning of the Bible for life. All of the prisoners, except one, were former Army or Air Force personnel. Sergeant Grant noted that in 1974 "four prisoners came to Christ and were baptized."[26]

At Edwards AFB blue suiters conducted study sessions, sang, and played musical instruments at the local civilian prison under a program designed by the Protestant Men of the Chapel. The inmates recognized that the blue suiters were "for real," and looked forward to the regular Bible studies offered in 1974.[27]

Ministry and Separation

The ministry of chaplains and lay persons in hospitals and confinement facilities was occasioned in part by the special kind of separation from families and friends created by hospitals and jails. But in numerous other instances as well, geographical separation brought particular needs that were met by specialized ministries. Chief among them were ministry to personnel on isolated sites, and ministry designed to meet the needs of deploying troops and the families they left behind.

Site Ministry

The ministry of chaplains and lay persons on sites and stations, many of them far from metropolitan areas or Air Force bases, was given its special structure by distance and separation. A site may be far from its command headquarters, so sometimes sites were served by chaplains from a neighboring base that was part of a different command.

To demonstrate his concern for the ministry of chaplains and personnel in isolated areas, Chief of Chaplains Meade visited ADC radar stations along the northern tier of bases in North Dakota and Montana in 1976. This was the first time a Chief of Chaplains visited these sites. After stopping at Malmstrom AFB with Ch. Raymond Pritz of his office, he visited Fortuna, Minot, Finley, Opheim and Havre AFS. Two ADC site chaplains, James E. Price and Wallace K. Pearson, accompanied them. Again in 1977, Chaplain Meade traveled to this area and made a helicopter visit to the Minuteman Missile sites at the Ellsworth AFB complex.[28]

In earlier decades most chaplains were assigned to unaccompanied remote tours upon entering the Air Force, or soon thereafter. Many of these tours were site ministries. A decrease in the number of operational sites required some adjustment of this personnel assignment policy during the Seventies.

Among the commands with specific site ministry responsibilities, the one with the greatest number of site chaplains was Air Defense Command. In 1970, seventeen ADC site chaplains were serving a number of radar sites around the edges of the continental United States. Noting the support given by the ADC Chaplain, Ch. Frank D. Rice offered these comments as he concluded his site tour in 1973:

> In particular I appreciated the confidence expressed in my integrity to operate independent of rigid controls. This professional attitude enabled me to concentrate on tailoring programs to meet needs rather than having to fit needs to required programs. One of the keys to success in the site ministry is the freedom and ability to improvise or adapt programs for purposes of meeting present needs which did not exist last month and might not exist next month.[29]

Buzz sessions and "off-the-wall discussions" were new ways for the ADC circuit-riders to "talk God" with airmen on remote sites during the early Seventies. The "Saltshakers," as the ADC site chaplains were called, carried a new program named Insite to the radar sites as the decade opened. It was designed to stimulate serious thinking and discussion on vital matters and to promote desired standards of personal excellence. ADC Chaplain B. C. Trent in 1970 described the heart of Insite as "the fundamental concern for the importance of men and character." The immediate goal of Insite was to help airmen adjust to the remote site environment, while encouraging involvement in present-day issues. The long-term objective was to help each individual to become a more responsible and mature person. Each month the ADC Chaplain's office prepared an Insite package that contained a suggested lecture script, illustrative cartoon slides, and a bibliography of books, articles, and films. These packages were distributed to chaplains having site responsibilities. Charles Schultz, the creator of Peanuts, and Mort Walker, creator of Beetle Bailey, gave special permission to use their cartoon characters to illustrate the talks.[30]

Recognizing the need for auxiliary site chaplains to have monetary resources, the Air Force Chaplain Fund in 1977 made a grant of $15,000 to the ADC Chaplain Site Program. This grant supplied civilian auxiliary chaplains with materials and other resources for their ministries on ADC sites where chaplain funds were not authorized.[31]

The ADC site chaplains served thirty-three site chapel groups dotting sixteen states and Iceland in 1976. Each of the groups had an auxiliary civilian priest and minister who provided ready assistance to the people assigned to the site. The sites were divided into eleven cells, each with a military chaplain assigned. In sum, seventy-seven clergypersons and thirty-three parish councils carried out the specialized ministry to ADC sites. In their supervisory and pastoral duties, ADC site chaplains traveled an average of eleven thousand miles per chaplain each month, spending half of the month away from their families. Ch. Robert E. Mossey, Chief, Site Ministry, ADC Chaplain's Office, noted that this unique ministry "requires special dedication, determination, and durability." By early 1977, the thirty-four sites in the ADC system had chapels at six, and prayer rooms at twenty-eight. Twenty-eight also had parish councils. Despite the command's changing mission because of improved technology, changes in international affairs, and domestic priorities, ADC site chaplains, auxiliaries, and lay persons continued the proud tradition of site ministry that dated back to 1946, when the first ADC site chaplain took to the road.[32] With its change in function in 1979, ADC redistributed many sites to TAC and SAC. The Office of the Chief of Chaplains conducted a planning conference so that the religious ministry to site personnel would not be interrupted; the command chaplains involved met to make specific plans for transition.[33]

While no full description of command responsibilities for site ministries is necessary, mention should be made of several other commands with major roles. One was Air Force Communications System (AFSC), which had a major responsibility in its European Communications Area. It was there in 1972 that Staff Chaplain K. W. Hamstra compiled a reference description of site chaplain

ministry for new site commanders; it was subsequently provided to all site commanders. During FY 1975 Chaplains Henry H. Hafermann and Joseph L Capizzi of the European Communications Area visited a total of 117 sites and 6,300 AFCS personnel in Europe. They witnessed the strain of personnel working in areas where, in order to travel to work daily, they had to reach mountain tops through a complicated system of cable cars, elevators, and tunnels, or long hikes through snow in winter. The chaplains' intervention at one site finally resulted in the acquisition of a microwave oven, saving workers a forty-five minute trip to the next messing facility.[34]

In June 1974 the USAF Security Service Command Chaplain assumed a site ministry responsibility when the command acquired eight locations in Turkey. Coverage for this site ministry became the responsibility of the base chaplain function at Karamursel, CDI, and Ch. Serran R. Braun made the first visitation to these units. USAFSS Supplement 1 to AFR 265-1, and the resulting site ministry program, culminated more than a year's work involved in negotiating the USAFSS takeover of locations, formulating manning authorizations, and creating the program itself.[35]

Another command with major involvement in site ministry was USAFE. In the last half of 1974, ninety percent of the sites were visited on schedule. An example of site schedule in the command was the visitation responsibility of five chaplains assigned to Ramstein AB during the final quarter of 1975. They performed twenty-six site and base visitations to Langerkopf, Siegenberg, Memmingen, Lahr, Hahn AB, Bitburg AB, Spangdahlem AB, Bad Bergzabern, Kaltenbrunn, Horningsgrunde, Baden Soellingern, Bonn, Heidelberg, Messtetten, and Zweibruecken AB in Germany, and Oslo AB in Norway. Several years earlier in Greece it was the practice that a religious coordinator was selected by the men of each of the twelve units geographically separated from Athenai Airport. These coordinators publicized and coordinated the visits of chaplains, and maintained an on-going program through the use of films, cassette studies, and discussion courses provided by the chaplains. A significant development in the USAFE site ministry occurred in 1976 when the command chaplain held a site visitation ministry meeting in November which included representation from the command chaplain offices of MAC and AFCS, with prior coordination with USAFSS. The thrust of the meeting was to ensure that all European theatre sites were given adequate chaplain coverage, opportunities for religious expression, and chaplain visibility. Command to command agreements resulted in a governing directive for all site visitation within the area of the command.[36]

By 1978 the USAFE Command Chaplain's office was responsible for site visitations to 195 units at 137 locations, not including coverage provided by Jewish chaplains. In addition to visiting Air Force personnel at sites, USAFE chaplains also visited Army, Marine, Navy, Coast Guard, and U.S. Embassy personnel through support agreements. The frequency of the visits to each site depended on such factors as available coverage by other chaplains or auxiliary chaplains, and proximity to other chapels. As of May 1, 1979, chaplains from twenty-six USAFE chaplain functions regularly visited 168 units at 130 geographically separated locations in the European theatre; in addition, Jewish chaplains from three bases visited twenty-six other bases in the theatre. The severe shortage of TDY funds in FY 1978 and 1979 had a negative impact on the program; some visits were not made due to the lack of TDY funding.[37]

The site visits of USAFE chaplains were exemplified by the work of Ch. Kenneth P. McGuffey, who in 1974 traveled from Aviano AB to isolated Air Force communities located as far away as Mount Limbara, Sardinia, and the U.S. Embassy in Belgrade, Yugoslavia. Sites at Rimini and Ghedi had the largest population. Much of Chaplain McGuffey's time was spent traveling; in January 1974 he spent a full eighty hours in direct travel, and another seventy-two hours on the sites; he used ski lifts, trams, and other means to reach such out-of-the-way mountaintop sites as Mount Paganella. For that visit he was drawn up in a cable-pulled container that held twenty to thirty people for the twenty-minute ride on the 8,000-foot line. Usually he conducted a brief service during the afternoon of his visit. Over one hundred families were included in the Protestant community of the Belgrade Embassy; Chaplain

McGuffey reached this site via the famous Orient Express.[38]

One other command with remote stations served by chaplains was Alaskan Air Command. In 1974 nine chaplains and three chapel management personnel were assigned to the four circuits into which AAC's remote stations were divided. In 1976-77, a modification in assignment processing located AAC site chaplains at sites rather than at Elmendorf AFB, as had been the case. The site served as "home base" while the chaplain visited other sites in the circuit. Initially, ten chaplains (six Protestant and four Catholic) were assigned to sites, including Chaplains Kenneth C. Beason, Richard C. Besteder, Richard F. Fueger, Donald R. Lederer, Richard K. Pusch, Andrew J. Walsh, Walter W. Zinzer, Herbert L. Isenberg, Robert W. H. Plested, and Larry E. Wills. But early in 1977, as a result of a reduction in the number of blue suiters at Air Force sites in Alaska, the number of chaplains was reduced to four: one Protestant and one Catholic were stationed at Galena to serve the northern sites, and one of each at King Salmon to serve the southern sites. This arrangement enabled each site to be covered at least every other month. Late in 1977, the AAC judge advocate advised chaplains in the command not to use Radio Corporation of America flights for transportation and to exercise extreme caution when accepting social graces.[39]

One visiting pastor described his unique Alaskan ministry in an extended article in 1980. His site parish extended eight hundred miles northward, from Anchorage to Cape Lisburne, two hundred miles above the Arctic Circle. His ministry was to visit six radar sites, with approximately seventeen persons stationed at each; he visited each site approximately every two months for a two-week stay. "Often the most intense discussions and counseling occur over a cup of coffee in the mess hall or in the darkroom where an airman spends up to eight hours a day watching radar scopes to detect enemy aircraft." The most dangerous site for this traveling priest to visit, he noted, was Indian Mountain AFS; it was reached only by following a very treacherous, winding road up the side of the mountain.[40]

Site coverage was a normal practice in a number of other commands as well, including PACAF and SAC. In 1974, for example, chaplains from Hickam AFB provided religious coverage to Canton Island, Wake Island, and Johnston Island by visiting on a regular basis. A number of air stations in Thailand were visited by roving chaplains; Ch. Charles D. Cottrill, for example, regularly visited Ko Kha AS and Air Force units in Chiang Mai, Thailand in 1975. Inter-command arrangements sometimes were used: chaplains from Davis-Monthan AFB (TAC) made regular visits to SAC units, a procedure also followed at other locations.[41]

Ministry to sites involved traveling in a variety of modes of travel. The weather was often harsh, but the hours spent at each site were profitably invested in ministering to needs. In 1975, for example, ADC Site Chaplain Miguel A. Taitano visited four radar sites monthly for a duration of seventy-two hours at each station: Finland and Baudette AFS, Minnesota; Antigo AFS, Wisconsin; and Calumet AFS, Michigan. His home base was Duluth, Minnesota. Among other things, his station visits involved counseling; visiting barracks, troop areas, and private homes; coordinating plans with auxiliary chaplains; and conducting Insite discussions. His successor, Ch. Larence R. Cusick, reported that the January-March 1977 quarter "had some of the most hazardous weather of the decade." But he made all his scheduled visits over the 2,200-mile route each month despite hazardous roads, assisted by Ch. Robert E. Mossey of the ADC Chaplain's office. In the northwestern United States, ADC site chaplain Maurice B. Hibbard's North Bend site cell was expanded on July 1, 1976 to include Makah and Blaine AFS, Washington, as well as a visit to McChord AFB each month. The new circuit included five sites covering 1,700 road miles. Chaplain Hibbard, who had a commercial pilot's license, used his own plane to cover the route.[42]

Ch. Darrell L. Cook, radar site chaplain of the 20th NORAD Region/Air Division, headquartered at Fort Lee AFS, Virginia, traveled approximately one thousand miles each month, visiting three radar sites in two states. Each month he visited four days at Roanoke Rapids and Risher AFS in North Carolina and Cape Charles AFS, Virginia. He was highly visible at each site, visiting shops, conducting meetings in the recreation center, and meeting individuals at the chapel and elsewhere.

He said that chapel councils were the focus of religious programs at each site.[43]

The ministry of chaplains and lay persons on sites was as varied as the needs it was designed to meet. Auxiliary and site chaplains conducted regular services, but sometimes had to deal with temporary setbacks. At Mangil-San in Korea, for example, Ch. James R. Harnett and his friends at the site had to sandbag the ditch around the chapel prior to services on a Sunday morning in 1970, after an all-night rain made the drainage ditches overflow. Religious education was also a program feature at many sites. At Port Austin AFS, Michigan, the Protestant auxiliary chaplain set up an ecumenical vacation Bible school in 1974, according to site chaplain Richard S. McPhee. These religious education activities were found at many other sites as well.[44]

A simple "I Care" program was launched at several ADC sites in 1975, according to ADC Chaplain Victor H. Schroeder. The program set out to bring people into a "care force" composed of no more than ten persons, who united for a period of six to ten weeks to express genuine concern for one other person in the group. At Fort Fisher AFS, North Carolina, Ch. James C. Corbitt and an auxiliary chaplain arranged a one-night retreat for single airmen in which value clarification tools were used to encourage dialogue and rapport. In 1974 in AAC, Operation Joy, named for resource leader Joy Eilers, featured a program of Christian folk music and personal witness especially designed for young airmen. An aggregate attendance of two thousand persons attended eight programs at Fort Richardson and its sites, three programs at Ft. Wainwright, seven at Eielson AFB, and one at Murphy Dome AFS.[45]

The parish council played an important role in the specialized ministry at sites, particularly at locations where personnel were accompanied by their families. In 1973-74 the council at Mount Laguna AFS, California showed great initiative and dedication. Among other things, it sponsored a vacation Bible school, joined with an auxiliary chaplain in a self-help project to remodel a building into a chapel, planned and conducted an Easter Sunrise Service on cliffs 6,400 feet above the desert below, and supported the following organizations on this small station: Protestant Women of the Chapel, Wives Afternoon Study Group, Altar and Rosary Society, and Catholic Men's Club.[46]

Ministry from afar also reached members who were geographically separated from loved ones. The Protestant and Catholic Women of the Chapel at Elmendorf AFB sponsored "cookie packs" every other month, shipping thousands of cookies to the men and women stationed at isolated sites in Alaska—236 dozen cookies in the July-September 1976 quarter alone. The Reach Out Generation of Athenai Airport, Greece, shared something different with the men stationed at Tanagra, a remote site. In 1973, their ecumenical music and drama group traveled to the site and presented a Christmas program attended by virtually every person.[47]

Ch. James T. Myers, an ADC site chaplain early in the decade, eloquently summed up his view of the "greener grass" found in the ministry to site personnel. "There is more than gold, copper, silver, uranium, gem stones, timber, coal, or oil in those hills," he said. He continued:

> There are people—God's people—and some who do not know to whom they belong, if to anyone. These people are the fiber from which the site chaplain and the auxiliary chaplains at each site seek to weave the patterns of religious life. We find in our ministry . . . working with human nature there is so much bad in the best, and so much unexpected good in the worst, that the cloth we weave is so amazing a combination of weakness and strength; brilliant faith and faded hopes; beauty and hideous hypocrisy; that God alone can distinguish the maze—trace the pattern, and call it "good" or "bad."

He poignantly focused the challenge of site ministry in these words:

> Few of our sites have chapels, or even rooms where services are held. Much of our ministry is in the gathering places; at work centers, in homes, and in offices of our charges. We are taking the chaplain ministry to the outer limits of our changing society and culture. If the ministry had anything to say today, it must be said here; it must be dramatized in daily living, here; it must be tried and found true, here. Pious platitudes and shallow commitments are soon denuded, and, not the chaplain, but the whole chaplain ministry is spewed out like a bitter grape. What a wonderful challenge and opportunity in this cynical generation![48]

Deployment and Separation

Ministry to deploying troops, and to personnel and dependents involved in separations, was another phase of "special ministries in special contexts." We have already discussed some phases of chaplain involvement in deployment and field exercises (XIX), but there is need to fill out the bones.

In 1978, Ch. Frank Lordemann of Langley AFB reportedly chalked up a first for the Air Force chaplaincy. He traveled with Langley's F-15 training deployment halfway around the world to Korea, to ascertain the chaplain's role in a deployment environment for combat air units. He journeyed aboard a C-141 MAC cargo plane that carried support personnel and spare parts.[49]

Ch. Newton Cole, installation chaplain at Homestead AFB, together with another member of the chapel team, prepared for deployment by participating in Big Surge mobility exercises in 1978 at Homestead. On Sunday, Protestant and Catholic services were held on the flightline since in a normal deployment a base chapel would not exist.[50]

When the members of the Tactical Fighter Wing at Moody AFB were preparing for a Red Flag deployment in 1976, the chaplains conducted an ecumenical service at the chapel under the theme, "A Faith Deployment to Red Flag." Several weeks later, funerals were conducted for two pilots who lost their lives during the exercise.[51]

Aircraft crews often performed TDY duty around the globe in what might be considered a form of scheduled deployment. To demonstrate his concern and exercise his ministry, in 1976 Ch. Russell W. Barr of Pope AFB accompanied the wing commander when Brig. Gen. Robert Coverdale made a mid-rotation visit to the members of his unit at Mildenhall RAF, United Kingdom. Chaplains also ministered to personnel who stood guard in alert facilities. In 1978, for example, Ch. Robert L. Jemerson of Carswell AFB spent seven days and nights in the alert facility with crews of tankers and B-52s. MAC chaplains were required by regulation to take systematic flights with MAC crews.[52]

Specialized ministries were shaped to fill some of the needs of personnel and dependents separated by remote tours, special TDY tours, and other shorter or longer tours. Early in the decade, Seymour Johnson AFB hosted two complete wings, one from TAC and one from SAC. There were a great many TDY tours, some of short duration, and some up to six months in length. In response to the needs of dependents left behind, the chapel created the APO Wives, a group that included SAC wives whose husbands were on Arc Light or Young Tiger, as well as TAC wives left behind by deployments. Publicity and telephone contact invited participation. The group served as a social outlet, provided interaction and a point of contact with the chaplains, and shared factual information. It featured monthly luncheons, discussions groups, family outings, and guest speakers. In 1975, Ch. John D. Singletary also organized about twenty "waiting wives" into a group at Charleston AFS to share experiences and support each other. There were many other similar efforts to meet those needs.[53]

Mail provides an important link between separated people, and many chaplains used their communication skills to encourage this form of keeping in touch, just as they encouraged the use of MARS hookups and other electronic means. In 1974, according to a report, the installation chaplain at Clark AB answered "a large volume of letters from families in the CONUS concerning personnel at Clark Air Base." This special responsibility was also levied on a number of other chaplains during the decade. In 1972-73 the chaplains at U-Tapao RTAFB approached the question of mail communication from the other end. After a person arrived on base, a chaplain sent a signed letter to the next-of-kin, encouraging the family or individual to write regularly. "Having a letter signed by a chaplain has promoted many wives and parents to write to the chaplain concerning their loved ones, thus opening the door to frequent opportunities for pastoral care," the report indicated. The Thirteenth Air Force Staff Chaplain, Howard J. Lesch, noted in 1974 that at Ubon the flag atop the pole on the post office indicated when the mail was ready for distribution. Since the chapel annex was very close to this area, Chaplains John F. Donohue, Fred J. Powell, Sigurd J. Nelson, Wayne H. Zirzow, and Clarence N. Watkins encouraged personnel to read their mail in the annex. Numerous problems surfaced in the

context, and many of them were immediately communicated to the chaplains. Ch. Robert S. Leeds, stationed at a remote USAFE site in Turkey, regularly sent a personal letter to wives and parents of all new military personnel on site as part of his ministry to the "other" individual. And while assigned to Kunsan AB, Ch. Marion S. Reynolds, Jr., wrote a series of three extended articles for the base paper titled "Why Write Home?" His articles included practical advice on writing daily, as well as a rationale for consistent writing.[54]

A special "buddy system" was created by the Catholic parish council at Beale AFB, in cooperation with the Kadena Catholic parish council, for Beale personnel going TDY to Kadena. Whenever a Catholic airmen went TDY to Kadena during 1980, contact was made with the Kadena Catholic parish, and a sponsor family was assigned to integrate the person into the parish community there.[55]

One important type of deployment occurred during the joint service exercises. In 1979, for example, Readiness Command Exercise Jack Frost '79 involved 34,000 people, directly or indirectly, from all branches of the Department of Defense; some 17,000 persons were directly involved in field operations, which ranged from Kodiak Island and Elmendorf AFB to Murphy Dome, Fort Wainwright, and Eielson AFB in the inland north of Alaska. Two Air Force chaplains served directly in the exercise, Thomas Sandi of Eielson AFB, and Christian H. Martin, Jr., of the MAC Chaplain's office. Ch. William Rhodes was the Air Force Chaplain of Jack Frost '79. Chaplains Martin and Sandi worked out of Eielson between January 21 and February 8; they spent nineteen days on the scene, covering all the employment phase of the exercise. Directly involved, as well, were twelve Army chaplains. Deputy Chief of Chaplains Jeremiah J. Rodell and Ch. Edwin J. Porter of the office of the Chief of Chaplains also visited the exercise locations. Chaplain Martin wrote a comprehensive forty-page report on the experience, which described the many opportunities for ministry and the material necessities for effective chaplain presence in such a major inter-service exercise.[56]

Specialized ministries designed to help close the gap of geographical separation put chaplains and chapel lay persons in "eyeball-to-eyeball" contact with people who had special needs. A kind word and an expression of concern went a long way to ease some of the anxiety that often accompanied geographical separation, even if, as in the case of mail ministry, the kind word and concern were expressed in written form.

Singles and Retirees

Two numerically important groups, singles and retirees, were the focus of specialized ministries. Like their counterparts in the civilian sector, young single airmen generally showed disinterest in organized religious activities, although at several bases a ministry to single airmen flourished. The growing number of retirees and their dependents who were clustered around bases raised a number of challenges, including the possibility that chapel programs would cater too heavily to retirees, and that retired personnel would strain chapel facilities and personnel beyond resources at some bases.

Singles

Ministry to young single airmen (a term used to designate both men and women) has been a continuing challenge for chaplains and chapel communities. Reflecting on the visit of the Chaplain Inspection Branch to forty-five bases and sixteen sites in 1975, Ch. Edward R. Lawler, Chief of the Branch, noted that "almost no specific programs (are) designed for single people." He continued:

> Some bases have a small number (of single personnel) active in the religious education, choir, lay readers, etc., programs. All the old questions about the value of effectiveness of the direct approach to single airpeople are still unresolved.

An historical report from Pruem AS, Germany in 1976 described the difficulties encountered:

> Several chapel programs for single airmen, primarily those living on the station, were tried but discontinued because of lack of good response. A music and rap session was started in September and dropped in November due to, again, little response. Longer work hours, poor weather, and the small number of airmen living on station definitely hurts evening programs.

In sum, ministry to single airmen was widely

A deployment from Myrtle Beach AFB, South Carolina, to Nordholtz, Germany, including Chaplains Ralph E. McCulloh and Terence J. Figel, 1979.

Chapel Manager Murray S. Baker of Davis-Monthan AFB, Arizona, conducts services as a Jewish lay leader during Gallant Crew 77, 1977.

Ch. McCulloh (right) and Ch. Gloria J. Orengo romp through the snow during a deployment to Ft. Drum, New York, 1978.

Ch. Timothy A. Koah (right) offers help during an exercise at Spangdahlem, Germany, 1978.

recognized as a major challenge. The USAF Chaplain Resource Board dedicated a full issue of *Chaplain Resources* to singles ministry in November 1980.

The *Inspection Guide* issued in December 1976 stressed the priority of this ministry in question twenty-five. In coordination with the office of the Chief of Chaplains, the chaplains assigned to the Chaplain Inspection Branch of the Inspector General continued to highlight the needs of young airmen and to suggest means of ministering to them. Writing in *TIG Brief* in 1977, Ch. Joseph J. McGahren of the branch noted that "the key to success often lies in developing leadership among a core group of airmen, in order to establish group action, and significant outreach."[57]

In 1975, TAC Chaplain Richard Carr wrote a letter to all TAC installation chaplains that "ministry to the single airmen/WAF continues, for the most part, to be elusive. If you have a good program working on your base, please let us know about it so we can pass it on throughout the command." He continued:

> We can offer a couple of new ideas, such as a campus ministry type approach, where a chaplain would have his office in the barracks, be excused from all or most chapel duties, be a member of the "faculty," i.e. squadron, eat at the dining hall, get to know the men and women in his area. Another suggestion that comes to mind is the laborious, yet extremely satisfying, ministry of the personal letter to the families of single people in the Air Force.

Chaplain Carr advised installation chaplains not to "be afraid to grant a man who has spent seven or eight years in the seminary, and as many or more in the ministry, the personal responsibility to run his own program."[58]

About a year later, Ch. John A. Doonan, Chief of TAC's Reserve Affairs and Ecclesiastical Relations Division, reported that the campus ministry approach to single airmen was underway at four TAC bases, including Shaw, MacDill, Hurlburt Field and Seymour Johnson. He singled out for special praise the program designed and implemented at Seymour Johnson AFB by Ch. James T. Elwell, which he called "the best single airman program I have experienced." According to Chaplain Doonan,

> the uniqueness of this program is that Chaplain Elwell is having airmen minister to and visit other airmen on the flight line, at duty stations, etc. He has performed a simple, yet comprehensively sophisticated, survey of all the airmen on base, identifying their needs, expectations, anxieties, etc.

Chaplain Elwell and Installation Chaplain John M. Crotty credited the 1975 letter from Chaplain Carr as the spark for the new program, and they recognized the enormity of the challenge. At Seymour Johnson, the 1,462 single airmen and 1,584 first term married personnel comprised over one-half the entire base military force. Barracks surveys and personal contacts established four major needs:

1. Need for companionship and friends . . . "to belong"
2. Need to give of oneself to other's welfare
3. Need for spiritual training . . . matters of faith
4. Need for meaningful, faith-centered activities

The two-fold strategy developed by Chaplain Elwell was to provide a diverse ministry that would encourage a wide base of involvement among airmen and to develop leadership toward helping airmen minister to airmen. To reach the first goal, for example, in 1976 a potluck supper was served at the service club by seventy dependent wives for two hundred single airmen.[59]

As another example of a base-wide effort to minister to young single airmen, we can cite the ministry at Minot AFB in 1974. Ch. Gilbert W. Beeson, Jr., described the work in a newspaper article as "probably the most difficult task the Air Force chaplain faces." Minot's pastoral ministry to single airmen included counseling and involving single airmen in nearly every aspect of chapel activity, including teaching, singing in choirs, and serving as ushers and lectors. Bible study groups conducted by an officer ministered to more than fifty airmen during the year. Also in 1974, from twelve to twenty airmen attended three conferences and other retreats conducted by chaplains.[60]

In 1975 the large single adult population at Keesler AFB posed a special challenge, according to Center Chaplain Peter C. Schroder. He described the chaplain strategy for ministry to students as involving visibility, availability, and accessibility. Special programs included retreats,

coffeehouse, pre- and post-marital enrichment programs, and values clarification; students served as coffeehouse leaders, lectors, eucharistic ministers, and in a variety of other functions.[61]

The retreat program for single airmen at Keesler was one of the most outstanding in the Air Force. It began in 1969, when a local farm was made available to Keesler chaplains for program activities. Volunteers improved the facility and turned it into a place where personnel could experience a relaxed atmosphere off the base. In FY 1972, a bus transported an average of sixty-five men, women, and chaplain leaders to the farmhouse each Thursday evening for a two and one-half hour period of "flicks" on current subjects, snacks, soft drinks, amateur music, rapping, ping pong, and relaxation. In the first six months of 1974, approximately forty persons traveled each month to the King's Arrow Ranch for a weekend. The three single airmen retreats during the first half of 1975 featured these themes: Everything You Wanted to Know about Sex, But Were Afraid to Ask; Does God Care?; and Discovery. Various other locations were also used for these regular retreats at Keesler.[62]

At Lowry AFB, Discovery Weekends were bimonthly retreats for airmen until September 1977, when they became monthly weekend events. Themes during 1977 included Good News about Sex, Communication, Love in a Sexy Society, Decisions and Responsibility, Integrity, and Bethlehem Star or Superstar. Three to four hours of films and discussions focused on the theme, and an informal service convened on Sunday. Regular retreats for single airmen were also a feature at Mountain Home AFB, according to Ch. Dallas A. Bird. These ecumenical-recreational retreats included morning devotions, evening film discussion groups, a communion service on Sunday, hiking, fishing, and swimming in a pool heated by a hot spring. The retreats were designed "to reach single airmen who might not otherwise be involved in chapel by providing an opportunity to explore the spiritual dimension of life in an atmosphere of Christian fellowship and recreation." Chaplain Bird noted that the single airmen constituency of the chapel increased from about ten to fifty in five short months as a result of the program. Eighteen young Jewish adults from Kadena AB went on a Passover retreat in 1973 and discussed the theme Holocaust—How to Prevent a Recurrence. The single airmen at Rhein-Main AB were invited to participate in a tour program during FY 1973 that visited places of religious-historical significance in the greater Frankfort area. And there were many other retreat opportunities for single airmen in Air Force chapel programs.[63]

Formal and informal discussion groups and classes were organized as part of the specialized ministry to singles. In 1970, Ch. Robert O'Brien of Holloman AFB created informal discussion groups in the bachelor officer quarters, dealing with topics such as abortion, conscientious objection, morality of war, drugs, environmental pollution, and other subjects. Tyndall's chaplains organized a series of dormitory rap groups on Monday evenings in which WAF personnel set the agenda for discussion. This was part of a shift from programs to person-oriented ministry in 1970-71. Ch. Mark L. Smith served as a low-key moderator for the free-form discussion group of airmen and WAF that met on their own "turf" to discuss major concerns in 1971 at Kadena. At Keesler, Ch. Sharon M. Freeto organized a four-part program on Single, Sexy, and Christian in 1977 for singles, divorcees, and widows. The chaplains at McConnell AFB had a noon luncheon program, the Christian Diner's Fellowship, which featured speakers, musical groups, and other activities. Attendance was raised by having key leaders in the chapel congregations invite a single airman as a personal guest. Airmen at Pope AFB organized a Christian airmen's prayer and fellowship meeting in January 1977 to study the Bible and increase religious knowledge. In 1974, at Hill AFB, as one offshoot of the emphasis on personal encounter among young men, women, airmen, and collegians (ages 18-25), the Wednesday Night Fellowship began visiting single airmen in the barracks. This was a peer-visiting program which was matched by "gospel teams" that conducted services in civilian churches temporarily lacking a pastor.[64]

Social fellowship programs were also designed. At Little Rock AFB in 1972, the WAF prepared a special meal in the chapel each month and invited single airmen, especially those newly assigned, to an evening of music, dancing, rapping, and good fun. Twenty to thirty persons usually participated.

In 1976 the chapel at Barksdale AFB began a new program called the Saturday Night Special, to fill a stated need for "something to do on Saturday night." The informal program included movies, sharing, Bible games, refreshments, an occasional potluck dinner, and fellowship. Eighty attended the first program. And at Dyess AFB the chapel staff hosted a luncheon once a month for first term airmen, according to project chaplain William C. Christian. MacDonalds provided free Big Macs, and it was a good time for the young troops to gather.[65]

At Lackland AFB, an agreement between the center chaplain's office and the San Antonio Council of Churches instituted a program in which basic trainees and Defense Language Institute students were invited into San Antonio homes for dinner on Christmas and Thanksgiving. In 1974, for example, over four hundred went to nearly two hundred homes for Thanksgiving, an 250 students to 150 homes for Christmas Day.[66]

The chapel sponsored a series of satellite dinners for personnel living in dormitories at Hickam AFB in 1978. Over 150 single persons enjoyed the first anniversary cookout dinner, and separate dinners were sent out to shift workers unable to attend. The satellite dinner program began as a coke and pizza gathering in the dorm lounge, then became a monthly potluck. Ch. Roger Withee was one of the founders of this program, together with Ch. Frank Conroy.[67]

Single airmen were frequently involved in charitable and philanthropic work programs, both inside and outside the chapel. Keesler airmen participated in a program in 1971, in which they helped needy people of the community in projects arranged in cooperation with governmental, civic, and church organizations. Typical projects were home repair and painting, lawn work, tree and flower planting, trash collection, and furniture moving. The next week's project was announced at Sunday morning services. Single airmen hosted the monthly welcoming coffee after services at Rhein-Main AB in July 1976. And during the summer of 1975, three airmen at Iraklion AS took over the task of teaching the Sunday school at the request of Installation Chaplain John G. Truitt, Jr. Single airmen were involved in a great variety of other chapel ministries in chapels throughout the Air Force.[68]

Coffeehouses made a major impact on civilian society in the Sixties, and they also served a minor role in the Air Force ministry to single adults at that time. During the Seventies they became popular in chapel programs, even though in the civilian sector the movement had passed its apex.

One interesting deviation from the coffeehouse approach was the contemporary service at Kadena AB in 1972-73, during which worshipers enjoyed coffee. Coffee during the service emphasized the idea of the community of believers.[69]

One of the earliest and most successful coffeehouses was the one at Keesler AFB. In the year between July 1971 and June 1972, it had an average weekly attendance of five hundred. The Koffee Haus was a program for airmen, run by airmen. In 1974, one weekend in November attracted an attendance of over eleven hundred persons. A large graffiti board reflected student morale, and a menu of coffee, ham, cheese, fudge, tea, and donuts was offered on different evenings. In 1975 the Haus was functioning on Friday and Saturday evenings, with Ch. Richard C. Besteder or Ch. Linda E. Jordan on duty. The students provided live entertainment, punctuated with recorded music. Black lights, fish nets, posters, and colorfully painted spools helped set the stage. A rap room was designed for those who wanted to talk, a comic room for those who enjoyed comics, and there were also practice and game rooms. Attendance during the first six months of 1975 was about three thousand a month.[70]

The Great Pumpkin was created at Sheppard AFB early in the decade. An abandoned dormitory was decorated by airmen, and a Committee of Concern was organized to make the facility available every day of the year. Programs were both conventional and unstructured: discussion groups, talks and dialogues with guest specialists, dramatic presentations, film forums, musical evenings, and film fun nights. Role playing, sensitivity games, and panels were used. Attendance at the Great Pumpkin averaged thirty-five hundred to five thousand per month during FY 1973; one report indicated that "there were students and permanent party airmen who probably would have required hospitalization in the psychi-

atric facility had it not been for this ministry. Innumerable airmen would not have completed their training if they had not had 'The Great Pumpkin' and its chapel team available." In 1977, Ch. Roger M. Sobin was Pumpkin chaplain at Sheppard AFB.[71]

Shakey's Far East was a different kind of coffeehouse at Korat RTAFB in 1973. Originally conceived by Ch. Donatus C. Shepanski, this pizza parlor dispersed free pizza instead of coffee—up to three hundred pizzas each Wednesday and Saturday night. Chaplains had a chance to talk with many persons they might ordinarily not have seen, according to Chaplains John K. Dempsey and Donald R. Hudson. Chaplain Dempsey noted that the secret baking ingredient was "love."[70(FDN]

A number of coffeehouses emerged in chapel programs during the early years of the decade. In the spring of 1971, Ch. Lance E. Melson, Jr., had the help of twenty young men and women at Charleston AFB to organize the Icehouse. Psychedelic canvasses and black lights, together with foam rubber cushions in burlap bags, were installed in the chapel annex four nights a week, until the activity moved to the base recreation center. The Protestant Men of the Chapel and the Young Adults of the Chapel organized The Bridge in the city of Minot, North Dakota during FY 1972 as a place where military personnel, college students, and other young adults could meet. At Ubon RTAFB, the House of Free Expression Coffee House was created each Sunday evening to house a variety of interesting programs on race, drugs, war, religion, and controversial topics. Near Kadena AB, Blacks established a coffeehouse in a geographical location off base which they called The Bush. The Young Adult Women of the Chapel created a "pastry ministry" for this coffeehouse, providing delicacies each week, while also creating better relations.[73]

Coffeehouses continued to be established throughout the decade as part of the specialized ministry to young airmen, although some were phased out, including one at Lowry AFB in FY 1973. The closing of the "DMZ" resulted primarily from a relocation of dormitories to the opposite end of the base and a lack of chapel personnel to adequately supervise the operation. Ch. Donald R. Lederer led the way for the creation of the Waterhole at Scott AFB in 1974. At nearby Chanute AFB, significant changes occurred in 1974 in the coffeehouse ministry. The name of the meeting place was changed from The Place to The Other Half, and the emphasis was put on student airmen generating their own programs and entertainment rather than using outside resources. The Back Door opened at Davis-Monthan AFB in 1975, and the Crystal Cave at McGuire AFB in the same year, under project chaplains James R. Plummer and Meredith J. Thomas. That year was also the start of The Lighthouse at Soesterberg AB, Netherlands, and Agape at Lajes Field, Azores. At the USAF Academy, the Cheese Cellar opened in 1976 as a place in the Cadet Chapel basement where cadets could perform, or make testimonials, or do what they wished. A chaplain was present as a resource, and as someone with whom cadets could talk.[74]

One of the more recent coffeehouses failed to meet a need. An ecumenical coffeehouse created at Bergstrom AFB in the last quarter of 1976 was closed after several weeks since, reportedly, it was little used by the single enlisted personnel who designed it. A number of other facilities were opened in the remaining years of the decade, including The Way Inn at George AFB, a coffeehouse created late in 1976 that operated twenty-four hours a day, complete with a lounge, prayer room, rap room, and film room. In the first quarter of 1977, an hourly head count showed that it was being used by eight thousand individuals monthly. Cassette tape courses enabled visitors to study privately, and a video cassette player was available with a constantly changing supply of video tapes, including the "700 Club." At K. I. Sawyer AFB, the Upper Room was opened in March 1978 as a coffeehouse. At Offutt AFB, the Salt Company coffeehouse was reopened in 1978 at the SAC Memorial Chapel as a place for airmen to visit on Friday evenings.[75]

One of the most detailed studies of chaplain ministry to single persons in the Air Force was completed in 1978 by Ch. Merle D. Cooper. His dissertation, entitled "Ministry to the Religious Minded Young Adult in the Air Force, with Implications for the Chapel Ministry," fulfilled requirements for a Doctor of Ministry degree from San Francisco Theological Seminary. Chaplain

Cooper described the work of various non-denominational ministries on or near Air Force bases, including the Overseas Christian Servicemen's Centers, Navigators, Officers Christian Fellowship, and Christian Military Fellowship. Among specific chapel ministries he discussed in detail were The Travis Christian Fellowship, Travis AFB, and nearby Travis Hospitality House; the Spiritual Maintenance Shack at Travis; the Sunday Evening Fellowship at Zweibruecken AB, Germany; and specialized ministries to singles at Chanute AFB, Seymour Johnson AFB, and the USAF Academy. Some of these ministries have been mentioned above.[76]

Retired Personnel

In 1975 at Vandenberg AFB, Lt. Col. John S. Almon was officially retired during a chapel service led by Ch. Jerry L. Rhyne. "It was only appropriate that a man dedicated to the work of the church celebrate his retirement among friends and fellow workers in the worship service at the chapel he worked so diligently in during his spare time," the historical report indicated. This officer had worked in the Sunday school and men's group, and was a lay reader. His retirement officially signaled the point of beginning of a specialized ministry to him as a retiree, and to his dependents.[77]

Early in the decade, Air Force Pamphlet 211-1-12 included the following paragraph regarding the retiree's benefits in the area of "Base Chapels and Related Facilities":

> Retired personnel may attend religious services conducted in base chapels. Favorable consideration for other services requested—religious education, pastoral counseling, etc.—will be dependent on the availability of chaplains and the requirements of programs conducted primarily for active duty military personnel and their dependents. The Sacramental rites, where ecclesiastical jurisdiction is involved, will depend on the determination of the locally assigned denominational chaplain and the policy direction he has received from his denominational headquarters. The senior installation chaplain will determine the extent of services which can be rendered to retired personnel dependent on available chaplains and chapel facilities.[78]

A survey of retired personnel early in the decade indicated that many of them intended to use chapel facilities: thirty-seven percent of the retirees surveyed said they would request the services of a military chaplain in the event of death or serious illness in the family; forty-one percent would use chapel facilities for weddings, thirty-five percent for baptisms, and forty-nine percent for funerals; over sixty-three percent had chosen to live within twenty-five miles of a military installation.[79]

During the late Sixties and early Seventies, twenty-year Air Force retirees began to appear, and they posed a special challenge to chaplains and chapel communities. Because of the location of its bases, Air Force Systems Command seemed to be most heavily pressed by the responsibility to care for the needs of retired personnel and their dependents. Already in 1972 the Command Chaplain's *Newsletter* pointed out that Protestant retirees often had no denominational affiliation in the local area, and looked to the military chapel as their "church home," while Catholic retirees were no longer subjects of the Military Ordinariate and were expected to align themselves with the civilian parish, though they too might request the chaplain's ministry. The article advised that

> any ministry to retirees must be certain to have met ecclesiastical requirements and not to have lessened the chaplain's ministry to the active duty population. That being satisfied, the vocational spirit which reflects Christ will lead chaplains to do all they can for all who desire their ministry.

In 1974 the chaplains at Patrick AFB reported that "the impact of the retired military family is beginning to be felt." Most of the nineteen marriages of retirees and/or dependents during the last quarter of 1974 were performed by retired chaplains, but about five manhours for each wedding were required of the active duty chapel support staff in making arrangements, setting up the chapel, and cleaning up. In addition, active duty chaplains conducted nine funerals for retirees, each requiring about six manhours, and provided pre-funeral and post-funeral counseling. "The problem was compounded by the closing of McCoy AFB. This doubled the area to be covered by the assigned Patrick chaplains for active duty funerals," the report added. Patrick chaplains continued to report some difficulty in meeting the pastoral needs of retired persons and their dependents. In 1976, Installation Chaplain John L. Smart

arranged a new contract for a wedding coordinator to assist in providing services to the many retired people in the area. Patrick also submitted a staff study to the command chaplain requesting additional manning, and a study of DOD guidelines concerning chaplain coverage at funerals. AFSC Chaplain John F. Denehy solicited comments from all bases in the command on the question of "military honors at retiree/veteran funerals." His letter indicated that

> there is no question here of the empathetic or pastoral response of our military chaplains to the conduct of such funerals. Rather, it would appear that our chaplains are finding themselves so occupied in this response that there may be intrusion on their capabilities to expend their time to the benefit of the active duty force without detriment.

Replying to this request for information, the installation chaplain at Kirtland AFB wrote that chaplains on active duty should not be required to conduct funerals for veterans who served on active duty for only a few months or years, and did not attain retirement status. But retired personnel deserved and received such ministry, he wrote. The chaplains at Eglin AFB replied in their 1975 study that 41 of 59 funerals in 1974 were for veterans or retirees, and fifteen more were for spouses or family members of retirees (for a total of 55 of 59 funerals conducted). Over eight percent of the 145 weddings conducted by chaplains there were for retirees or their dependents, and "a considerable amount of our counseling and a large amount of our hospital chaplain's work . . . involves retirees and their dependents." The distances involved in conducting funerals sixty miles away complicated the problem even more. Describing weddings involving retirees or their dependents, Installation Chaplain James K. Grothjan wrote,

> Their reason for using the chapel is because they have no civilian church affiliation either, so embarrassment, economics and not wanting to get involved in a church leaves only the military chapel if they desire anything more than a simple Justice of the Peace wedding.

The questions of how effectively to minister to retirees and encourage local affiliation were not easily answered.[80]

AFSC did not face this challenge alone. Installation Chaplain Freddie W. Carlock reported in 1974 that the increasing number of retired personnel and their dependents made for a large number of weddings and funerals at MacDill AFB (TAC). The number of weddings jumped from 121 in 1972 to 180 in 1973, and the number of funerals increased from 41 to 76 in the same period. The SAC Chaplain's staff minutes for January 17, 1972 indicated that retirees in the area of Davis-Monthan AFB were placing unreasonable demands on chaplains and facilities, and the chaplains asked that the regulations be checked to determine responsibility to retirees. The increasing number of retirees also affected the funeral ministry at Arlington National Cemetery. A report in 1974 indicated that "a comparison of funerals in 1973 with that of 1968 (a peak Vietnam workload year) reveals a difference of only 22, and the trend is upward as the retired population grows in number and becomes older."[81]

Ministry to retirees was a special concern of Ch. Charles W. Reider at McCoy AFB in 1970-71, prior to the closing of the base. The area ranked third in the United States in the number of retired military families, and Chaplain Reider's standard policy was to give these personnel every possible service. In the west, McChord had an active Retirees of the Chapel group for Protestants after October 1972. In 1974 the group met monthly for fellowship, potluck dinners, prayer, and study, with an average attendance of twenty-five. Reserve chaplains assisted in the funerals and memorials services for retired personnel in the area. At Peterson AFB, a 20-Plus organization held monthly social and service events in 1976 for Protestant retirees. At a number of bases retirees functioned as full-fledged members of chapel communities, sometimes far surpassing their relative strength in the percentage of leadership positions they held. At McChord, for example, three of seven members-at-large elected to the Catholic parish council in 1977 were, by design, retirees.[82]

A special white paper, entitled Retirees and Their Families in Air Force Chapel Programs, was discussed at the Chief of Chaplain's Planning Conference in September 1980. It encouraged careful reading of the pertinent paragraph of the *Retiree Handbook*, AFP 211-31, on base chapel and related facilities. It also encouraged installation chaplains to take the lead in formulating and

enunciating a policy on retirees in elected or appointed leadership positions in the chapel. The paper stressed that "key lay leadership positions and program decision responsibilities must reside overwhelmingly with active duty military and their families, those for whom the Chaplain Service is chartered to serve."

This is the story of specialized ministries carried out by Air Force chaplains, lay persons, and chapel communities during the Seventies. The ministries extended from remote sites to hospital rooms, from young single airmen to retirees and dependents in their golden years. Chapel-sponsored activities met the needs of deployed personnel and their dependents waiting at home, and sought to give renewed hope and strength to people incarcerated in civilian and military prisons. These were special ministries in unusual contexts, and while the "ministers"—both lay and ordained--often went about their work without a great deal of recognition, they faced the daily challenge of matching their ministry to the unique needs of the people involved.

Part Seven

Serving Beyond the Chapel Walls

ACCIDENTS, DISASTERS, AND DUTY STATION MINISTRY....
YOUNG MARRIED PERSONNEL....
VALUE EDUCATION AND SKILL PROGRAMS....
SOCIAL ACTIONS, CHEMICAL DEPENDENCY, AND COUNSELING....
HUMANITARIAN EFFORTS....

Ch. John J. Kastigar (kneeling) administers last rites at a crash site near Peterson Field, Colorado, 1974.

Chapter XXXVIII

Accidents, Disasters, and Duty Station Ministry

Life does not always follow customary paths. It is interrupted by unexpected developments and unexplained accidents. Air Force life has its fair share of uncertainties too, especially for the air crews who fly millions of miles each year. When accidents struck, chaplains were on the scene with religious ministrations; and after the accident, they continued to minister to the family and friends who mourned their loved one's death. Chaplains also laid careful plans to prepare for large-scale disasters so that their ministry would be available under disaster circumstances, if humanly possible.

One other form of ministry beyond the walls of the chapel was duty station visitation. We have already discussed the site ministry of chaplains, and other forms of ministry to Air Force personnel in specialized circumstances. In this chapter the focus will fall on the visits of chaplains to places where thousands of men and women worked.

Accidents and Disaster Preparedness

On many occasions chaplains were involved in a ministry to accident victims and their families. In 1977, for example, a B-52 aircraft crashed at K. I. Sawyer AFB. All chaplains were immediately summoned; later they accompanied the commanders to visit the families of the deceased. On April 4, two ecumenical memorial services were held for the eight victims of the tragic accident. The first service was conducted for the family and friends of the crew, and the second for other personnel. Over seven hundred persons attended. The ministry of the chaplains continued for weeks, as grieving families adjusted to the reality of death.[1]

In 1974 Ch. John J. Kastigar was summoned to a fiery crash scene near Peterson Field on a Saturday evening. He recounted the events in 1978:

> A T-39 (executive jet) with seven souls aboard took off from Peterson Field headed for California about 7:00 p.m. When the aircraft got airborne, the pilot could not get the landing gear up (or down). He flew over the field a couple of times to give people in the tower a look. But it was dark and it didn't appear that much could be done.
>
> There was a C-135 from Albuquerque in the area. The pilot of that aircraft offered to take a look. The two planes got too close and the C-135 and T-39 hit. The C-135 got back to base safely, but the T-39 crashed in a field about 15 miles east of Peterson Field and burned.
>
> It was a Saturday evening. When I got the call I went out with the primary crash team. The fire was just about out when we arrived. All that was left were bits and pieces. I administered last rites conditionally to all. But only parts of bodies could be found.
>
> Since the men on board were from California, I had no contact with the families. Notifications were made from the home base. There was an inquiry by members of the family about the administration of rites.
>
> To me, it seemed that the most valuable phase of the ministry that night was to the men of the crash team, especially the firemen and security police. They seemed to sense that the presence of a minister of religion pointed to a transcendent reality which lifted the situation above the tragically ridiculous. They translated their feelings into spiritual images which indicated that all believed in the continuation of life. The attitude of those attending to the hideous practical procedures was hopeful.[2]

Among other accidents at which chaplains ministered was an air crash at Mountain Home AFB on September 11, 1974. Ch. David P. Byram provided comfort and pastoral assistance to the

wife of the aircraft commander, and more than three hundred persons attended the memorial service. A tragic mid-air collision took the lives of five persons from Langley AFB on January 9, 1975. Each of the families touched by the accident was contacted, comforted, and assisted by the chaplains of Langley.[3]

An earlier chapter described the memorial services conducted by chaplains for accident victims (XXII). Personalized memorials were sometimes erected to remember the victims. At Pope AFB the chapel community gathered offerings for a granite monument dedicated to the six men who died in the crash of a C-130 in November 1978. The monument was erected in the chapel yard, and dedicated on November 16, 1979.[4]

Disaster preparedness programs were a concern of all installation chaplains. Each base had a specific preparedness program for disasters of all types, and chaplain ministry occupied an important place in that plan. In 1973 *TIG Brief* provided guidance to chapel teams as they prepared disaster plans, suggesting that operating instructions should allow for a flexible response that would direct chaplains to the disaster scene and to the hospital.[5]

The chaplain duty officer, on call twenty-four hours a day, provided immediate communication between the officer monitoring a developing accident or disaster and the chapel staff. In 1974, Chief of Chaplains Roy M. Terry informed all commands that chaplain duty officers were not to use mobile radios or paging systems while out of the chapel office since, according to the Secretary of Defense, the cost would be prohibitive. He instructed chaplains to rely on telephonic communication systems or other effective procedures, but portable signaling devices could be purchased from non-appropriated chaplain fund resources when approved by the command chaplain.[6]

Chaplains regularly participated in disaster preparedness drills. At K. I. Sawyer AFB, for example, a drill on May 9, 1978, was designed to test how effectively religious ministrations would be provided to all designated casualties. After notification was given, all chaplain section personnel received information through the internal recall system and reported to the duty section. When the warning was given to go to shelters, one chaplain proceeded to the hospital, one to the morgue, and two to the triage area (the gymnasium). Each chaplain was accompanied by a chapel manager. The chaplains effectively provided the ministrations required.[7]

In the early years of the decade, chaplain sections were required to keep a file copy of Air Force Form 869, Religious Interview Guide, for each person assigned to a base. One purpose of this form was to provide personal data that would be used if an emergency arose.

The form was not widely applauded, especially by personnel who had to make a special stop at the chapel during hectic in-processing days in order to fill it out. Some chapels made the process less painful. At Pease AFB, for example, the Incoming Chaplain Orientation was expanded in 1972 and billed as the Base Commander's Orientation and Welcome. Conducted in Chapel 1's annex, it involved the base commander as well as the chapel staff. Other representatives included persons from personal affairs, and the dental and medical facilities. Protestant and Catholic chaplains gave briefings on the chapel program to personnel of their faith, and instructions were provided about local Jewish religious opportunities. Air Force Form 869 was completed by all attending. Installation Chaplain Robert L. Matthews gave this new look to the orientation.[8]

In 1973 the office of the Chief of Chaplains modified the regulation to eliminate the term "incoming interview." The office stressed that new procedures were required to permit one-stop in-processing, to eliminate interruptions during the first critical days spent at a new duty station, and still to provide personal contact between chaplains and newly arriving personnel in newcomer briefings.[9]

Chaplains sought to make the initial contact a pleasant one for arriving personnel. At Shemya AFB, for example, the chaplain section took a photograph of each new person arriving at the isolated site; the photo was sent to the next of kin, along with a letter from the chaplain describing the unique problems of a remote assignment and providing helpful hints for keeping in touch.[10]

In 1975 the office of the Chief of Chaplains removed the major remaining irritant, Air Force Form 869. The office reported that one-stop

processing had not necessarily been a boon for chaplains since "the chaplain initial interview procedure became increasingly difficult to maintain." After extensive research, the office determined that the most effective and economical means of securing needed personnel information was through a machine listing available from the personnel office. AFR 265-1 was modified to eliminate the requirement for Air Force Form 869, and a Religious Data Listing was established for official use only. This listing, the office noted, could not be released to civilian churches or clergypersons without the individual's permission. The conversion date for the change was May 30, 1975.[11]

In 1977 this use of machine listings was refined. The Personnel Division of the Chief's office compiled Air Force Form 445, which provided for voluntary disclosure of a member's religious denomination. The division observed that the data would be useful in providing individualized pastoral ministry. The form was subject to the Privacy Act of 1974, and listed over one hundred different denominations and denominational groupings.[12]

Some programs were designed to help personnel and their families adjust more rapidly when making a permanent move. Chaplain Robert M. Sobin of Sheppard AFB created the In Touch File in 1976. This voluntary program provided a listing of personnel arriving at Sheppard from other bases, who in turn were contacted by other members preparing to move to those bases. The people exchanged up-to-date information on the new base.[13]

Ministry of Presence

Earlier pages have discussed various circumstances in which chaplains exercised what was often called a "ministry of presence." They traveled to sites, hospitals, and prisons where they shared experiences and witnessed to a transcendent reality (XXXVII); they visited people in their homes and dormitories (XXXIV); the Chiefs of Chaplains exercised a ministry of presence as they traveled to bases and commands; and all chaplains, wherever they went, were symbols of the Reality that stood above nation and humankind. Here we are specifically concerned with programs and procedures designed to make the chaplain visible to Air Force personnel where they worked, played, and lived.

In his observations at a 1975 planning conference called by the Chief of Chaplains, Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, noted that chaplains had a good record in home visitations and were often assisted in this area by lay persons. But, he noted, the visitation of duty stations, first sergeants, commanders, and other personnel

> is still a quicksand area—lots of sinking, very little swimming—and the subject of much controversy. Forty-five percent (of the 45 bases the inspection team visited in 1974) had no program for such contacts, or a program so unorganized it hardly seemed to exist. Chaplains at such places usually admitted they didn't give much priority to this phase of the ministry. At the Chaplain School the subject comes up for discussion, often heated, with chaplains of all faith groups expressing their hesitation about the value of such things. They likened it to "glad handing," "back slapping," etc., which gives no "religious" input to people's lives and so on. . . . If this is considered one of the services rendered to a base by the chaplain service, then it needs to be made clear, and further emphasized from on-high. Some installation chaplains have instituted a massed approach to this. On a given day, the whole staff goes out in twos all at once. They pick different areas of the base each week. It has been well received on the two bases observed. But it sounds contrived and theatrical and destined for a short run. An approach designed for the long haul is needed. . . . But this is probably one of those places where you either got it or you don't. And no amount of 'larnin' will teach a person how.[14]

Chaplain Lawler posed a question that did not yield to an easy answer. How important is the ministry of presence, and how critical an ingredient is some "religious" dimension?

The basic issue was discussed in an article in *The Chaplain* by Ch. David E. Grosse of the USAF Chaplain Resource Board after mid-decade. He challenged the assumptions of those who might wish to define the chaplain's ministry primarily as a ministry of presence. While acknowledging freely that visitation was a necessary ingredient in chaplain ministry, he deplored "any tendency to squeeze chaplains into a style of ministry for which they are ill-suited or ill-trained, personally or

Ch. Edward S. McGinty (right) makes a flightline visit.

Ch. Thomas F. Keane visits a K-9 handler at DaNang AB, Republic of Vietnam, 1971.

Ministry of presence at Kunsan AB, Republic of Korea.

Ministry of presence at Hickam AFB, Hawaii.

Ch. Angelo T. Acerra (right) speaks at the opening of a flightline chaplain's office at Pope AFB, North Carolina, while Ch. Richard C. Besteder (left) looks on, 1979.

professionally." Contrasting "presence" and "absence," he appealed for "a discriminating sense of when it is appropriate to be *present to*, and *absent from*, with a clearly developed rationale for both."[15]

Organized programs were instituted on many bases to ensure that a ministry of presence occurred. At Phan Rang AB in 1971, each chaplain was assigned a specific list of work organizations for which he held responsibility; he visited all shops, offices, and work centers as frequently as possible, spending as much as three hours a day visiting throughout the area if his counseling load permitted. Each Wednesday afternoon was designated as a "saturation visitation." All chaplains proceeded to a specific organization or area and visited with as many of the personnel as possible, engaging in purposeful conversation. In addition, each of the chaplains was involved in a nightly visitation program along the base perimeters; on a specific night each week a chaplain visited an area of the perimeter, including each tower or bunker and mortar pit.[16]

During 1974 at Hill AFB, chaplains were assigned to specific units for visitation. They attempted to visit each unit at least weekly; the hospital was visited daily.[17] Installation Chaplain Walter R. Bauer inaugurated a ministry of presence at MacDill AFB in which all chaplains visited different work areas on the base on Thursday between 9:30 a.m. and noon. At Barksdale AFB in 1975, the seven chaplains visited a single unit each Wednesday; their work increased visibility and was well received. During the first six months of 1975, chaplains at San Vito, Italy made 1,150 visits to work centers, 180 to homes, 240 to hospital patients, 121 to recreation areas, and 170 to various social activities. Pastoral visitation responsibilities were carefully defined by Group Chaplain Nicholas T. Kiryluk at Osan AB in 1975. Chaplains were to attend the unit commander's call as often as possible; the duty chaplain was to visit night work areas and recreation areas, including the terminal, base operations, weather station, security police areas, hospital, service club, bowling lanes and snack bar. Each chaplain was responsible for one squadron, which he was to visit at least monthly.[18]

An article in *TIG Brief* in 1976 reaffirmed the need for visitation and also provided a rationale for it. "The more chaplains learn about the lifestyle and environment of their people, the better they can tailor their ministries to problems and needs." The article added that visitation should be one of the priorities in the chaplain section.[19]

It was sometimes humorously reported that some chaplains emphasized ministry of presence less because they feared death by overwork at an early age. There may have been more than humor involved, since there appears to have been a correlation between increased visitation and an increase in the number of counseling appointments or an increase in worship attendance. At the training center at Lackland AFB, total Sunday attendance between early September and mid-December in 1970 rose from 8,000 to 9,500. The historian suggested that this rise "could be attributed in part to the attractiveness of a new chapel. To a greater extent, the increase was a reflection of the emphasis placed by the center chaplain on pastoral visitation by chaplains to duty stations and leisure-time areas." At Eglin AFB, an intensive effort was made under the leadership of Installation Chaplain James D. Harlow in 1976 to increase the number of face-to-face contacts. At the time Eglin had approximately 8,500 military personnel and 3,500 full-time civilian employees; the base covered 1,500 acres. Chaplain Harlow assigned a chaplain to each squadron and required them to visit with civilian and military personnel each week; many squadron commanders asked the squadron chaplain to speak at the regular commander's calls. The number of visits accomplished by chaplains rose to 228 per week, up dramatically from the average of 187 and 153, in 1974 and 1975 respectively. Correlatively, the number of counseling cases rose from 106 per week in 1975, to 121 per week in 1976; chapel attendance grew from 2,884 per week in 1975, to 3,108 in 1976, and the total amount of offerings also increased.[20]

The ministry of presence at Keesler AFB involved a large number of chaplains and base personnel. In 1979 the Base Activities Division of the chaplain section had an explicit set of goals to ensure visibility and presence: visit newly occupied base housing, the confinement facility, and each squadron each month; assist Student Activities Division in visiting student areas; participate in base exercises; attend staff meetings, commander's calls and squadron socials; and participate in sport

challenges and in the Fishbowl program. The staff of the Student Outreach Activities Division met buses of students as they arrived from Lackland; ate meals in the student dining halls; visited student squadrons weekly; visited the academic halls, airmen's club, Tiger's Den, bowling alley, Fishbowl; and generally were "present where students live, work, play, and have their being."[21]

Chaplain Don Saulnier started a project called Trim and Talk at Minot AFB as the decade ended. He visited the flightline and other duty stations, cutting hair and talking with personnel. The first haircut was gaven to Brig. Gen. Stanley C. Beck, Commander.[22]

After-duty and night-time visitation was a specialized form of ministry of presence. The chaplains at Altus AFB had a unique night visitation ministry in 1975 for aircraft maintenance workers, security police, and most industrial workers in the base complex, which maintained round-the-clock crews. Ch. Douglas C. Hall was the guiding light for this special ministry, which afforded night and swing shift workers the opportunity to speak with a chaplain interested in their welfare, problems, and ideas. When he retired in 1975, Chaplain Hall received the Air Force Meritorious Service Medal in recognition of this special ministry. Perimeter guard visitation at night was an important part of the regular ministry at most bases in Vietnam and Thailand early in the decade. In 1972 at U-Tapao, for example, a chaplain periodically accompanied shift supervisors as they visited security policemen along the far-flung perimeters and outposts of this huge installation. At Kunsan AB a continuing ministry of visitation was inaugurated in 1976, under the guidance of Installation Chaplain James R. Plummer, by increasing night visits on the flightline.[23]

Cops United in Christian Fellowship was a group created at Malmstrom AFB in 1979 by Ch. Henry Wilbourne. It was designed to meet the special needs of security police persons, whose widely varying work schedules made chapel attendance sporadic, if not impossible. The group met for discussion, covering topics of special interest to the people of the career field. This Saturday afternoon group certainly had an understanding of what ministry of presence meant.[24]

The flightline was often the focal point of a ministry of presence. In Thailand, Takhli RTAFB was reactivated in May 1972 in support of Linebacker missions. Because of the unique capabilities of the F-111 aircraft, flights from Takhli went on around the clock. As the chaplains first arrived they devoted primary attention to the flightline and shops. This ministry provided an opportunity for them to grasp the scope of the mission, while it also acquainted personnel with the new chapel team.[25]

Flightline ministries were also popular at a number of bases not directly involved in the war effort. At Moody AFB, four chaplains visited the flightline each Wednesday, beginning with a meal in the dining hall. Ch. John E. Pressley was the project officer in 1971. At Beale AFB the flightline ministry consisted of a visitation program and an on-call Protestant and Catholic worship service for alert crews. In 1975 it also included being on hand at briefings and visiting the alert facility. A chaplain on a bicycle contacted aircraft work crews on the line and in the shops twice a week. In 1976, the chaplains at Travis AFB established a flightline ministry in a chapel center known as the Spiritual Maintenance Shop. Ch. Lance E. Melson, creator and director of the shop, noted that any one of the four thousand persons working on that flightline "might need to see a chaplain at any time." The center was a combined coffee shop, educational center, and counseling and group life center. It handled an average of thirty-five to forty walk-in consultations a month, some with critical problems. Weekly study and group communication sessions grew to include about sixty-five active participants. The deputy commander of maintenance observed that "the frequency of disciplinary problems within the flightline squadrons appears to be slowing down. Supervisors are much more aware of people problems." At Kunsan AB, chaplains toured the flightline in a step van each Thursday in 1974 from 11:30 p.m. to 3:30 a.m., dispensing coffee, cocoa, and cookies. They also stopped at security police posts.[26]

A strange-looking vehicle helped Ch. Richard Besteder carry on a ministry of presence at the flightline of Pope AFB in 1978. The vehicle had a paint job imitating the C-130, with the roof area labelled "Cut here for emergency exit." Tires were stamped with "T.P. 32 PSI," and a side panel read,

Ch. Ralph E. Keller (center) visits the control center at Richards-Gebaur AFB, Missouri.

"MAC USAF 2111." The windshield wipers were marked "Derdrizzleflippers," and the rear view mirror, "Derlookinbacker." Chaplain Besteder's Volkswagen bug was well recognized as he made the rounds of the flightline. The chapel at Pope was preparing to open a Spiritual Maintenance Center, at which time the miniature C-130 was programmed for rest.[27]

Chaplains used a variety of methods for the ministry of presence at duty and work stations. Some projects were short-term. At Kincheloe AS, Michigan, for example, the chaplain coordinated a plan at Christmas in 1976 so that all persons on duty on Christmas Eve received a visit, cookies, hot chocolate, coffee, and season's greetings. Some of the efforts were long-term projects. A chaplain mobile office at Kunsan in 1971 took the privacy of an office to work areas; chaplains fitted a step van with chairs, desk, carpet, drapes, and coffee pot so that conversation could be private. In 1971 the chaplains at Phu Cat AB visited squadrons and work areas in the Chaplain's Cheer Wagon, which brought soft drinks as well as a good word. At DaNang, the chaplains distributed over one hundred cans of cold drinks to men on the flightline, in the bomb storage area, and in other places where refreshments and relief from the intense heat were unavailable. In that spring of 1972, after the North Vietnamese had moved across the DMZ, the chaplains spent a good deal of time talking with persons who received a cold drink from their hands.

A different sort of project was mounted at Wright-Patterson AFB. The chaplains invited commanders and first sergeants to a luncheon to discuss with them the value and importance of visiting work sites, barracks, and homes. At other bases, too, this was a program that was repeated at regular intervals. Chaplains also spent time riding on patrol with the security police; at Peterson Field for example, Chaplains Robert A. Chaffee, Raymond J. Hill, William W. Lipscomb, and Lucien E. Larche, Jr., each took his turn during March 1977. In Arizona, Ch. Kenneth G. Beason visited the four gunnery ranges of Gila Bend on June 15, 1977 and blessed each range, while presenting each facility's representative with a certificate. He also carried out a visitation program to the flightline throughout the twenty-four hour duty day. Other chaplains took orientation flights with aircrews, a

procedure that was mandatory in one command. In 1976, for example, MAC chaplains William G. Page and Thomas R. Bush flew for a seven-day period in the Pacific.[28]

Chaplains and chapel teams served beyond the walls of the chapel, and beyond the boundaries of the chapel community. They were on hand when tragic accidents struck down young single persons, fathers, and mothers, when an aircraft disappeared from the radar screen, and when plans were laid to deal with a major disaster. They offered comfort, a helping hand, a human touch, and spiritual aid to the survivors.

Chaplains also served by mingling with persons who stood on the front line of the nation's defense: the alert crews, the maintenance personnel in shops, and the thousands of other "blue suiters" who reported to different work centers each day. The chaplains' ministry of presence perhaps did not always impart a specifically religious or theological message, but it did indicate that chaplains, as human beings, had ready ears and understanding hearts. Their ministry also symbolized their commitment to stand tall for God, wherever they walked. That commitment, the center of their ministry, remained firm, whether they walked down the chapel's aisle or paced the floor of a giant hangar.

MAST crest used at Ramstein AB, Germany, 1972-73.

Chapter XXXIX

Young Married Personnel

Chaplains and chapel communities had a deep sense of responsibility for the welfare and well-being of young married personnel. Especially in those parts of the world where the American dollar suffered a dramatic drop in value, young married personnel faced difficult times. Some were able to manage only by working double shifts and having employed spouses. In addition to the economic burden, these young people faced the responsibility of a new marriage in a strange environment. They were not always able to establish new friends quickly, precisely when friendships would serve a very important function. Nor did they always have the resources to furnish their homes with the necessities of life, including furniture, dishes, and other household articles.

These and other problems of newly married personnel became a challenge for chaplains on many bases. They reached out with assistance, helping to create clubs and associations in an effort to knit together young married people with others facing similar problems. The acronyms given as names to these associations ranged over the entire alphabet—from MAST to MAD to YMAC, for example. And while chaplains in some commands eventually handed over full operational responsibility for this type of assistance program to other agencies better equipped to handle the multitude of details, they continued to exert an important guiding influence.

Our discussion of this significant development of the Seventies begins with Chanute AFB and its parent command. The small beginnings of an assistance program for young married personnel at Chanute mushroomed into a large-scale effort in USAFE and in other commands, stateside and overseas. This is a largely untold, but extremely important phase of the history of the chaplaincy in the Seventies.

Young Married Personnel at Chanute AFB and in Air Training Command

In 1975, Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, observed at a planning conference of the office of the Chief of Chaplains that programs for young married personnel were not frequently found on the bases that his inspection team visited during 1974. He noted that of the forty-five bases visited, only three had a program worth commending.[1]

One base—and one command—where assistance for young married personnel had been a priority for some time was Chanute AFB, and Air Training Command. In fact, the first organized effort in the Air Force dated back to the Sixties at Chanute. And chaplains were at the center of the program.

In 1967, Chaplains Reese M. Massey, Jr., and Donald Hunter were among the "founding fathers" of a community of young enlisted couples called MAST, for "Married Airmen's Survival Training." The acronym has been credited to Chaplain Reese. He reminisced in 1974,

> In February 1966, the Air Force policy of not accepting married enlistees was changed. How did this affect us? Well, many of the new airmen students arriving here fresh out of basic training were married; had been for only a short time. Most hadn't even adjusted to married life, much less to service living. Right at the start they ran head-on into a situation here (Chanute) that compounded their adjustment problems. Housing was critical, students' wives found jobs scarce . . . the financial situation itself created an atmosphere of despair and resentment.

Chaplain Hunter worked with Chaplain Massey to create the first MAST program. It all began with a group of six or eight couples who drew up a list of the greatest needs they faced. The couples built up the organization by word of mouth; classes were created to deal with sewing, cooking, and similar problems. Officers were elected within six months, and the chaplains stepped into the background and let the couples run the program. One important function of the group was to keep a list of available low-cost housing.

From these small beginnings at Chanute, MAST spread rapidly to other stateside bases, emerging into new styles and formats. By the late Sixties the program had reached Europe. From the start it was a program of self-help and mutual concern among couples—chaplain supported, but not chaplain operated. Most chaplains believed they were more effective as informal advisors, facilitators, guides, and counselors.

The program at Chanute was used in 1975 as the basis for much of the film footage in the film "MILI-WORLD." Ch. Sydney Hoffman was the chapel contact for the program there in 1975. In three brief months the MAST group sponsored a bake sale, with proceeds used to purchase food certificates; a car wash; a clothing collection; a furniture drive; and an emergency food supply drive. Young wives were taking turns in the MAST distribution warehouse so that its hours could be extended.[2]

Other bases in ATC took up the challenge met by the chaplains at Chanute. At Randolph AFB, MAST was called a "new endeavor" in 1973. It was described as a unit that "attempts to reach the young married people in their first term with social, orientation, and various self-help programs to supplement the meagre military benefits they receive due to their lower rank." Randolph and the other ATC bases were among the first to observe the needs of young enlisted married couples firsthand, since ATC bases provided the initial training, after basic training, for airmen. At Randolph, MAST was described as "not a 'religious' program," even though the chaplains started the group "in an attempt to minister indirectly to this particular group." Twelve individuals or couples were active there in 1973.[3]

Meanwhile, the MAST program at Chanute continued to plow new ground. In 1973, Ch. Allen A. Kolmer was the advisor. He noted that among the active committees were those on consumer protection, automobile inspection, and commissary selection. The group also had a representative on the local Referral Service Committee, a food bank program, a warehouse open three days a week, and limousine service for expectant mothers. During the first six months of 1974, over thirteen hundred couples attended twenty-five orientations; fifty-three wives' meetings, thirteen suppers, and twenty-three recreation events were held; fourteen hundred baby sitting calls were filled, over three thousand cans of food distributed, and thirty-nine boxes of clothes were shipped to Appalachian areas. In 1973 over twelve thousand people participated in various activities at Chanute.[4]

The new MAST program at Lackland AFB got underway on November 15, 1974. Its motto was, "Lead, or Get Out of the Way!" A MAST office and library was established in Chapel 8; it contained homemaking tips, job placement opportunities, and a baby-sitting roster. By mid-1975 the chapter was making an effort to revitalize itself; a free picnic was scheduled for late June, after a May picnic was unsuccessful.[5]

In 1973 at Craig AFB, Installation Chaplain George C. Norsworthy informed all interested personnel that a MAST program was being formed. He invited participation, reminding young married personnel that the program "must be self-generated and self-directed in order to be successful."[6]

Already in 1971, Ch. Philip E. Halstead had begun to organize a group of young couples interested in helping each other and themselves at Laughlin AFB. He gave the group the name CASH, representing "Couples Association for Self-Help." The group focused on the toughest problems: poor educational opportunities, lack of an employment office, and poor access to downtown housing. The state soon opened an employment office, and within a year Laughlin had a sound and effective housing referral system, and courses offered by a nearby state university.[7]

At Keesler AFB the chaplains pooled all assistance for married airmen couples under an umbrella organization called MAP, for "Married Airman Program." It was composed of the Young Married

Airmen Couples (YMAC), Airmen's Wives Club (AWC), and Married Airmen Sharing Together. The YMAC program was started in May 1974 by Ch. David Goff and his wife to meet the needs of young couples; it meet each Saturday night for activities such as dinner dances, pizza, and roller skating parties. YMAC also opened the realm of marriage enrichment to young couples; in 1975 eight seminars were held on marital and interpersonal communication. The group also offered a one-week retreat in Florida and several seminars on such subjects as budgeting and finances, sexuality in marriage, and marital crises. The AWC was designed for wives of airmen in grades E-1 through E-4; the club met weekly as a social and service program. MAST was a coordinated effort to help any airmen in any way possible; it included a job bank, food bank, clothing bank, housing aid, and general information, as well as marital enrichment programs. In 1975, attendance at YMAC averaged well over three hundred fifty persons per month; the group helped nearly three hundred families with base orientation and finding homes, and seventy-four families were given financial assistance, furniture, food, or other emergency needs. In cooperation with AWC, YMAC in 1975 opened the only known Married Airman Center in the Air Force at Keesler.[8]

In 1976 the ATC Chaplain sponsored a MAST workshop at Keesler AFB. All ATC centers were represented by a chaplain, and three centers also sent airmen who were active in the MAST program. By early 1978, MAST programs were active at all of ATC's five training centers, and also at Mather and Williams AFBs. The ATC Commander provided full support for the programs; special grants of $26,000 annually from the Air Force Welfare Board provided financial assistance.[9]

MAST in USAFE

Successful in the technical school environment of ATC, MAST was also relevant and critically needed in Europe. Several local chapters were organized in Germany as early as 1969. But the real impetus arose in 1971, with the increased pressure of inflation and the devaluation of the dollar. The families of married E-4's and below were not "command sponsored"; they were not eligible for government housing, shipment of household goods, or transportation of dependents. They had to live "on the economy."[10]

In the fall of 1971 the USAFE Command Chaplain, Thomas M. Groome, Jr., implemented the MAST program. Ch. Stanley B. Webster, Chief, Plans and Professional Division, organized a series of workshops attended by couples representing bases throughout Europe. Ch. Paul A. Montgomery was the director of the workshops. The events occurred at Waldfischbach, Germany, Madrid, Spain, and Ankara, Turkey, and concluded with a series of suggestions for implementing MAST at the local base. The couples who attended these workshops provided leadership for local programs.[11]

In USAFE, MAST became a commander's program directed by chaplains at each installation. Gen. David C. Jones instituted a series of "people programs" upon assuming command of USAFE early in the decade, and MAST gathered new strength in the European theatre. The command chaplain's office again conducted a command-wide MAST workshop in June 1972 at Berchtesgaden, Germany, in order to facilitate sharing among all MAST leaders. At the conference the phrase that was used most frequently to describe MAST was "voluntary self-help." Examples of how the program worked are abundant. At Ramstein AB, the group sent an information packet to eligible couples before they left their old base; MAST wives at Camp New Amsterdam wrote letters to wives whose husbands had recently been assigned there, explaining the critical housing situation; in Spain, MAST wives met newly arriving wives at the airport. It was evident that housing was short everywhere in the European theatre.[12]

Various USAFE bases took up the challenge to organize MAST groups in 1971 and 1972, although apparently some smaller groups were already functioning by that time. Ch. Philip R. Hampe was the advisor at Torrejon AB, Spain, in FY 1972. The same year at RAF Lakenheath, as many as one hundred couples were involved in special MAST programs; this base program became a prototype for other installations. Ch. Charles Caudill was an important impetus for MAST couples at Ramstein AB in FY 1972; this MAST group received wide recognition throughout the Air Force for being

one of the best programs of its kind. Each newly arriving couple was invited to a MAST orientation workshop featuring personnel from a number of base offices. A Christmas dinner dance attracted over three hundred couples. The first meeting of the MAST council at Rhein-Main AB occurred in April 1973. The MAST program had functioned earlier, with a representative serving an eighty-nine day temporary duty assignment at the chapel to facilitate MAST's service to young marrieds. After the council was formed, a MAST member also served as a member of the Protestant and Catholic fund councils, coordinating financial support. The advisor of MAST was Ch. Thomas Heffernan. At Athenai, Greece, a MAST program was inaugurated in 1973; a group of seven to ten couples became quite active.[13] Commenting on the impact of MAST at Ramstein, Chaplain Caudill noted:

> When I first got here young couples would come in for counseling, and we'd go and find out they were living in an unfurnished apartment and their furniture was pasteboard boxes. They were sleeping on the floor and the baby was the only one with a mat, and they put that on the floor. That I haven't heard of since MAST got started.

The MAST program was governed by regulation in USAFE. The council's membership was composed of a chaplain advisor, a senior airman advisor, one married first-term airman and wife from each squadron or comparable unit, and representatives from support services such as social actions, housing referral office, family services, and recreation services. USAFE Command Chaplain Simon H. Scott, Jr., observed in 19[illegible],

> We don't like to consider this a chaplain-sponsored program, though; we consider the chaplain's role here as a kind of catalyst, a person who starts the action moving but is not really the prime mover. . . . We like to have the chaplains keep a relatively low profile. It's a young people's program. They are a little suspicious of any establishment-oriented program, so they do their thing. We're just there if they need help.[14]

In 1973 the MAST group at Ramstein designed a crest that was subsequently authorized by the USAFE Command Chaplain's office for use on stationary, building signs, and printed material. In December 1973 the office again held a one-day workshop on MAST. It was noted that USAFE Regulation 35-8 had been changed so that the acronym MAST now represented "Married Airmen Sharing Together" instead of "Survival Training." The revision also relieved the chaplain advisor of the added responsibility of serving as the MAST council's chairman.[15]

The USAFE Chaplain's office continued to conduct MAST workshops at regular intervals. In the field, success eluded some programs, but came more easily to others. Nine couples gathered for the first MAST meeting at RAF Chicksands in July 1974; regular meetings occurred thereafter. In 1975 the program at Bitburg AB was reported to be among the best in USAFE, according to an operational readiness inspection; 60 of 277 eligible couples were participating in projects such as a ski retreat, river cruise, bake sale, car wash, and other endeavors. At RAF Bentwaters, weekly MAST activities were attracting an average of 175 people in mid-1975. At RAF Alconbury, a "waiting wives" center was established on base by the MAST program. From this facility, wives could do their shopping while other wives attended to small children. The program had more difficulty taking hold at Tempelhof Central Airport in Berlin, partly because of the rather special circumstances of this location. During the last quarter of 1975, Installation Chaplain Christian H. Martin conducted a formal survey of all non-sponsored young marrieds, soliciting interest in a MAST program and offering a free informational meal. He received no responses.[16]

Ch. Martin F. Foutz, Jr., and SMSgt. Richard C. Schneider served, respectively, as the MAST chaplain and NCO advisor for the office of the USAFE Command Chaplain during a period after mid-decade. In 1976 they were the "doers" involved in the MAST workshop sponsored by the USAFE Command Chaplain's office which was addressed by Lt. Gen. Bryce Poe II, Vice Commander, USAFE. Chaplain Foutz and SMSgt. Schneider also provided a full briefing on MAST in USAFE to the wives of wing commanders and senior enlisted advisors in February 1977, at the request of Mrs. Richard H. Ellis, wife of the USAFE Commander in Chief. Late in 1977 Chaplain Foutz and MSgt. Richard L. Perkins briefed Mrs. John C. Stetson, the wife of the Secretary of the Air Force, on MAST and its goals.[17]

In an important move in 1978, the office of

primary responsibility for MAST in USAFE was transferred from the office of the chaplain to the directorate of personnel. At Lindsey AS, Germany, for example, the chaplain staff met with representatives of the local personnel office to arrange the transfer of responsibility, and the transition officially occurred on August 15, 1978. The USAFE Commander in Chief initiated the transfer, according to the office of the Command Chaplain, "because DP had more 'people' program resources to assist MAST eligible personnel." At Lindsey AS the chaplain remained a member of the MAST council.[18]

Young Marrieds at Other Commands and Bases

While it is impossible to catalog all the programs created by chaplains for young marrieds, we should briefly examine some of the programs at other bases during the Seventies.

At Moody AFB, the Young Adult Group (YAG) grew out of the enthusiasm of six single airmen early in the decade. They sought out the help of Ch. Donald Hunter and formed a nondenominational group open to single and mar ·d personnel of all ages, and both sexes. Eventually the group identified several significant projects, and conducted zoo trips, cookouts, and parties for underprivileged children. While not specifically designed as a self-help program for young marrieds, the group offered them an opportunity to meet others and engage in useful charitable work.[19]

Ch. John G. Truitt, Jr., accepted the challenge of ministering to young marrieds early in the decade at Homestead AFB. The program was called Two Under Four Syndrome, and involved a series of "rap" sessions with the commander, a banker, the medical staff, and others, as well as a trip to Key West, Florida, with informal worship.[20]

In 1972 at Charleston AFB, the acronym MAD stood for "Married Airmen's Dinner." Ch. Timothy K. Ryan was the moving force behind this effort, which was a "program to prevent problems," to "make people feel that they belong."[21]

A Two Under Four group was organized at Kincheloe AFB during FY 1973. A thousand miles south of Kincheloe, at Eglin AFB, a MAST program directed by Ch. Russell Skipper helped newly married and young married persons in FY 1972. The group held a "marriage checkup" retreat in Alabama and also sponsored a marriage renewal service in coordination with the wedding of a young couple. In 1977, Ch. Loren E. Swanson reported the MAST Program at Eglin was operated solely by its members and was not a chaplain-directed organization. A majority of its members felt that a move of its headquarters to the recreation center would be advantageous since, according to some, meeting in the chapel might prevent some persons from participating, since they would assume that the organization was religiously oriented.[22]

MAST was organized at George AFB in September 1974 to meet "the personal, religious, and social needs of young married airmen." The first MAST meeting at Pease AFB occurred early in 1974. The Dover AFB MAST group continued to meet regularly in 1975; the McGuire group got underway under the guidance of Ch. Gene E. Bert early in 1975.[23]

At Kwang Ju AB, Korea, the MAST program was originally created for airmen with command-sponsored military spouses assigned to the base. Subsequently it grew to include non-command sponsored couples, such as military personnel married to foreign nationals, and married American families living on the Korean economy. Ch. John O. Solano was the installation chaplain there in 1974, when the program was functioning smoothly.[24]

A MAST advisory council was first established at Mather AFB on January 22, 1975, with the chaplain division as the office of primary responsibility.[25] Meanwhile, MAST was going and growing at Hancock Field. After the chaplains trained six facilitators, they assisted in conducting the first meeting of more than ten interested couples. Ch. Charles E. Seastrunk, Jr., was the motivating force for the effort in 1975. The new MAST program at Tyndall AFB got underway early in 1975 as well. The Couples Unlimited group at McChord updated the computerized list of potential members and recorded a major increase in attendance during the last quarter of 1975.[26]

At Hill AFB, Ch. Berge Hoogasian was instrumental in getting a MAST group underway. He observed in 1974,

> It was difficult to get off the ground to begin with. Once we did get a positive response

> from personnel, we initiated exploratory meetings. The early response was enthusiastic. We formulated plans, appointed committees, established a projected program, and put the responsibility for progress in the hands of the airmen and their wives. That's where it belongs.

Apparently this phase of MAST eventually lost momentum since, in 1977, it was necessary to revitalize the program at Hill in order to serve the needs of some four hundred Thai wives and their spouses. Ch. Donald Smith was the MAST advisor, followed by Ch. Thomas Richardson. MAST arranged social and camping events, created a loan closet for furniture and clothing, and provided classrooms for English and driver training classes.[27]

One of the more recent groups for young marrieds was formed at Hickam AFB in the last half of 1979. Club 15 had the traditional MAST goals. After its reorganization in 1979, the club continued to grow in attendance and accomplishments.[28]

Chaplains played an important role in the development of various groups whose basic purpose was to make life more livable for young married personnel and their spouses. From the small beginnings of MAST at Chanute AFB, the concern of chaplains spread throughout the Air Force. Other ATC bases soon formed groups that pursued a philosophy of self-help, and rather quickly MAST was a command-sponsored people-program in USAFE. Although chaplains moved into the background at many bases, serving primarily a catalytic role, they perceived their service as a form of ministry beyond the walls of the chapel and the chapel community. At many bases their early interest in alleviating human need and providing basic human necessities was the impetus that led to the formation of MAST, MAD, and other groups of young marrieds. Chaplains, and the chapel communities of which they were a part, recognized that service was a public witness to religious faith and commitment. That was one reason they willingly gave of their time, and secured financial support from chaplain fund councils, to assist in this worthy endeavor.

Chapter XL

Value Education and Skill Programs

The decade of the Seventies was a period of fast-moving change in American society. Many traditional values were questioned, tested, and retested. In the light of developments associated with Watergate and the first resignation of a U.S. president, there was a resurgence of traditional values, although the day was not easily won by any one set of values.

In the Air Force, the traditional role of chaplains in the Moral Leadership program changed radically during the decade. The chaplain's compulsory appearance before Air Force personnel was modified in strategic ways, and a much more person-centered format emerged for the various Adult Value Education (AVE) programs that were still compulsory in Air Training Command, and sometimes in other commands or bases.

This chapter discusses the transition that occurred as chaplains and other concerned parties traversed the "bridge" between Moral Leadership and Adult Value Education programs. In addition, it considers other skill tools used by chaplains in their ministries to personnel within—but especially beyond—the walls of the chapel and chapel community. These skills included Parent Effectiveness Training, Transactional Analysis, and their spin-offs, as well as other skill-oriented programs for communications and interpersonal relations. We shall also examine briefly the phasing out of chaplain responsibility for controlling what had been called "obscene literature."

Adult Value Education in Air Training Command

As the decade opened chaplains were required by AFR 50-31, Moral Leadership (October 24, 1969), at the commander's request, to provide moral leadership training to personnel, primarily during their first year of service. The office of the Chief of Chaplains was responsible for providing training materials. The command chaplain of ATC was required to monitor the program within his command, define training standards, and "assure that adequate hours of training are assigned to cover materials."

Late in 1970, Chief of Chaplains Roy M. Terry inaugurated a full review of Moral Leadership (ML) and the chaplain's role in the program. The Professional Division of his office set a conference to convene at the Air Force Chaplain Board on January 25-29, 1971, with four primary agenda items: rationale for the program; the social, ethical, military, and individual implications of a ML program; content areas of a valid and significant program; and presentation techniques and approaches.[1]

The conference convened at the board facilities as scheduled. Ch. Richard D. Miller, Chief of the Board, chaired the meeting. In attendance were Chaplains Bob A. Chaffee, William J. Dendinger, Robert J. Doughtie, Harold Elliot, Richard J. Kucharski, Kalman L. Levitan, Wendell M. Sams, Walter W. Shealy, Richard A. Swanson, Leonard S. Edmonds, James E. Townsend, and Paul F. McDonald. In a pre-conference letter to participants, Chaplain Miller included the agenda and recent material from the revised Army leadership series.[2]

The Moral Leadership Planning Conference, as it was called, produced a major report for the Chief of Chaplains, entitled BRIDGE, Report of the Ad Hoc Committee on Revision of the USAF Moral Leadership Program. It proposed a three-part, person-centered education program. Part one, limited to the Air Training Command, called for a

continuation, but revision of the current ML program for all first term airmen in training environments. Part two proposed a program integrated into commander's calls and the Air Force Now film program. The third part of the proposal suggested voluntary activities developed to fit local situations and the capabilities of local chaplains. Examining the current rationale for a ML program, the report indicated that an inadequate foundation existed

> upon which to build a *chaplain* identified, sponsored, conducted and controlled program now. The changing public mood, new legal considerations and restraints, increased education and growing social and political awareness of the young, the agonizing redefinition of the mission of the church and of the role of the clergymen, changing force structure, growing concern within church bodies concerning the military chaplain's function, all militate against the continuation of the present rationale.

For a new rationale, the group posited three major assumptions: the maturity and self-responsibility of Air Force members had to be assumed; any new ML program was to be marked by candor, a balanced view of history, and "a contemporary and authentic approach to ethical and moral questions;" third, "any new chaplain-conducted moral leadership program must be non-manipulative, not focusing its attention towards the need of the chaplain or of the institution, but directed towards the needs of the serviceman himself."

The experiences of one participant in this meeting, Ch. Richard J. Kucharski, undoubtedly were voiced at the conference. Describing his work in the ML program at Lackland AFB between 1969 and 1971, Chaplain Kucharski observed on another occasion that a growing number of college graduates were enrolling in the Officer Training School classes. One result was that chaplains were receiving poor reviews for their participation in the required ML program. In an effort to address the real questions of the new OTS enrollees, Chaplain Kucharski and others compiled new material, based on dialogue structure, that would permit discussion of vital issues, including the question of military service and war. This material failed to receive official approval, but it was used in unofficial functions whenever the opportunity presented itself. In response to a request for assistance, Ch. Henry J. Meade of the office of the Chief of Chaplains visited Lackland and discussed with Chaplain Kucharski and others the pressures they faced since they were required to use "canned" material of mediocre quality. In addition, Chaplain Miller of the Air Force Chaplain Board acquired a firsthand knowledge of the challenge these chaplains on the line were facing. The problem at Lackland was one of the most pressing reasons for the conference in January 1971.[3]

In May 1971 plans were laid to have the ATC Chaplain follow up the results of the Bridge conference. And on August 23, 1971, ATC Chaplain Earl W. Minor informed the Chief of Chaplain's office of the new programs that were envisioned in ATC; he included a copy of Chaplain Kucharski and Chaplain Schaefer's program for OTS students at Lackland, indicating that it was currently in use.[4]

As part of the follow-up on the Bridge conference, the Air Force Chaplain Board visited Lackland for five days at the end of May 1971 to study the basic training phase of ML and to recommend revisions. In the fall of 1971, Ch. John J. Flattery was enrolled at Boston University, in an Air Force Institute of Technology assignment, to study the field of adult value clarification prior to his expected assignment to the Chaplain Board. The board worked with the ATC Chaplain's office in a test to realign ML for first term airmen; the experiment was designed to change the emphasis from indoctrination and inculcating moral values to assisting and enabling individuals to clarify their own values.[5]

Early in 1972 the *Chaplain Newsletter* announced that "a completely new moral leadership program is now in being. Moral leadership training for active duty personnel will be mandatory only for students, enlisted and officers, in ATC. Other commanders, however, may request moral leadership training support from their chaplains." The new program emphasized dialogue rather than lecture, using commercial films if possible to raise issues and stimulate response.[6]

That year the office of the Chief of Chaplains authorized the Chaplain Board to make an objective evaluation of the program at selected ATC bases/centers. This authorization was granted at

the request of ATC Chaplain Earl W. Minor, who informed the office that the revised ML program had been well received at ATC bases.[7]

In the fall of 1973 the ATC Chaplain's office conducted a two-day professional skills workshop in value clarification/education at Randolph AFB, to introduce and develop improved techniques for what was called the "Moral Leadership (Values Clarification) Program in Air Training Command." The major resource leader was Dr. Sidney B. Simon, a nationally known leader in value education from the University of Massachusetts. Thirty-three chaplains attended the workshop; their evaluations indicated that it served its purposes well.[8]

Asked to comment on a proposed revision of the ML regulation, AFR 50-31, the ATC Chaplain's office suggested in the fall of 1973 that the regulation be retitled "Values Education." According to the proposed revision, the chief objective was to "provide a training program of Values Education which presents a reasonable and functional system of human values in formulating ethical decision in personal and military life, and community relations. It emphasizes human values and goals, self-responsibility, focuses on the worth and dignity of each human personality, and presents an authentic approach to ethical and moral questions, be they individual, societal, or related to military service."[9]

In the last month of 1973 and the first three months of 1974, the ATC Chaplain's office authorized the use of a section of the Parent Effectiveness Training course as the ML/Values Education Program on all undergraduate pilot training (UPT) bases where a certified PET instructor was assigned. The section used was the part that concerned "collision of values" in parenting. Evaluating the experience, the office reported that student pilots and chaplains were overwhelmingly favorable to the plan. Some chaplains invited the students' wives to participate.[10]

While the revised ML program was being implemented, ATC bases used the new freedom of person-centered value education to good advantage. At Sheppard AFB, for example, the four hours of ML required for new trainees were conducted in the comfortable environment of the Great Pumpkin, an informal, coffee-house type meeting place established and operated for young persons. Before this change, each student had been marched to one of the base theatres twice during the first month in residence for two two-hour lectures. Lectures to these large groups proved to be largely ineffective; the best alternative was honest dialogue in small groups. But this required that the chapel team dedicate forty hours a week to the endeavor, instead of sixteen. The "rap-rap" sessions attracted attention and interest far beyond the expectations of the planners.[11]

A significant consolidating step was taken in 1974. Chief of Chaplains Meade named Chaplain Flattery as coordinator and monitor for Adult Value Education within the Air Force chaplaincy. Since ATC was the primary focus of AVE, Chaplain Flattery was attached to the ATC Chaplain's office.[12]

The workshop in 1974 made another significant advance in the revision of ML into AVE. The program was designed to help chaplains clarify values in the areas of adjustment and leadership within the military community. While ATC was given the greatest number of slots for the conference (20), other commands also participated (ADC, 5; USAFA, 3; Headquarters Command, 1; CAP, 1). Chaplain Flattery coordinated this AFIT-funded workshop in San Antonio on October 1-3; resource leaders included Dr. Blain Hall and Michael Kenney from the Center for the Exploration of Values and Meaning, Indianapolis, Indiana.[13]

The new AVE program enabled chaplains to serve over 75,000 young people—enlisted and officer—who entered the Air Force each year. Its antecedents included the Character Guidance Program (1948), Dynamics of Moral Leadership Program (1957), and the Moral Leadership Program (1961). The new AVE program was launched at this workshop in 1974. It was divided into two tracks: Track I, comprised of enlisted personnel in basic military training and technical training centers; and Track IIA, the officer training school and undergraduate navigator training, with Track IIB, those at undergraduate (officer) training bases. AVE was a developmental program with a person-centered approach that sought to meet people in their life situations, and help them take charge of their own living and learning. "Discovering self, taking charge of one's life, becoming more

responsible to self, becoming more accountable to others"—these were the goals of the new AVE program. Its methodology was one of questioning, reflecting, dialogizing, and discovering. It was called an "andragogical" program, relying on the science of facilitating adult learning, as opposed to pedagogy. Some suggested that the ML program was institutionally-oriented, authoritarian, a program that portrayed the chaplain as a transmitter of social and cultural values. The new AVE program, in contrast, was portrayed as person-oriented, non-authoritarian, involving the chaplain as a facilitator who assisted the individual in identifying and clarifying values. Ideally speaking, this program was suited to chaplains who were confident and competent facilitators, with catalytic rather that directive skills.[14]

After the pivotal workshop in the fall of 1974, Ch. Norman G. Metsy, the ATC Chaplain, briefed the ATC Commander, senior staff, and all center and wing commanders in ATC on the rationale and techniques of the new AVE program. This series of briefings officially launched the new command program. Workshops were conducted at all ATC bases to help chaplains develop the needed skills to participate as effective facilitators in AVE programs. These workshops occurred between March and June 1975.[15]

The new AVE program quickly took hold. At Keesler AFB, the incoming student briefing assumed a new look late in 1974. It was designed to implement a positive program based on value clarification and human goal statements, with three objectives: to involve students in increasing self-awareness and feelings of self-worth; introduce students to their expectations of themselves and of the Air Force; and acquaint them with chapel programs at Keesler. The briefing united elements of the compulsory AVE program and the chapel briefing in a way that apparently produced much greater acceptance.[16]

In 1975 the AVE program in ATC was subjected to a careful inspection by the Chaplain Branch of the Inspector General. The summary report indicated that special attention should be directed to the large numbers of persons included in AVE groups, to the physical locations in which AVE was being conducted at many bases, to the length of the sessions, and to the degree of expertise exhibited by chaplain facilitators. The ATC Chaplain's office took action to remedy these problems throughout the command, especially at the training centers.[17]

The second AFIT-sponsored AVE program workshop was held in October 1975. Participants included chaplains from ATC and the Air Force Academy. Chaplains active in base AVE programs were encouraged to have a validation/evaluation meeting at least once a month. New resources were distributed at the workshop. It was also decided to publish a monthly bulletin to exchange ideas and information; Chaplain Flattery issued the first edition in November.[18]

The new AVE program continued to work its way into base schedules in ATC, displacing the traditional ML approach. The chaplains at Chanute AFB reported that the new program was inaugurated during July-September 1975. Group level sessions were held in the squadron area or at Chapel 1 during the student's third week at the base; groups of fifty or less provided a better opportunity than the larger groups of the past. At Craig AFB the new program was in place in the first half of 1975, with three hours of AVE offered to undergraduate student pilots. "This program is much better received than Moral Leadership was in the past, due to the group-centered and non-pedagogical nature of Values Clarification," the Craig historian reported.[19]

In 1976 workshops were conducted at all centers to introduce commanders, their staffs, and squadron commanders to the AVE program. Attended by both commanders and chaplains, the workshops clarified the program's objectives and encouraged closer commander-chaplain cooperation.[20]

At base and center level, ATC chaplains continued to offer the mandatory AVE sessions. A large number of students and sessions were involved. At Lackland the AVE program in 1976 included 867 basic military training sessions, with 128,742 attending; 107 security police sessions, with 18,230 attending; 32 crypto sessions, with 767 attending; and 2 marksmanship sessions, with 17 attending. The great variety of value structures and systems held by basic airmen as they entered the Air Force in 1976 was aptly summarized in a research report

entitled Basic Airmen's Values and Perceptions of Society, 1976.[21]

In 1977 the ATC Chaplain's office developed an AVE program guide and three slide-tape presentations, and materials were distributed to each base for use in the program. In 1977 and 1978, chaplain facilitators held coordinating sessions on AVE at Lackland, Sheppard, and Keesler AFBs, in order to update the programs at training centers and pilot training bases. The ATC Professional Division convened a special certification workshop for AVE facilitators at Randolph AFB early in January 1978. Ch. Joseph J. McGahren was chief of the division by the end of 1978. The division initiated an evaluation critique sheet for use during AVE sessions at all training bases.[22]

As the decade neared its end, AVE continued to consume appreciable amounts of time and energy in ATC. At the center level, the load was especially heavy. Chaplains at Lackland AFB provided four hours of instruction to all basic military trainees and technical school students, totalling more than 300,000 student hours a year. In 1978-79 this program at Lackland gave trainees the opportunity to pursue four basic goals: discover self, take charge of one's life, become more responsible to self, and become more accountable to others. Chapel 8's main chapel and assembly areas were used for two hours on the trainee's thirteenth day of training, and two hours again in the twenty-third day. Groups of sixty to two hundred trainees attended each session; absenteeism ranged from five to twenty percent. The program occupied two chaplains for four hours each, Monday through Friday. The technical school AVE program stressed cognitive content in greater detail for groups of twelve to sixty trainees.[23]

The number of AVE contacts in Air Training Command remained fairly high. During calendar year 1979, for example, ATC chaplains conducted 2,378 AVE sessions, with a total attendance of 187,842 persons.[24]

During the last months of 1979 the office of the Chief of Chaplains tasked the ATC Chaplain's office to conduct a major study of AFR 50-31, Moral Leadership, since ATC chaplains were so heavily involved in the AVE program. The office asked that a new draft be proposed to replace the existing regulation.[25]

Providing a rather personal account of the AVE program in September 1979, ATC Chaplain Joseph F. Stuller wrote,

> When AVE is done well it helps a person understand his own values, appreciate the values of others, take charge of his own life, and be more responsible in his behavior. Obviously, a key to success is the positive, caring, open-minded attitude of the chaplain conducting the session. Quite frankly, it scares the pants off of some chaplains who have no knowledge of group dynamics or stability for spontaneous dialogue. Our problem is twofold . . . transition and training.

Chaplain Stuller noted that "training is the part we can address" and described a recent training session for chaplains working with technical training students, as well as one designed for those working with undergraduate pilots. The constant rotation of chaplains and the need to provide a program of consistent excellence while personnel constantly changed were more difficult challenges to meet.[26]

Because of its pivotal mission as the training command of the Air Force, ATC was the focus of most of the AVE occurring during the Seventies. Mandatory moral leadership or adult values education was provided to all new airmen and officers entering the Air Force. ATC chaplains exerted tremendous effort to make this encounter one that was profitable for the students involved. The major revision of both the rationale and the content of this program was surely one of the important accomplishments of the decade. These changes removed a major irritant, confirmed the chaplain's role as clergyperson rather than primary transmitter of cultural values, and opened the way for students to begin the lifelong process of assessing and rearranging the values that guided their living.

Adult Value Education in Other Commands

Major commanders and base commanders outside ATC sometimes asked chaplains to provide ML or AVE programs for their personnel. While the AVE program was mandatory in ATC, it became mandatory in other commands or at other bases only by the specific direction of the commander.

In a significant first-time move, the AVE program was made a requirement in the military

studies program at the Air Force Academy. Command Chaplain James E. Townsend reported the change during 1977. In March of that year nearly 1,500 fourth class cadets entered a two-hour AVE program, entitled In Quest of Values for Living. During the summer of 1977, basic cadets participated in a two-hour dialogue with cadet chaplains on the subject Value Clarification. Cadet Chaplain J. Marion Boggs served as the AVE coordinator at the Academy, focusing on credibility, direction, conscience, and integrity.[27]

Earlier in the decade the USAFE Chaplain Board provided the Chief's office with a detailed study of the Cadet Code of Honor at the Air Force Academy. The board also recommended a new code to replace the one then in use. The study was prompted by a request from the Academy superintendent for evaluative comments on the cadet honor code, and the place of values in an officer's life and work in the U.S. Air Force.[28]

One of the commands with a great deal of interest in ML programs, especially during the early years of the decade while the war in Vietnam continued, was PACAF. During April 1974, all bases in Thailand hosted values clarification workshops. Installation Chaplain Thomas J. Moran of U-Tapao RTAFB was the project officer for the workshops on Thai bases. An average of fifty persons attended each of the twelve sessions held at U-Tapao; most other bases had attendance in the same range. Surprisingly, at several bases chaplains excused themselves from the sessions; Chaplain Moran attributed this to the fact that the command chaplain's office had scheduled the special program for each base, with little support required from the local chaplains. According to an after-action report, the program included "discussions and spheres of practical application concerning the establishment of a viable priority of personal values in contemporary society."[29]

In 1974 as well, the PACAF Command Chaplain's office sponsored a series of moral leadership workshops throughout the command between May 20 and July 6. Two distinguished philosophers, The Reverends Raymond J. Devettere and Paul T. Walsh, both of Massachusetts, were at the disposal of chaplains on bases throughout PACAF. They appeared at commander's calls and at special evening workshops. In a letter to the commander of PACAF after the tour, Reverend Devettere of Emmanuel College noted that the resource leaders had endeavored "to present some of the contemporary views in modern philosophy and psychology that pertain to moral values and effective leadership. We did this in a variety of different ways including lectures in theatres with hundreds present, luncheons with commanders and senior NCO's, and small group discussions and workshops." Their work was not always appreciated by the persons who attended the sessions; in an after-action report from a base in Thailand, Ch. Donald W. Ullrich observed that "the content . . . was threatening to the majority of Protestant personnel who are steeped in Biblical literalism and rigidity."[30]

Again in August 1975 the PACAF Command Chaplain's office sponsored a tour by Reverend Devettere and the Reverend David Inman to Yokota, Misawa, Tachikawa, Clark, U-Tapao, Korat, NKP, Udorn, and Bangkok. At U-Tapao alone the two appeared before 1,113 personnel in twenty-one presentations. The ecumenical team focused their presentations on the subject, Philosophy of Moral Leadership.[31]

In various other commands and at other bases, AVE programs were offered either at the direct request of the commander, or as a chaplain-initiated and sponsored event. Some programs were continuing in nature, while others were brief and relatively short in duration. At Wurtsmith AFB in 1976, for example, the chapel team sponsored a three-day ecumenical Christian Values Clarification Course, with the assistance of resource persons from Washington, D.C., and Milwaukee, Wisconsin. In the last half of 1976, site chaplains introduced value education programs at each remote site in Alaskan Air Command. A workshop conducted by the AAC Chaplain's office helped upgrade AVE skills and identify program possibilities. In 1977 chaplains at Shemya AFB inaugurated a values education class at the request of the base commander. Entitled Newcomers Orientation, it was mandatory for all newly assigned personnel. Chaplains at Dover AFB conducted values discussion groups for people working the flightline during all shifts. They used material such as newspaper articles, radio and television programming, and other items to discuss

topics such as justice, family, and money. At RAF Upper Heyford, all squadrons participated in three sessions on the flightline. Discuss.on groups ranged in size from five to nineteen persons, and dialogue focused on values selected by the group members.[32]

Naturally, chaplains were involved in a variety of values clarification projects and processes in addition to the scheduled AVE programs. The chaplains at Richards-Gebaur AFB, for example, spent time each week providing chaplain coverage for Marines in the Kansas City, Missouri, area; part of their responsibility was to present the regular character guidance lectures required by the Marines in FY 1973. At another level, many chaplain articles in base papers addressed value-clarification questions. For example, Ch. Donald R. Smith wrote an important article for the *Hill Top Times* in November 1974 that discussed the apparent antithesis between "authority" and "humanity." The article had special pertinence in view of recent Watergate revelations.[33]

Contributions to value discussions also occurred on the institutional level, as various chaplain staff offices answered requests for advice and input on a variety of subjects. In 1971, for example, the office of the Chief of Chaplains provided a broad review of the Professional Military Education curriculum offered at Air University. Among specific recommendations regarding the Air War College (AWC), Air Command and Staff College (ACSC), and Squadron Officers School (SOS), were the following:

> All Professional Military Education (PME) graduates should have an understanding of contemporary ethical diversity reflected in different life-styles among service people, its influence on ethical decision-making, and the resultant compatibility or conflict with standards of conduct prescribed by current AF directives. . . . All PME graduates should understand the moral dimension (personal responsibility) inherent in every decision and action. All PME graduates should understand the full scope of the alcohol abuse problem in the military community; programs available or needed for dealing with the problem; and its relation to drug abuse and the generation credibility gap. All AWC graduates should understand the role of the Air Force in the ecological crisis. They should be aware of the AF involvement in the problem as offender (air pollution by jet aircraft, etc.) and helper (land bands, nurseries, etc.) and be encouraged to explore methods which would allow the AF to lead the way to better environmental care.[34]

In 1975 the Chief's office again responded to a request from AU regarding possible curricular revisions, suggesting that the theory of moral development structured by Dr. Lawrence Kohlberg of Harvard University should be included in the curriculum of the four PME schools. The office also recommended that values education should be integrated into the curriculum design of the four schools.[35]

Screening Objectionable Literature

Chaplains represent over a hundred different denominations. Their theological and ethical positions are by no means uniform. Their position on any question theoretically could be as diverse as the number of chaplains involved.

During the Seventies, several significant developments occurred within the Air Force and in American society regarding the question of defining pornography and/or "objectionable literature." In general, the chaplaincy accommodated itself to decisions of the Supreme Court and moved away from any suggestion that chaplains, per se, could be judges of what was or was not "objectionable" literature. At the same time, the Air Force chaplaincy did not hesitate to exert an influence in this area.

As the decade opened, a significant chain of letters made its way to the office of the Chief of Chaplains. The first was written by the author of several previous volumes in this series on the history of the Air Force chaplaincy. Acting as the installation chaplain at Clark AB, Daniel B. Jorgensen asked the Thirteenth Air Force Chaplain for guidance on how to implement Attachment 1 to AFR 265-1 (Memorandum; Protection of Moral Standards and Guidelines for Screening Objectionable Literature). After rehearsing the many difficulties involved in trying to implement the Memorandum and Guidelines, Chaplain Jorgensen suggested they be removed from AFR 265-1, or that the Armed Forces Chaplain Board provide a list of objectionable books and magazines that should be banned from newsstands. "If chaplains are expected to act as censors, then we need firmer

policy guidance," he wrote. The Thirteenth Air Force Staff Chaplain, Frank J. Gilchrist, forwarded the letter to the Professional Division in the office of the Chief of Chaplains, indicating that "even though the climate in Washington is not right for talking about curbs on pornography, yet we senior men have a responsibility to think about what guidance we can offer the men in the field." He added, "Perhaps it is time for someone to stand up and make sense of what a great majority (I hope) of Americans think is right with regard to pornography." Ch. Thomas M. Groome, Jr., Chief of the Professional Division, reported a month later that the USAF Chaplain Board was accomplishing a major study of the matter.[36]

In an exhaustive study of the question, the Chaplain Board recommended that the Memorandum and Guidelines be dropped from AFR 265-1 at the next revision of that directive. The board added that if a chaplain were required to give guidance, the following principles should apply:

1. Let "contemporary community standards" determine what is "objectionable." This is, in effect, what now occurs. Exchange managers are highly sensitive to community pressure.

2. If necessary, a local commander may wish to appoint a· ad hoc committee, fully representative of all segments of the military community, to determine which publications are not acceptable for sale or display.

3. In any instance, all magazines that are obviously inappropriate for children should be displayed on upper shelves, well out of sight and reach of impressionable children.

4. In no instance shall a disproportionate amount of display and shelf space be devoted to any one general type of publication.[37]

In 1973, by a vote of five to four, the Supreme Court ruled that material need not have to be "utterly without redeeming social value" to be declared obscene and/or pornographic.[38] When the heavily revised AFR 265-1 appeared in February 1974, the Memorandum and Guidelines were no longer affixed as Attachment 1. The regulation failed to note the removal of this attachment in the section that described changes in the revision.[39]

In 1976, Chief of Chaplains Henry J. Meade sent a letter of inquiry to the Commander, Army and Air Force Exchange Service, regarding literature sold at base exchanges and motion pictures shown at base theatres. Chaplain Meade noted that this inquiry was designed to probe the exchange system, in the hope that some degree of voiced opposition might cause a change in distribution policies; he felt that the distribution of literature and movies had a direct impact on the religious community in the Air Force. Recent court rulings had given rather wide latitude to local control over such material; it was felt that these rulings would also impinge on the capability of local Air Force communities to register opinions regarding the distribution system. Chaplain Meade discussed the issue at the Command Chaplains Conference in the fall of 1976, but no resolution was reached. The Chief of Chaplains did secure the cooperation of the Chief of Staff with the result that, for a period, certain magazines were not openly displayed in base exchanges. Commenting on his action in 1978, Chaplain Meade said:

> I advocate very strongly the freedom of speech won for us by the fathers and embraced in the Constitution. But I'm afraid we can go to excess without responding, without reacting to it. Somehow or another our society is confused with this more and more, and they hide behind this technical business. I just keep saying we ought to fight. We ought to bring it to court and make a decision. If the courts say, 'You've got to put them back on the rack,' and we're behaving unconstitutionally, well, we have lost it. At least we've given the message to our people that we tried.[40]

This problem undoubtedly will never be solved to the total satisfaction of all persons involved. Despite their own differences of opinion on these matters, chaplains perceived that they i ad some sort of witness to give to persons who stood beyond the walls of the chapel and beyo id the boundaries of the chapel community.

Communicational and Relational Skills

Chaplain involvement in ML or AVE programs was essentially skill ministry. During the Seventies the major emphasis in this area fell upon the chaplain as facilitator or catalyst who, because of special competence and skill, could help persons clarify and evaluate the values they perceived as important.

In other areas, too, chaplains shared and im-

parted their skills. This included courses on Transactional Analysis, Parent Effectiveness Training, and other communicational and relational skills. But chaplains did not always have a clear mandate to follow. One of the decade's enduring antitheses, as we have seen above, was between so-called "skill-oriented" and "pastoral-oriented" ministries (XXIX).

Transactional Analysis, or TA, attracted a good deal of attention as a way to serve both chapel-goers and persons not affiliated with the base program. *Chaplain Interchange* noted in 1973 that TA "has become an extraordinary productive addition to the skills of the clergyman in his effort to facilitate wholeness (shalom) and wholesome relationships. . . . A number of USAF chaplains have been to one of the several TA institutes for a week or more of training and therapeutic community experiences." The publication noted that Ch. Floyd Chambers had conducted chapel study groups of eight to twelve sessions on the book *I'm OK–You're OK* for several years. At Langley AFB, he offered a two-hour introduction to TA, and then encouraged persons to sign up for a "problem-solving group" that met weekly for a stated term. Ch. Morris Holtzclaw employed TA, the publication observed, in family counseling processes. He also offered an introductory TA course as a regular part of the chapel program at Craig AFB.[41]

This program apparently spread more widely in 1973 and 1974. A three-day workshop on TA was offered to base supervisory and professional personnel, along with adult dependent members, by a Reserve chaplain at Tyndall AFB during FY 1973. A bi-lingual TA workshop at Kadena AB was offered to encourage more understanding and communication between Japanese brides and their American spouses; a chaplain taught the course. At George AFB, according to Installation Chaplain James W. Davis, effective use of the new TA tool was made in the year preceding April 1973. Ch. Marion Mathis had two therapy groups functioning there the entire year; one was concerned with the abuse of alcohol and/or drugs, and the other dealt with marital or family problems. The skill was used in individual counseling cases by Chaplains Davis, Mathis, Harnett, and Moffitt.[42]

The Command Chaplain office at ADC was one of the first to spread TA widely in the command. Command Chaplain Raymond T. Mattheson presented a series of introductory TA lectures to personnel assigned to ADC Headquarters in May and June 1974. Originally directed toward supervisory personnel, the lectures were soon opened to all grades and to dependents, as space permitted. TA spread to the sites in ADC, sometimes through the assistance of resource persons secured by the ADC Chaplain's office. In USAFE, a TA workshop for seventeen chaplains was held early in 1974 at Ramstein AB, with another fourteen attending a workshop at Wiesbaden AB, also sponsored by the Professional Division.[43]

While it is impossible to enumerate all the TA programs of the Seventies and the chaplains involved, a partial list will show how widely chaplains used the method. TA courses were offered in 1974 as a regular part of the chapel program at Rickenbacker AFB. People at Scott AFB paid a fee of $5 to enroll in a Learning to Live TA course conducted by Ch. John Harris, in 1974. At Hickam AFB, the same materials were used between 1972 and 1974, and 290 persons enrolled in various TA courses; the PACAF Inspector General reported that this was an outstanding program. Chaplains at Hickam, as well as physicians, referred troubled individuals to the course for assistance. Kadena AB had a TA course for children in April 1974, while Clark's eight-week TA course held four duplicate sessions each week in 1974, to keep up with enrollment. At Travis AFB, TA was part of the religious education program; over three hundred people, of whom ninety percent were said to be young adults, participated in the courses. Ch. Paul H. Wragg had workshops at Dover AFB in 1975 that were designed to produce a cadre of trained lay leaders to initiate follow-up workshops. A local authority in TA came to Davis-Monthan AFB in 1976 to conduct a course arranged by the chaplains and social actions. Thirty members of the civil engineering squadron at Dover took a TA course in 1977 conducted by Chaplain Wragg. Again at Davis-Monthan, Ch. Marion S. Reynolds, Jr., assisted seven members of one unit who were on a weight control program, offering them a TA course coordinated with physical exercise.[44]

Chaplain Resources dedicated a full issue to TA in

1975. The USAF Chaplain Board emphasized that the method was not "a panacea, easy solution to all people problems, useful in all situations, primarily interested in large social issues, an end in itself, a philosophy of life, or a theology," but "a useful tool for ministry, an aid in understanding relationships, a popular new language for dialogue, a way to awareness, a non-threatening way to look at the self, a route from loneliness to community . . . and a description of the human situation." Ch. Floyd Chambers of Moody AFB indicated that TA

> can open the door for some significant dialogue in relationship to this person's previous training and faith . . . . I see two areas (for internal dialogue): (1) using the Christian heritage to evaluate the assumed values that are upheld in TA, and (2) having an openness to hear what we are learning about people through this method of understanding people . . . .

The Chaplain Board reported that a new eight-film series based on TA, Learning to Live, was now in the Air Force Chaplain Film Library and available for use.[45]

Another major skill tool widely used by chaplains in the Seventies was Parent Effectiveness Training and its derivatives, such as Leadership Effectiveness Training (LET). Chaplains received opportunities for training in PET skills at various career development institutes, as was the case with TA training (XXX).

One of the earliest appearances of PET on an Air Force base apparently was in FY 1972 at Minot AFB. The chapel team imported a resource specialist trained in PET to conduct a course for fifteen couples. Air Training Command was another early bird in PET. In October 1973, Ch. John C. Richards taught the first course in that command; he had received his instructor accreditation in June. A number of workshops were offered in ATC through 1974. The USAF Security Service Command found PET to be attractive for family units that were subjected to unusual stress in relatively small and isolated units. The command chaplain's office introduced the course in FY 1974; several articles in the command's *Staff Digest* prompted Misawa AB and Karamursel to show great interest. Headquarters personnel had the chance to attend PET class in February 1974 as well.[46]

Thirty chaplains received training of sufficient depth and intensity in 1974 to become certified teachers of PET workshops. Effectiveness Training Associates was represented at the training workshop conducted at the Chaplain School, with Ch. Robert Pryor of the Chaplain Board as the project officer.[47]

PET and other forms of effectiveness training gathered momentum after that point in time. At George AFB in the last quarter of 1974, Ch. Jack W. Elliot conducted a course which reached the maximum enrollment of thirty. Chaplains Darris Y. Bingham and Willie E. Buice offered the opportunity for the first time to Lackland AFB permanent party in the same time frame. Three chaplains were qualified instructors at Misawa AB early in 1975; they offered three eight-week courses in the preceding eight months, and scheduled three more for the first quarter of FY 1976. A new PET course met at Patrick AFB during October 1975 and ran for eleven weeks; Hanscom AFB's first PET class graduated in early spring, 1975, under the tutelage of Ch. Ronald Gallagher. Ch. Allen A. Kolmer taught the first course at Chanute AFB in late 1975, while Ch. Benjamin R. Mock was active in the PET program at Randolph AFB in the same period. By May 1977 it was reported that more than one hundred Air Force chaplains were certified PET instructors. The program continued to receive major emphasis throughout the remaining years of the decade, and other types of effectiveness training was available at some bases.[48]

Various other skill tools were used by chaplains in their ministry to chapel communities and beyond chapel walls. They included growth and potential skills, relational and communicational tools, and encounter groups. Several examples will suffice.

At McConnell AFB, chaplain-led growth groups early in the decade were designed for healthy people who wished to grow spiritually and emotionally. Participation rules included mandatory attendance, absolute confidence, an initial commitment to at least six sessions, and participation in corollary spiritual disciplines. Ch. Clason L. Rohrer said at the time, "I am convinced that small groups are vital to church renewal—if we can benefit from some of the insights of sensitivity

training, we'll be that much more ahead." The groups took up such questions as: "Do I really know myself—my own emotions?" "Why do people act 'that way'?" "Do I really trust others?" Ch. Lewis H. Dunlap initiated a growth encounter program at Chanute AFB in December 1971, "to provide an avenue for inter-human dialogue on a free, open, and non-threatening level." Group size was limited to ten persons. Chaplain Dunlap reported in March 1972 that he was learning much about TA and planned to incorporate that skill into the growth encounter program.[49]

Describing his ministry as a chaplain just arriving at Torrejon AB early in the Seventies, Ch. Charles B. Prewitt observed,

> The greatest experiences came in small Christian growth groups. Here I did not have to love in a vague, general way. Here I could meet real people with problems in Christian living. I could talk about my own hangups, sins, and frustrations. Wow! To share, to receive forgiveness, to be prayed for there in the huddle, made the rest of the game thrilling. But many couldn't express experiences and feelings. My wife, Martha, and I set up a communication workshop, a laboratory for practicing the communication of feelings and ideas.[50]

Ch. Gilbert W. Beeson, Jr., of Minot AFB discussed in 1977 his wide-ranging use of assertiveness training as a valuable tool for ministry. He usually relied on a small group or class for the teaching of assertiveness training, restricting membership to fifteen to twenty persons for five three-hour sessions.[51]

Among the other types of skill tools used by and "on" chaplains was a series of workshops for PACAF chaplains and chapel managers conducted by Prof. Walter L. Powers of Eastern Washington State College in the mid-Seventies. These week-long sessions were designed to improve "interpersonal competence acquisition" among the participants so that communication would flow more freely, feedback would be given and received, and so that these skills could be transmitted and used in problem-solving groups.[52]

Chaplains were engaged in a number of activities beyond the walls of the chapel and outside the boundaries of the chapel community. Sometimes their participation was mandatory, as in the case of AVE and ML programs in Air Training Command. Sometimes their work demonstrated concern for the wider institution and the well-being of persons who served in it; this was the case in the TA and PET skill programs, which chaplains offered to non-chapel personnel as well as to people of the flock.

A heavy investment in skill tools such as TA, PET, and other efforts of this type was not universally accepted as the most important contribution a chaplain could make. But most chaplains and chapel communities were glad to show that their religious commitment was not inimical to developing more effective interpersonal and communicational skills. More than that, chaplain involvement in the AVE program, especially after the format and rationale were drastically revised at mid-decade, symbolically and programmatically demonstrated the chaplain's interest in the person as an individual.

Chapter XLI

Social Actions, Chemical Dependency, and Counseling

Air Force personnel are subjected to the same kinds of ills that affect society at large. In some instances, in fact, their work environment may exacerbate a problem even more than might normally be the case in the broader society.

Chaplains were deeply involved in a number of areas where personal and social problems cut savagely into the lives of people. They served as sensitizing agents in the realm of human relations, for example. They offered specific skills that at times were helpful in a person's battle against chemical dependency on alcohol and other drugs. They provided counseling for persons who came to them as clergypersons, seeking help and assistance in articulating and overcoming their problems.

In most cases, these facets of the chaplain's work lay beyond the walls of the chapel, and of chapel communities. They were ministries to the Air Force as an institution and to "blue suiters" and their dependents regardless of affiliation with the chapel.

One significant development in the decade was the creation of Social Actions as a focal point for Air Force interest and concern about a number of social and personal problems. The chaplaincy played a pivotal role in helping to train some of the early assignees to Social Actions positions, and throughout the decade chaplains offered support and cooperation to Social Actions offices at all levels. While the interaction between all the individuals involved was not always the most genteel or the most complementary, in most cases there was an absence of ill-will between social actions and the chaplain's section.

The Organizational Phase

Social Actions (SA) was officially organized as an Air Force agency late in 1971. This review of the role of chaplains in the agency's formation and in subsequent cooperative endeavors does not tell the whole story. Succeeding parts of this chapter, especially the section on chemical dependency, are essential for a full understanding of Social Actions, but for purposes of clarity these two sections have been kept distinct.

Even before SA was formed as an agency under the Directorate of Personnel, chaplains were involved with the problems that eventually came to rest under the new agency's aegis. In August 1970, for example, the chaplains of Phan Rang AB recommended to the base commander that a "base human relations council" should be organized. After the organization was founded, they played a significant role in its function. Also at Phan Rang, a Weekly Chaplain Seminar Program analyzed the religious, emotional, and social needs of the military community at the base. The program involved chaplains, lay leaders of the chapel program, and medical, legal, education, and equal opportunity officers. The seminar program explored in depth such subjects as racial and cultural alienation, loneliness, and depression associated with isolated tours, conscientious objection, religious and social radicalism, and the psychological impact of combat duty.[1]

On October 1, 1971, Social Actions was formally organized as an agency under the Directorate of Personnel. Initially its responsibility was to be limited to drug education and counseling, but by January 1, 1972, the so-called Race Relations Instruction mission was added.[2]

Chief of Chaplains Roy M. Terry willingly gave

advice and manpower to assist this vital program, which was seeking to cope with the problems of drug/alcohol abuse, race relations, and equal opportunity. He assigned several chaplains to long-course studies in specialized fields. More immediately, Ch. William H. Jacobs, who had a long history of concern for and counseling of alcoholics and other substance abusers, including a pioneer role in USAF drug abuse workshops in PACAF, was selected to organize, staff, and operate the Air Force Drug Education and Counseling Course at Lackland AFB. The first students reported for a four-week course in drug education and counseling in October 1971. In November, a Human Relations Advisory Course became a part of the expanded program. The USAF Social Action Resource Center at Lackland expanded its support facilities, and also organized four two-man mobile training teams that carried a condensed version of the course to commanders, staff officers, and supervisors at base level. Group process was the most favored educational technique. Graduates of the program headed by Chaplain Jacobs were assigned throughout the Air Force to staff base SA offices. The *Chaplain Newsletter*, commenting on this development in May 1972, noted that "chaplains have been in the front lines in dealing with critical social issues and have important skills to offer in every Social Actions area."[3]

Several other important personnel assignments were made, which placed chaplains in Social Actions-type positions rather than typical chaplain positions. In September 1971, Chaplains Paul J. Basford and James E. Flinn were assigned to the Headquarters, USAF Directorate of Personnel as members of the Drug Abuse Team. Two identical teams, composed of a chaplain, lawyer, psychiatrist, personnel officer, and information officer, were chartered originally to travel world-wide in support of drug abuse education programs. The teams were soon given added responsibility in all areas of Social Actions: drugs, race and human relations, equal opportunity, and domestic actions. They also received a mandate to provide evaluation and assistance in all these programs at major command and base levels. "This type of ministry is of sufficient significance to warrant the assignment of chaplains full-time to affirm our concern in this area and to offer the expertise and experience of our field," the *Chaplain Newsletter* observed in 1972.[4]

Ch. Salvatore J. D'Angelo was later added to the Social Actions headquarters team where Chaplains Flinn and Basford were assigned. Chaplains John F. Dwyer and Gregory H. Pelesh were assigned to the Special Treatment Center at Lackland AFB, established for the rehabilitation of Air Force personnel with drug addiction problems. Early in 1971, Ch. Howard V. Mellott was selected as a member of the Human Relations Team that was scheduled to operate out of Williams AFB. And various Air Force commands sent hundreds of chaplains to drug education seminars and workshops during 1972 and 1973.[5]

In September 1971 the office of the Chief of Chaplains encouraged chaplains to "cooperate with commanders in their efforts to choose personnel especially qualified to work in the areas of drug abuse education, race relations, and other facets of human relations," and to help such persons enroll in the recently established Social Actions Advisors Course designed to train base SA advisors. In an extended article in the *Chaplain Newsletter*, the office described the process underway to choose volunteers for two areas, race relations and social actions; it encouraged chaplains to contact the local personnel office for more information, adding that "chaplains are in an excellent position to identify those persons best qualified for these significant NOW areas and should encourage those possessing the skills and interests required to apply for training."[6]

Thomas M. Groome, Jr., was Command Chaplain in USAFE during the early years of the decade, and he later recalled that the USAFE Commander, Gen. David C. Jones, provided truly positive leadership in the SA area in that early period. Chaplain Groome's recollections are important. He reported, for example, that a wing commander at Torrejon AB said to Ch. Raymond Pritz something to the effect that "we have Social Actions because you chaplains weren't doing your job." But Chaplain Pritz performed so admirably that the commander soon changed his mind. Chaplain Groome added:

> One of our wing commanders nearly kidnapped one of our chaplains and made him a

> Social Actions officer. It took me about six months to turn that one around. . . . One of the problems we had in the beginning with Social Actions was that most of the people who volunteered for drugs and alcohol were refugees from something or other . . . . So there was a lot of excess—no question about it. So whenever I visited the base (I visited all the bases in USAFE more than once a year), I would take the chaplain by the hand and lead him over to SA and chat with the SA people. Early in the game it developed that (1) chaplains wouldn't know where Social Actions was, and (2) wouldn't know who was in there. All this time I kept emphasizing that we had a complementary role in all this . . . our job was not to solve the alcohol problem or the race problem, the drug problem, but our job was to be part of what we called the "therapeutic community." In retrospect, that was the way to go, and we then generally became invaluable team members. Of course, I qualified that because personality conflicts often would arise, and this wasn't in the spirit of cooperation. Now, I think that, certainly whether Social Actions is needed indefinitely or not, I am not prepared to say, but certainly an extra effort was needed at that particular time. We were in bad trouble.[7]

Retired Chief of Chaplains Roy M. Terry hinted at what apparently were pressures to transfer the whole SA program to chaplain responsibility. In an interview in 1978 he noted that "at one time there was a feeling that they (Air Force leaders) wanted to saddle the entire program under the chaplaincy, you know. We were able to indicate that was not the case. It should be the commander's program, if you are talking about racial equality and opportunity."[8]

Maturing Cooperation

As the decade progressed, there was a growing sense of cooperation and interaction between chaplains at all levels and their counterparts in Social Actions offices. The usual number of personality clashes occurred, of course, and some chaplains suggested that "their" turf was being invaded. But overall, a working arrangement beneficial to all involved—especially those with chemical dependency problems—emerged.

Several examples will show the trend. At Shaw AFB, the first information bulletin issued by the SA office described the availability of two chaplains who were well trained to assist personnel with drug abuse problems. Chaplains John R. Ellis and Donald F. Riechers were described as experienced and qualified counselors who offered the special asset of privileged communication to counselees. In 1972-73 at Tyndall AFB, the chapel section cooperated with SA to create an open forum on human relations; it used group process to build bridges of understanding about subjects such as racism, women's liberation, Black power, abortion, and authority. In 1974 the ADC Chaplain alerted all chaplain functions to an area of special emphasis, namely, "chaplain participation in and chaplain support of Social Action programs." A recent USAF resource management inspection had alerted the office to this deficiency. Chaplains Joel R. Smith and James C. Corbitt presented lectures on the social stigma of alcohol as part of a series on alcohol awareness offered by the SA agency at Kincheloe AFB in 1976. The chapel at Sembach AB cooperated with SA to sponsor a concerned parents workshop in 1976; chaplains taught some of the sessions. At Dover AFB, Ch. Paul H. Wragg transferred a successful program in Transactional Analysis to the care of the SA office in 1977; the chapel had conducted the course for two years. The program used the same resources and leadership under its new sponsors.[9]

Chaplains and SA offices were involved in a number of joint efforts directed against chemical dependency, discussed later. But other fields of cooperation emerged as well, particularly child abuse programs. In 1976, for example, Ch. Edward A. Beckstrom joined with interested individuals from the hospital and other base agencies at Castle AFB to establish an organization to aid families in which child abuse was a problem. The Child Advocacy Committee created at Bergstrom AFB in 1975 included as participants Ch. Gene K. McIntosh and a social worker from the SA office, among others. A child abuse workshop conducted at Mather AFB on October 17-18, 1977, was designed to explain to professional and military staff members, as well as families, the resources available to deal with child abuse and potential child abuse, namely the Air Force Child Advocacy Committee. This workshop included representatives from Beale, Castle, McClellan, and Travis AFBs. The base chaplains at Mather sponsored the conference in cooperation with the base's Child

Advocacy Committee, which included chaplain and SA representation.[10]

A Sexual Abuse Victim Education (SAVE) program was launched at Keesler AFB by Ch. Sharon M. Freeto, in cooperation with the SA office. It was formed in 1977 after SA sponsored a seminar on rape; a representative of the SA office set up the program, then the chapel took over operational responsibility. It had fifteen trained volunteers who were called to the emergency room of the hospital when an incident of sexual abuse was evident; the volunteer stayed at the side of the victim and provided confidential assistance. It was the first program of its kind in the Air Force.[11]

Close liaison also existed between command chaplains and their SA counterparts, as well as at Air Force Headquarters level. In 1976, a base level alcohol abuse control and rehabilitation program was implemented command-wide in ATC; it had been tested at Lackland, Sheppard, Laughlin, and Randolph AFBs, with ATC chaplains heavily involved in counseling and evaluation programs. The ATC chaplains worked in close liaison with Social Actions to launch the program. Command Chaplain Norman G. Metsy accompanied Father Joseph C. Martin, an alcohol abuse consultant, on his visits to seven ATC bases.[12]

In 1977, Brig. Gen. Chris S. Mann, Deputy Director, Personnel, Plans and Human Resources Development, Headquarters, Air Force, invited the office of the Chief of Chaplains to apply for quotas to attend a series of workshops on chemical dependency. In June-July 1977, approximately twenty-five chaplains attended the Johnston Institute Workshop on Chemical Dependency, and five more attended another workshop in November. In USAFE, twelve chaplains attended the Western Institute of Group and Family Therapy in June 1977, and two attended the Johnston Workshop in June as well. As participants in the directorate's regional workshops on alcohol abuse, thirty-one chaplains in PACAF received training in the first months of 1977. Fifteen more chaplains attended the Johnston Institute in July 1978, under quotas provided by the Air Force Office of Social Actions. In 1978 there was close coordination between Social Actions and the PACAF Command Chaplain in programs related to drug/alcohol abuse and rehabilitation. Four PACAF chaplains attended a counselor training workshop, and two more were scheduled to go to Clark AB for similar training. The PACAF Command Chaplain's office became the operating agency for visits by Father Martin, a renowned lecturer and film maker in the area of alcohol rehabilitation, as he visited a number of PACAF bases.[13]

Despite the cooperation and coordination, there were still some gray areas. In 1978, for example, the USAFE Command Chaplain's office requested guidance from the office of the Chief of Chaplains as to which agency—chapel section or Social Actions—was the operating project agency for annual observances of the birthday of Martin Luther King, Jr. The observance services in 1978 in USAFE had been jointly sponsored by the two agencies.[14]

As indicated, the general response of chaplains to the introduction of SA as an organized agency was positive. In point of fact, there was a good deal of lobbying within the chaplains' ranks to ensure that the new agency was welcomed and accepted. In 1973, for example, Chief of Chaplains Terry wrote to all command chaplains, encouraging them and the chaplains in their command to heed the request of the Deputy Chief of Staff, Personnel, for "close cooperation between Social Actions personnel and related staff agencies." Chaplain Terry added that "chaplains at every level have an unusual opportunity to share their insight, concern, labor, and leadership, in an interdisciplinary approach to the ills and aspirations of people. We must encourage chaplains to counsel together with Air Force community leaders in this significant, saving ministry of the laity." In May, the *Chaplain Newsletter* suggested that "installation chapel staffs who have not already done so may want to consider inviting the local Social Actions staff over for dialogue on common interests and mutual concerns."[15]

Commenting on the relationship between SA officers and chapel teams on forty-five bases visited by the Air Force chaplain inspection team during 1974, Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, noted that the relationship, overall, could best be described as "hazy." He observed that close ties existed on only two bases, and that generally "there seems to be less and less

coordination between the two agencies. . . . While there is a certain amount of mutual coordination, Social Actions personnel seem more confident of their abilities than at first and are not reaching out to the chaplains as much as in the earlier days of the program." But he noted that most SA agencies did not appear to have many teenage or dependent members enrolled in drug and/or alcohol abuse programs or rehabilitation programs. On the other hand, chaplains report that they are counseling teenagers on these matters—in some cases, mostly teenagers."[16]

Asked to report anonymously on what they considered to be the single most important development in the chaplaincy during the Seventies up to that date, two chaplains in the class attending the advanced course at the Air Force Chaplain School in January 1976 gave the same response. One said, "The beginning of Social Actions has brought a welcome shift in the chaplain's role. No longer does the chaplain find himself automatically cast into the role of problem-solving officer. Not that this counseling area has diminished; but the chaplain is somewhat more free to handle the spiritual needs of persons." The second answer was equally explicit:

> The evolution of the Social Actions field and its impact on the AF chaplaincy is the most important development. This office has relieved the chaplaincy of some of the functions chaplains previously performed. The old adage, "Tell it to the chaplain!" has been deleted. It is good in that we are no longer expected to be a *deus ex machina*, but it also limited our field of involvement with people. It's allowed chaplains to be more specifically religious in their job descriptions.

These comments probably echoed the sentiments of many chaplains who felt that they were first and foremost representatives of their endorsing denominations, charged with a distinctly religious ministry. But their comments were by no means the unanimous opinion of all chaplains.

Holistic Approaches

During the Seventies there was a decided shift toward a holistic approach to the health and well being of individuals, both in society at large and in the Air Force. In a sense, cooperative efforts between SA and chaplain agencies was evidence of such an approach. In addition, problems such as child abuse could only be attacked by an agency involving broad representation of staff members.

One of the most interesting "therapeutic communities" was created through the vision, desire, leadership, and administrative ability of the chapel team at Ramstein AB. Called Birdsnest, this therapeutic center for male teenagers provided commanders with an option to the normal process, which was ordinarily to return a dependent to the United States alone, or send the entire family back when a youth was guilty of a felony or when communications were severed between youth and family. The base chaplains, led by Ch. Charles C. Caudill, studied the problem carefully and concluded that a good solution would be to secure off-base facilities from a local church and hire qualified therapists. A large Baptist church rented facilities and hired a therapeutic counseling staff, while the military community raised approximately $7,000 and other necessities for the program. The youth center began operating in April 1973, and results were immediately apparent in areas such as broken family communication, youth drug/alcohol abuse, child abuse, and runaways. In 1973, in addition to Chaplain Caudill, the Community Therapeutic Board consisted of two psychiatrists, a flight surgeon, two school psychologists, and a school counselor. In recognition of its community service role, the Ramstein AB chapel team received the Edwin R. Chess Award during the USAF Chaplains Conference in 1973.[17]

Also in USAFE, the Professional and Plans Division of the Command Chaplain's office conducted three seminars for members of the helping professions. A resource person of international fame, Bernard Harnik, M.D., discussed the dynamics of marital difficulties and methods of marriage counseling, with emphasis on treating the whole person. Participants included representatives of SA, judge advocate, surgeon general and chaplain sections of the command.[18]

There were other multi-disciplinary, holistic efforts as well. At Elmendorf AFB in 1976, the Concerned Citizen's Group was a voluntary cluster of people in the helping professions—including Red Cross volunteers, hospital mental health professionals, chaplains, legal staff, security police, personal services personnel, the wing senior enlisted advisor, and occasionally, commanders and

first sergeants—who met monthly to coordinate programs, discuss and share resources, and isolate community problems that were articulated to command. The chapel team facilitated this cluster's work. Ch. Robert M. Snable of Dover AFB coordinated bi-weekly luncheons that included personnel from SA, the mental health clinic, and the chaplain section. Discussions in 1976 revolved around family counseling and the needs of personnel who were seeking assistance from several agencies. In 1977 the Social Services Committee at Davis-Monthan AFB included representatives from the chapel, mental health clinic, CHAP program, child advocacy program, personal affairs, family services, Red Cross, and Social Actions. The committee met monthly; Ch. George S. Richard edited a social services directory for use by commanders and first sergeants. At Karamursel, Turkey, a crisis intervention line was established in 1977; primary operational responsibility was assumed by Installation Chaplain Dennis M. Dwyer, the hospital commander, and the SA officer.[19]

In 1977, Ch. Gerard M. Brennan of the SAC Personnel Division stressed the continuing need for SAC chaplains to maintain interdisciplinary relations with SA and mental health personnel, for the well-being of the alcoholic or drug user and any family involved. He noted that there was evidence, on many bases, of a formal interdisciplinary group attempting to cope with these problems. He wrote:

> We are part of the commander's team, charged with the responsibility of the spiritual and moral care of our Air Force personnel and their families. As such we must be concerned with the health of the total person by working with those who are also dealing with the health and well being of the individual. If, on your base, these groups do not appear to be working together, or even if you have attempted to work with them and been rebuked in the past, we would encourage you to make a renewed effort in the future.[20]

Chemical Dependency and the Intervention of Chaplains

"Chemical dependency" was a phrase that became commonplace in the Seventies. It was used to describe over-reliance upon any chemical to the degree that a person no longer functioned effectively in work, or was dramatically affected in family and interpersonal relationships.

In most cases, chemical dependency involved use of drugs or alcohol. It was sometimes argued that addiction to nicotine also fell into this category, although the effects of smoking were never as devastating in the short term as such drugs as heroin or alcohol. Nonetheless, several chaplains contributed their expertise to individuals choosing to "unhook" themselves from nicotine. Ch. E. David Yates guided sixty individuals through a stop-smoking clinic at Eglin AFB in 1977, for example; and Ch. Ernest F. Schoenborn was project officer for a smoker's clinic jointly sponsored by the chapel and the hospital, attended by fifty persons at Clark AB in 1976.[21]

But the heaviest involvement of chaplains came in the area of drug and alcohol abuse education and rehabilitation programs. We have already mentioned their work at certain confinement and rehabilitation centers. To give an overview of the total chaplaincy's involvement in this area, the following statistics of chaplain counseling cases and sessions during selected years in the decade are offered:

CHAPLAIN DRUG AND ALCOHOL COUNSELING

	Alcoholism		Drugs	
YEAR	Cases	Sessions	Cases	Sessions
1970	7,167	13,070	6,696	11,520
1975	8,811	14,430	9,448	13,324
1976	9,228	14,579	6,372	9,390
1978	10,292	14,162	6,994	10,089
1979	10,508	15,192	7,569	11,226

This array of statistics shows, among other things, that the high point in chaplain involvement in drug abuse counseling occurred in 1975, which appears to be the time when, overall, the drug problem (exclusive of alcohol) in the Air Force peaked. Chaplains counseled increasing numbers of persons involved in alcoholism each year, with the highest number of both cases and sessions registered in 1979. This increase was consistent with the Air Force's recognition of alcohol abuse as a major problem, an emphasis that emerged early in the decade and continued to grow in importance.[22]

One of the chaplains most heavily involved in

the field of chemical dependency education and rehabilitation was Ch. William H. Jacobs. Earlier we described his assignment in 1971 to serve as the Director, School of Applied Aerospace Sciences, Lackland AFB. His prior involvement in the drug abuse field was no less noteworthy. At Hickam AFB he created a drug information phone service in FY 1971 to assist young drug dependents in finding help. He also developed a workshop to train other leaders and workers to work with drug abusers. He conducted numerous workshops at Hickam and at other military installations on Oahu; he and other workers brought workshops into the public schools. Soon he was asked to serve on the state's Drug Abuse Committee and on numerous other advisory groups. He developed and led a PACAF Drug Abuse Education team that visited major bases in the command to conduct workshops and train local leaders. The team trained almost all of the 230 local leaders, who in turn conducted local workshops. In May 1971 he was invited to the ATC All Command Drug Education Conference; he soon returned to Texas on TDY status to develop the syllabus and curriculum for the new ATC course which he headed.[23]

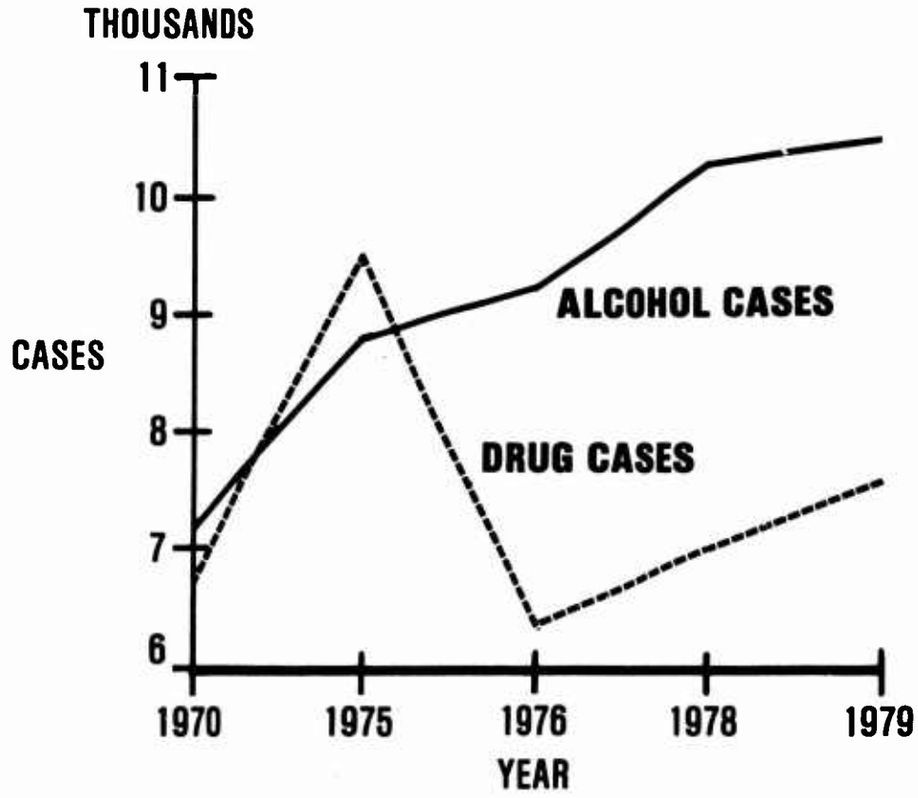
Of course, a number of other chaplains were involved on the local scene in drug abuse programs. One of the chaplains from Phan Rang AB attended the Seventh Air Force Drug Abuse Conference in June 1971, which explained in detail the limited privileged communications program as a means of opening up channels to rehabilitate drug users. At Korat RTAFB, Installation Chaplain Charles B. Nesbitt headed a team that worked diligently in meeting the problem. The chapel team administered a questionnaire at all "short-timers" briefings, in order to get a realistic reading of drug use at the base. The instrument was completed anonymously, measuring the knowledge participants had about drugs and alcohol, drug attitudes, estimates of peer behavior, and other factors. In mid-1971, the instrument showed that among first-termers, thirty-nine percent reported using marijuana at some time during their tour, eight percent used heroin at least once, eleven percent barbiturates, twelve percent amphetamines, and six percent admitted the use of LSD. "These admitted rates have been replicated in an independent study conducted in one of the squadrons on base by personnel in that squadron," Chaplain Nesbitt reported. He also noted that approximately eighty percent of the men reporting drug abuse also reported that they were using drugs in the states prior to their assignment to Korat, adding that "this calls into question the assertion that SEA itself has created a 'new group of drug addicts.'" Chaplain support was heavy in the Korat drug abuse program; chaplains participated as members of the drug council, contributed to discussions designed to gain a broad perspective on the problem, provided input to a workshop created for supervisory personnel, and joined in interdisciplinary efforts to provide rap sessions for first termers.

In addition, Chaplain Nesbitt undertook a coordinative and advisory role with Project Reach-Out, a hospitality center run near the base by Jesus People. For a time in 1971, the Air Force airman most heavily involved in this volunteer effort was attached to the Korat chapel on TDY assignment to facilitate supervision of the work. Approximately twenty to thirty visitors came to the center each week, and "reach out" teams moved through sections of Korat two or three evenings a week to make friends, offer courtesy patrol help for the intoxicated, and talk about their project.[24]

Among other efforts was the participation of chaplains at DaNang AB in weekly programs to inform personnel about drug and alcohol abuse, and racial and social relations. They also joined in the rehabilitation program, and participated weekly in "rap" sessions at the rehabilitation center. At Pleiku, the drug abuse committee organized training sessions for base leaders so that various units could conduct "rap" sessions with all assigned personnel. Over one hundred leaders were trained in the process.[25]

In Strategic Air Command as well, a major effort was mounted by the command chaplain's office to work in the area of drug abuse. The work began in earnest in March 1971. In May the office required all base chapels to report on chaplain activities in drug education. The thirty reports included speeches by chaplains, articles, council minutes, chapel bulletins, and flyers. All bases reported that a drug education council existed, usually with a chaplain member; at Plattsburgh,

DRUG AND ALCOHOL COUNSELING



Ch. Merle D. Cooper was chairman. Many bases had regular forums or presentations in which chaplains participated; sometimes presentations were made at mandatory formations. Chaplains were frequently involved in hotlines or crisis centers. Some chapel organizations held informative programs dealing with drug abuse, the reports indicated. There was a general awareness that alcohol was a major drug problem.

The substance abuse program at F. E. Warren AFB was probably typical of the SAC efforts. The chapel had conducted educational and preventive programs since January 1968 for junior and senior high school students and adults. Ch. Carl S. Mundinger initiated a new approach in the spring of 1971, conducting weekly "rap" sessions in homes on and off base; the idea of a coffeehouse emerged from this practice, and one was formed. In addition, the chaplain served as one of the speakers in a panel that made regular presentations on the base to small groups. Back at command level, the SAC Chaplain's office conducted a drug abuse conference in July 1971, to provide additional training and assistance.[26]

At the level of the Chief's office, in addition to actions already described, three chaplains were enrolled in 1971 in AFIT long courses in drug education and rehabilitation. This graduate program was coordinated by Lexington Theological Seminary, with the assistance of the Narcotics Center of the National Institute of Mental Health and the University of Kentucky. Chaplains John F. Dwyer, Thomas N. Christianson, and Andrew C. Simonson completed the year's study. Chaplain Christianson and the others spent ten months with people addicted to drugs and alcohol at the Institute's Mental Health, Addiction and Clinical Research Center, and Veterans Administration Hospital.[27]

A great variety of materials was made available

to chaplains to assist them in their work. Already in 1969, the Chaplain Board prepared an Alcohol and Drug Abuse Counseling and Resource Guide, and continued updating the material in *Chaplain Newsletter* and *Resources*. The film library contained a number of pertinent films. In July 1970 each base chapel received two filmstrips on how "Christians face the drug scene." In 1972, alcoholism disease kits were sent to all command chaplains for use in the command. In USAFE, copies of a film on counseling the alcoholic were distributed to each base as well.[28]

Numbers of chapels became more directly involved in the drug abuse education and rehabilitation program. In 1971 the services at Clark AB on October 3 challenged worshipers to share the joy of religious life with persons who might turn to drugs or alcohol as a substitute; the services included a special bulletin, informational tracts, posters, and other materials. Shaw AFB offered a drug abuse telephone counseling service, manned primarily by the chapel team. Chaplains also initiated a hotline help program at Plattsburgh AFB. At Travis AFB chaplains secured the assistance of KOINONIA, a religious community of young people, to provide full information to young people on base about religious convictions and overcoming drug problems; over two hundred base youth attended. Ch. Paul Basford was the project officer.[29]

In USAFE, Command Chaplain Groome arranged workshops in June and April 1972 to provide training for chaplains in drug abuse and race relations programs. The chaplains in Germany attended a workshop directed by Chaplain Caudill, and the bases in the United Kingdom had Ch. Sam Nelson as director; five civilian resource persons assisted at each. Chaplain Caudill also conducted a workshop for the USAFE commander in November 1971, to enable commanders to develop fresh programs to help control the drug/alcohol problem. He was the U.S. military representative to the Second International Symposium on Drug Abuse in Jerusalem that year.[30]

According to Chaplain Groome, General Jones launched a major Social Actions emphasis at the end of 1972. In January 1973, Chaplain Groome, together with a psychiatrist and a civilian consultant on alcoholism and drugs, presented workshops for chaplains, Social Actions officers, lawyers, and medics in Germany, England, and Spain. During these workshops he delivered a speech that became something of a classic, entitled Responsible Drinking and Proposals for Prevention. He also delivered the speech to the USAFE Commander and his staff.[31]

In 1972 the PACAF command chaplain's office required a special report from each installation regarding drug abuse, alcoholism, and equal opportunity activities. Ch. Charles W. MacRander of Korat AB indicated that a small group of alcoholics and problem drinkers had organized at the chapel as a support group; this effort eventually became part of the base alcohol abuse program. Korat's chaplains experienced a sharp increase in drug and alcoholism counseling cases at the end of 1974; they attributed the rise to an influx of personnel from base closures in Thailand who spent some time there before returning to the states. In Taiwan, Ch. Donald R. Pederson remarked in 1973 that "we have a tremendous" alcohol problem, "more so than other drugs." His figures indicated that the base population of 4,000 spent over $5,000 a day on alcohol. He designed and directed the local alcohol rehabilitation center, which held two group sessions a week for eight weeks. The base also sponsored an Alcoholics Anonymous chapter and other programs in which the chaplains cooperated. Back in CONUS, Ch. Sheldon Hermanson cooperated with the staff judge advocate to establish initial policy guidelines for the drug abuse program at Luke AFB in FY 1972. He and Ch. Gregory J. Harnyak became confidants of drug users. The base chaplains set up rap sessions and participated widely in the drug abuse program; Ch. Louis E. Kok also became an active member of the Comprehensive Health Planning Council of Maricopa County, and worked closely with Social Actions in an alcoholic rehabilitation program. Prior to the establishment of that program, the chapel team was the only group constructively working with alcoholics at Luke and the Gila Bend site in Arizona.[32]

As a command-wide project in March 1974, the PACAF command chaplain's office conducted three three-day workshops at Clark, U-Tapao and Fuchu ABs, with Ch. Frederick J. Ellis as project officer. The workshops focused on alcohol abuse;

subjects included understanding the excessive drinker, counseling alcoholics and their families, rehabilitation techniques, and alternatives to alcohol. The workshops were designed for thirty persons at each, and the office invited ten Social Actions personnel to attend each session. Resource persons were secured from the National Institute of Alcohol Abuse. In the same year, fifteen PACAF chaplains received specialized training in counseling drug and alcohol addiction at Mills College, California, and the University of Oklahoma. There was good reason for this increased tempo of training. Staff Chaplain Howard J. Lesch of Twelfth Air Force noted in a letter to the Chief of Chaplains in 1974, "drugs are omnipresent and readily available. This impacts many lives. Alcoholism also is a significant problem. Chaplains are active on both scenes, and particularly in the rehab(ilitation) endeavors."[33]

The *Chaplain Newsletter* carried an informative article on drug and alcohol abuse in December 1974, noting especially the growing problem with alcohol as a drug. It reported that "MAJCOMs have already taken steps to de-glamorize and discourage excessive alcohol consumption." It urged chaplains to support and participate in educational programs about alcohol, provide counseling to alcoholics and their families, operate chapel activities that provided "preventive medicine," support the work of Alcoholics Anonymous and related groups, and encourage and support commanders in their decisions to de-emphasize alcohol consumption.[34]

As an alternative to alcohol-oriented activities, the base chapel at Nakhon Phanom RTAFB sponsored several events on Christmas Eve in 1974, including musical programs, services, and a post-midnight breakfast. More than 130 persons attended. At Osan AB, fourteen men participated in an alcohol seminar each Friday afternoon; it was conducted by Ch. Roman Kaiser and personnel from Social Actions.[35]

After May 1974 the Department of Defense required chaplains to file a special report on servicemen counseled for drug and alcohol abuse problems. The office of the Chief of Chaplains regularly consolidated the reports, in compliance with the department's directives. In 1976 the office tried to get the requirement cancelled; the department finally agreed to the request in the early part of 1977. The rising number of alcohol-related counseling cases is reflected in statistics from several random bases. At Andrews AFB, twenty-nine service people were counseled for drug abuse problems in the first half of 1976, while fifty were counseled for alcohol problems; twelve more had problems in both areas. At Kadena AB, alcoholism accounted for 94 cases in 1974, but 204 the next year; drug counseling cases increased from 63 in 1974 to 160 the next year.[36]

Largely through the efforts of Deputy Chief of Chaplains Groome, the Air Force Chaplain School offered a new instruction block in the advanced class in 1976 dealing with alcoholism. This twelve hour block on Alcohol Use and Abuse helped sensitize students to their attitudes toward alcohol, so that counseling would be more effective.[37]

In 1976 an *ad hoc* Task Force on Alcohol Abuse created by the Chief of Staff, USAF, issued its report. It proposed a year-long campaign to combat alcohol abuse, beginning in August. At a number of crucial junctures in the summary, chaplains were tasked with participation. In figures announced for the first half of calendar year 1976, the Air Force-wide identification rate of alcohol abusers per thousand of military people jumped from 9.5 in 1975 to a projected annual rate of 10.2. In 1973, when the Air Force first started keeping identification rates, the figure was 3.8 per thousand. The increase probably indicated greater success in identifying persons who needed help. At the Worldwide Drug/Alcohol Abuse Control Conference on November 12, Ch. Stuart E. Barstad, Chief, Professional Division, Office of the Chief of Chaplains, made a presentation. In follow-up action the Chief's office instructed chaplains to help make people aware of existing programs for education and rehabilitation, and to develop strong chapel programs for quality of life as an alternative to alcohol abuse. As an example of follow-on at base level, Ch. Wilfred L. Krieger, installation chaplain at March AFB, inserted an interesting article in the base paper entitled Chaplains Can Help Alcoholics. As the alcohol awareness campaign for PACAF got underway in 1977, the command chaplain's office selected the month of May for all base chapels to execute a one-month emphasis. Chapel teams worked dili-

gently to do the task. The office was able to send Air Force chaplains at Pearl Harbor and Okinawa to a scheduled Navy chaplain workshop on alcohol counseling; twenty-eight chaplains received additional training in the process.[38]

Two of the ways that chaplains worked with the problem of alcoholism were to make chapels and chapel annexes available for meetings, and to discuss the problem of alcoholism openly in various religious settings. At Luke AFB, Ch. H. John Smidt used the contemporary Protestant worship service every six weeks to support the program of Alcoholics Anonymous (AA) in a direct way. The chaplain opened the service with a prayer, followed by a hymn; then the AA group took over, and "we have the semblance of a closed yet opened meeting," he reported. The service closed with a prayer and hymn, followed by a question and answer period. The program was in effect for eighteen months, ending in the spring of 1977. It was designed to enlighten non-alcoholics and hold out hope to the alcoholic. Chaplain Smidt noted that about thirty persons attending the service joined the AA program. The service also gave the existing AA group a base and a feeling of support. At Pope AFB, the total chapel emphasis on November 14, 1976 was alcohol awareness. Personnel from Social Actions spoke at all services; the youth also had special presentations at their meeting that evening. Chaplains at Lajes Field were instrumental early in the decade in establishing ALANON and ALATON groups to assist family members involved in an alcohol abuse situation. In 1974 open meetings of AA were held twice a week in the chapel annex at Hickam AFB; the same practice was followed at McChord AFB, where an AA women's group also met. Both ALANON and AA groups met in the chapel annex at Hanscomb AFB in 1974. The Catholic Council of K. I. Sawyer AFB sponsored a new program, in cooperation with AA, for persons with alcoholic problems; the Calixt Society offered spiritual guidance and support there in 1975.[39]

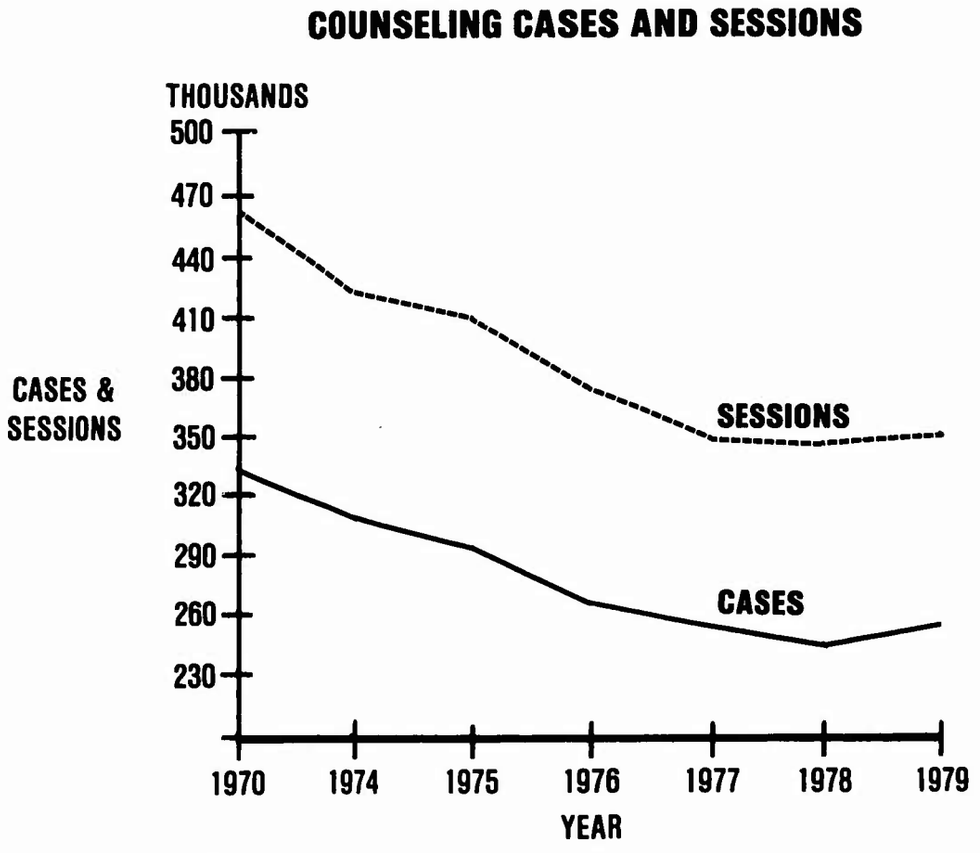
The emphasis on chaplain involvement in drug and alcohol abuse education and rehabilitation programs continued during the remaining years of the decade. In 1978, for example, the *Chaplain Newsletter* included a two-page summary of the Department of Defense's new twelve-point program to control drug abuse. And chaplains continued at all levels to offer their time, skills, and resources to assist in the battle against this very private—but also very public—social scourge.

Chaplains and Counseling

Chaplains serve as counselors because they are clergypersons. Their role in the Air Force is to represent their endorsing denominations, and that precludes counseling-oriented activities with no relationship to their work as clergypersons. Of course, many religious groups view the work of their representatives in a broad perspective, and do not limit the work of chaplains to co-religionists in an area such as counseling. Religious groups generally are concerned about the wider society and service to that society. This is the foundation that enables chaplains, also in their counseling ministry, to reach beyond chapel walls and meet the counseling needs of people.

In an earlier section of this volume we discussed a number of areas in which chaplains were involved as counselors, including specialized hospital and confinement ministries (XXXVII). This chapter has described their work in drug and alcohol abuse educational and rehabilitation programs.

The categories of the chaplain activities report form fairly well summarize the types of counseling chaplains perform: alcoholism, Children Have a Potential, conscientious objectors, drugs, family or marital, moral, premarital, religious, and "other". The Air Force-wide statistics on counseling are provided in the accompanying graph, titled Counseling Cases and Sessions. Examples of counseling cases at select bases may, in fact, be more comprehensible. At the large basic training base, Lackland, for example, 46,833 men and women were counseled by chaplains in 1971—some for a few minutes, and some for many hours. One of five was a "religious" case. Second in number was premarital, followed by problems involving family and marriage. Then came drugs, conscientious objection, and other subjects. In 1976, twenty-five chaplains were assigned to the base, not counting the large Wilford Hall USAF Medical Center.



They amassed the following statistics in counseling that year:

FIELD	CASES	SESSIONS
Alcoholism	190	238
CHAP	135	155
Conscientious Objection	126	177
Drugs	659	702
Family or Marital	2,302	2,819
Moral	1,648	1,805
Premarital	1,469	1,789
Religious	3,743	4,018
Other	4,717	4,969

Of course, at a smaller base such as Osan AB the total number of sessions was far lower. During the first six months of 1976, the chaplains there had the following number of sessions for the categories listed above, and in the same order: 64, 0, 0, 19, 442, 199, 428, 359, and 759. For Lowry AFB the numbers were slightly larger for the first eight months of 1976, again in the same categories and in the same sequence: 106, 22, 19, 119, 737, 454, 831, 964, and 1,207.[40]

The role of chaplains in counseling persons applying for discharge because of conscientious objection changed during the decade. In 1970, acting on the decision of the Supreme Court, the Department of Defense changed the pertinent instruction to add "deeply held moral and ethical beliefs" to "religious convictions" as criteria under which a person could be evaluated for release from duty. *TIG Brief* included a number of questions that chaplains were able to use in attempting to ascertain the basis and sincerity of these convictions. Chaplains, of course, were included in the list of agencies required to counsel such an applicant. In November 1971, as part of an effort to monitor the quality of chaplain input to the file of a conscientious objector, the SAC Chaplain's office reviewed all inputs by chaplains in the command; this was designed to ensure that chaplains were not overly brief in their written reports, subsequent to the required interviews. As an example of what happened at a base, reference

may be made to chaplain involvement in conscientious objector applications at Nakhon Phanom RTAFB in 1972. There were approximately 4,709 military personnel at this base at the time. A chapel briefing described what the chaplains were doing:

> Chaplains, through personal and telephone contact, try to instill the need of every supervisor to be an objective and patient listener, and sincerely evaluate the claims of conscientious objectors, and even though the supervisor himself may disagree, nevertheless he should be objective in determining the validity of the claimant's reasoning rather than dismiss him without a fair, impartial hearing.

In the last quarter of FY 1971 the chaplains there had two persons and ten sessions in this area; eight persons and eighteen sessions in the fourth quarter of FY 1972; seven persons and ten sessions in the last half of 1973; and three persons and four sessions in the first half of 1974, with about 3,400 persons on base.[41]

In December 1977 the Chief's office participated in evaluating efforts to revise the Department of Defense policy on the assignment to non-combatant duties on the basis of conscientious objection. Responding to a draft proposal, the office said that the revision "removed conscientious objection as a basis for separation, and recommends processing of all conscientious objector applications as requests for assignment to non-combatant duties." Chief of Chaplains Henry J. Meade found the proposed revision objectionable, and it was withdrawn from consideration on March 15, 1978. Apparently the issue arose as a result of some medical officers, educated at government expense, using current policies to avoid military duty. On July 5th the department circulated another proposed revision for coordination. The document retained conscientious objection as a reason for discharge, and left the detailed application procedures to the prerogative of the service concerned. The Chief's office concurred with the new proposal, and offered several minor comments designed to help in evaluating the application for discharge.[42]

Chaplains also participated in a variety of other types of counseling. At Grand Forks AFB, for example, the chapel team, under the leadership of Ch. Darryl G. Meyer, began in February 1973 to administer the Taylor-Johnson Temperament Analysis to all first-term airmen on the base. This was designed to meet the needs of airmen who were experiencing emotional difficulties or anxiety of sufficient degree to demoralize them. One hundred and sixty airmen were identified at potentially benefitting from counseling; they were offered counseling by chaplains, squadron commanders, and ten volunteer counselors who had advanced academic training in guidance and counseling. The chaplains closely monitored the work of the volunteers.[43]

Chaplains established centers and off-duty facilities in order to make counseling readily available. At Sheppard AFB, the chapel team inaugurated a counseling center in FY 1973. A chaplain and chapel manager were present each day of the year from 5:00 to 9:00 p.m. on weekdays, and 1:00 to 9:00 p.m. on weekends. The service reportedly helped avert several suicides, and other crises were avoided as the counselees received help. At Shaw AFB, a new counseling center in 1975 provided private counseling by chaplains between 4:30 and 6:30 p.m. each weekday, with excellent response. Action was taken at Kadena AB in 1971 to ensure that the chapel was always manned by a chaplain for drop-in counselees during each duty day.[44]

Some chaplains used counseling groups in their effort to assist counselees more effectively. At Randolph AFB, a continuing program of group counseling was being offered in 1977. Techniques included Transactional Analysis, Gestalt Therapy, and others. Basic Christian concepts were integrated with the counseling techniques. The group primarily involved people not affiliated with the chapel. Referrals came from drug and alcohol abuse programs, as well as the mental hygiene clinic.[45]

Ch. Donald W. Ullrich saw the need for a group counseling process at Little Rock AFB in 1976, and moved to fill the gap. Only one professionally trained counselor was assigned to the hospital staff. Soon a women's group had been formed by married women who shared a desire for growth, self-understanding, enhanced communication skills, and positive feedback. All twelve members were active participants in the Protestant or Roman Catholic programs; Chaplain Ullrich's wife was the leader, and Chaplains Ullrich and Dennis

Baum were consultants. A Wednesday evening group was composed of men and women who committed themselves to a twelve-week session aimed at personal growth and understanding. Various activities and exercises were used to engender awareness of self and others. Chaplain Baum was the facilitator. In addition, a counseling/therapy group was formed on the basis of previous counseling experiences; it was limited to people who were experiencing personal and/or marital problems. Chaplain-facilitator Ashley Pogue used the model of Gestalt psychology and Transactional Analysis; the average person was enrolled for six to eight weeks. In 1977 an average of thirty-five persons were attending the Little Rock groups each week. Attendance at the forty-seven sessions held in 1976 averaged nine each, for a total of 423.[46]

In 1977 the Chief of Chaplain's office was involved in a rather heated discussion with various parties, including congressional staff members, regarding whether chaplains should be considered as counselors. At issue, primarily, was the question of manning, and whether the Air Force had too many "counselors" assigned. The office coordinated a reply demonstrating that chaplains were not counselors as usually defined in military manpower circles, but that the counseling function of chaplains was an integral part of their work as clergypersons and representatives of religious denominations, quite unlike that performed, for example, by an Air Force person who provided counsel about career progression.[47]

In 1980, this office made an important policy decision concerning functional responsibility for specialized sexual dysfunction therapy for troubled couples. It was prompted by developments at Mather AFB.

A set of films on sexual dysfunction therapy had been purchased by the Protestant Chaplain Fund there, an act the ATC Chaplain's office subsequently called "both highly inappropriate and unwise." A number of questions surfaced concerning the appropriateness of the films and the approach being used, the involvement of chaplains in what seemed to be a clearly medical area, and the impact of such therapy work on chaplain mission and image. By mid-March, the Chief's office had determined that a major clarification of functional responsibility was required. After a number of consultations, involving an ecclesiastical endorsing agent and others, the office concluded that the films were inappropriate for chaplain use. The office also conferred with the Air Force Surgeon General and agreed that chaplains have a legitimate interest in the treatment of sexual dysfunction problems. However, the two offices concurred that the medical corps was the office of primary responsibility. In April, members of the Chief of Chaplain's staff conferred with the commander, chapel personnel, and members of the Protestant chaplain fund council at Mather AFB, to discuss the basic decision and explain the underlying rationale. An article in the *Chaplain Newsletter* noted, among other things, that "chaplains considering the development of new ministry programs that overlap with other functional areas, or significantly broaden the concept of pastor, should consult with their appropriate command chaplain and ecclesiastical authority before initiating such programs."

The decade of the Seventies was a time of major advance in the areas of Social Actions, identification and treatment of chemical dependency, and the extension of counseling to new areas with new techniques. As clergypersons representing various denominations and religious bodies, chaplains in the Air Force were in the vanguard of these developments. Their important contributions to the social actions movement showed their interest in the well-being of "blue suiters" and their dependents. As the decade matured, so did the ongoing relationship between chaplains and Social Actions agencies at various levels. Chaplains made important contributions to educational and rehabilitation efforts in the area of drug and alcohol dependency. And their readiness to provide counsel, with any number of techniques at their disposal, was a hallmark of the chaplaincy during this decade of intense personal and social pressure.

Naturally, some chaplains had greater gifts to share in this area than others. Some of their names have been mentioned here. But all chaplains were prepared to use their skills, in every way possible, to reduce personal anguish, assist a person in redirecting what seemed to be a purposeless life,

help discover new feelings of self-worth, reintegrate family units, and offer words of comfort and forgiveness. This was ministry on the line, and chaplains did not shrink from the challenge.

Ch. Donald L. Wilson coordinated a clothing airlift for typhoon-ravaged communities in southeastern Greenland, 1970.

Chapter XLII

Humanitarian Efforts

Our world is filled with people in need, and many agencies offer avenues of relief. Earlier pages discussed how chapel communities sensitized chapel-goers to such major world problems as hunger (II). Here we will examine how chaplains and chapel groups provided direct assistance to people in need, spearheaded humanitarian programs for entire bases, and brought resources to areas stricken by natural disasters. The type of assistance varied widely: it was as personal as an article of clothing for an orphan, or as impersonal as monetary contributions for an anonymous person on Guam whose belongings had been destroyed by a typhoon.

Several Base-Level Examples

Since our summary of humanitarian efforts divides the projects into several different categories, it may be helpful to look at the work of two bases from a broader perspective. This will give us a sense of continuity in the area of humanitarian relief. The two bases selected for summary are Yokota AB and Lackland AFB, although a number of others could have been chosen as typical.

The 475th Air Base Wing chapel team was composed of thirteen chaplains, thirteen chapel managers, fifty-nine parish council members, and approximately 2,500 parishioners in FY 1974. Units of the team were located in Japan at Yokota, Tachikawa, Fuchu, and the Kanto Mura housing area. Humanitarian works of various chapel groups that year covered a wide spectrum of activities.

Men's and women's chapel groups enriched the lives of 250 inhabitants of an old folks home on seventy visits throughout the year. The visits included meals and musical programs, games, beauty treatments, and parties. The women's group from Tachikawa had a continuing project to gather food and clothing for an orphanage in Diso; they also visited several other orphanages and invited 150 orphans to Yokota for the Christmas program. The Catholic Women of the Chapel at Yokota gathered $3,000 to help disabled children in their education. Some personnel contributed their skills and time toward the renovation of facilities at a home for mentally retarded children. Another group distributed over two tons of clothing to a home for mentally retarded girls. Retarded children were brought to Kanto Mura for a cookout and games. Over three tons of food and clothing were gathered for a Christian community serving a slum area in Tokyo. Naturally, the chapels gathered designated offerings for a variety of purposes, including $6,186 for African famine relief.[1]

Lackland, a large stateside basic training base in Texas, provides a different insight into chapel relief work. One driving force at this base was a lay person whose work left its imprint during the Seventies. She was helped by literally hundreds of chaplains, chapel managers, and lay persons, but her work was unique.

In 1971 a Protestant Sunday school leader named Ruth Mahl joined other teachers to help a needy San Antonio family of nine who had no furnishings except one hide-a-bed, little food and clothing, and no running water. With the help of Sunday school students and teachers, a refrigerator, sofa, table, chairs, dishes, clothing, bed, odds and ends, and food were collected; the fire department filled the family's water tank, and the Salvation Army fitted the children with shoes. This was the start of the Protestant Sunday School Welfare Committee. Soon the committee ex-

panded, became ecumenical, and was renamed the Lackland Chapel Welfare Committee. By mid-1972 the committee had found reasonably livable dwellings for fifty nearly destitute families. The homes were stocked with furniture, clothing and food were supplied, and guidance was offered by social caseworkers, food stamp administrators, and other agencies. In two cases the committee secured Social Security payments for eligible families who did not know the program existed. The committee also dealt with a number of emergencies, including a family that lost all possessions in a flood. As the scope of the committee's work broadened in 1972, it provided some furnishings for the only major charitable pediatric service in the community.[2]

In 1972 as well, the Canned Milk Drive got underway for the first time at Lackland. The San Antonio Council of Churches informed the chaplains that local hospitals and clinics needed canned milk to supplement the diets of out-patient children suffering from malnutrition. The chapel team promoted the project throughout the base for two months. The chapel fund councils designated offerings for the projects, and the chaplains secured broad participation from officer trainees, technical school students, and other groups. About $1,500 in cash, and fifty-two cases of canned milk were donated, enough to supply the local program for three months. In FY 1973 sixty-one cases of milk and $2,910 in cash were collected. The annual drive in 1975, from January 6 to February 6, collected 115 cases of milk and over $2,700; the proceeds were distributed to twenty hospitals, medical clinics, and welfare agencies. In 1976 the figures rose to 656 cases of milk and $9,218 in cash.[3]

In the fall of 1972 the Chapel Welfare Committee gathered over 1,200 cans of food and presented more than fifty Thanksgiving baskets to indigent families. A special Christmas party for the children was a gala affair, complete with toys. In another project, the committee presented sixty-five food baskets, along with nearly two tons of clothing, canned goods, and toys, to the El Carmen parish and a Baptist children's home; the Catholic Ladies Sodality gathered the items. In other work, the committee coordinated over 600 visits to hospitals and welfare agencies on behalf of families; traveled over 1,700 miles helping needy families; and distributed 7,000 toys, 10,000 clothing items, and 2,500 household items. In the spring of 1973, two hundred Easter baskets, one very large bunny rabbit, and a miniature railroad ride greeted children from five day care centers for low income families at their giant Easter party. The Christmas party in 1974 hosted 600 needy children from the San Antonio area. In the last half of 1974 the committee, now called the Chapel Assistance Committee, responded to 248 civilian and military family emergencies involving over 1,200 persons; it offered food, clothing, furniture, and referral services. It also distributed over one hundred Thanksgiving food baskets, and was involved in a number of other projects.[4]

The committee continued its assistance work in 1976. In the first six months, 275 workers put in a total of 930 hours to help in 342 cases of emergency, involving over 1,500 persons. In addition, the committee gave large amounts of food, clothing, and furniture to a number of local agencies and conducted two Easter parties for over four hundred underprivileged children. Over 1,200 families were helped in 1976, and the committee held Thanksgiving dinner for 400 senior citizens at West End Service Center. In partial recognition of her many contributions, Ruth Mahl was named Lackland's Military Wife of the year in 1973. Commenting on her zeal and intuitive ability to find just what was needed at the right time, Ch. James R. Brown, the first chaplain who worked with the Assistance Committee, said in 1977: "So many people have been helped by Ruth and the project she directs that only God knows the true impact it has had on people's lives."[5]

Love Reaches Out: Chaplains and Chapel Groups

Chaplains, chapel managers, chapel parishes, and various chapel groups were involved in a great variety of charitable endeavors in the Seventies. Our focus here is the direct involvement of these chapel-related people in such divergent activities as concern for the young and the old, parties for leprous children, orphanage work in Vietnam and elsewhere, and a host of other activities.

Chaplains received a number of awards and unsolicited accolades for their unselfish work with people in need around the globe. In 1974, for

example, the Sisters of the Good Shepherd, Kunsan, Korea, had these kind words for "all the chaplains we have known":

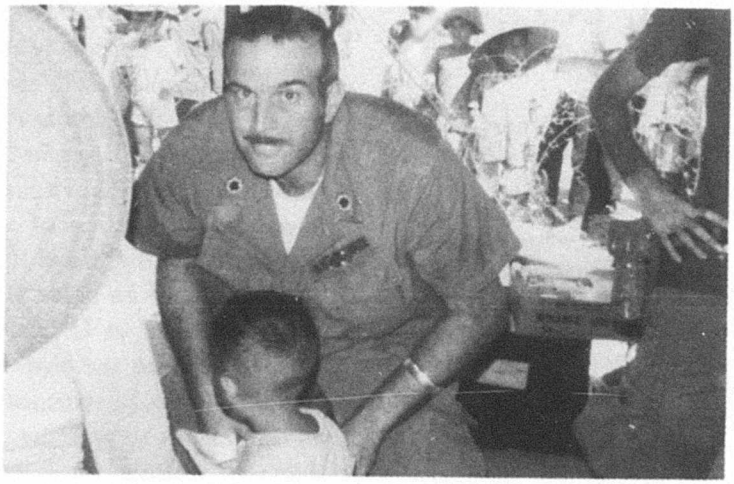
> In the seven years we have lived near the military base of Kunsan, we have known many chaplains of all denominations. Although each one of them had something different to offer, all had this in common—they unsparingly sacrificed their time and talents on behalf of their people and all those who lived and worked with them and for them. We take this opportunity of expressing our deep appreciation and sincere gratitude to each one of them—we hold them all in very high esteem and admire their dedication and devotion to furthering the spiritual welfare of all those with whom they come in contact, and their compassion for the suffering they saw around them on all sides.[6]

These words might well have been written about Ch. Oscar L. Sylwester, whose tour at Osan was not easily forgotten by those around him. In a program he organized called Dad for a Day, for example, local orphanages sent five hundred children to the base, each one to be accompanied by a serviceman. He was also involved in work with a leper colony.[7]

There are numerous examples of chaplains who donated off-duty hours to programs designed for people in need. One Catholic chaplain at Tyndall AFB in 1972-73 volunteered his off-duty days to work as a therapist at the Gulf County Guidance Clinic, and another worked closely with the Alcohol Clinic in Panama City, Florida. The chapel team at Eglin AFB dedicated itself to furthering the religious education of inmates at the base's federal prison. Ch. Vincent R. Nicita met weekly in FY 1972 with the Catholic prisoners who were members of the Knights of St. Dismas, conducted Mass, and led discussions on topics of importance. Other chaplains and lay persons were invited to serve as resource persons. The Jewish rabbi met with Jewish personnel at the prison for two hours a week. At McClellan AFB, Chaplain Kenneth R. LaBone became a sponsor in a "man-to-man" program for rehabilitation of prisoners in 1974. He occasionally took his family, a picnic lunch, some guitars, and several young adults to visit the prisoner, and soon two young adults were also serving as sponsors. The chaplains of Craig AFB provided a six-hour training workshop in Transactional Analysis for the case workers and personnel of a local youth service, which worked with the juvenile court in a ten county area. Twenty persons participated. Chaplains at Pope AFB donated 150 copies of the book *Prison to Praise* to the confinement facility at Fort Bragg in 1974. At Little Rock AFB, Ch. Ashley N. Pogue became actively involved in the creation of a shelter home for runaway youth in the area in 1974. Chaplains in the SAC Chaplain's office raised $11,000 for Christmas gifts for personnel at U-Tapao RTAFB in 1971. Not to be outdone, the chapel managers at Eglin AFB in 1973 rebuilt some eighty bicycles to be used as Christmas presents for disadvantaged children. In Vietnam, Ch. Joseph C. Matthews III, in conjunction with Catholic chaplains on the team, was instrumental in creating an informal adoption service in which prospective parents and child could meet and complete adoption papers.[8]

Sometimes total chapel parishes—Catholic, Protestant, or both—were involved in relief and charitable efforts. In 1974, at Udorn RTAFB, God's Mafia, as the Catholic Parish Council was informally known, coordinated volunteer work at a local orphanage. The group concentrated on providing materials such as clothing, soap, detergents, medicine, a washing machine, and electrical equipment. It also contributed labor to build desks, tables, and facilities for the Ban Noi Social Center in Khon Kaen province. Ch. Matthew G. Malnar was an important impetus.[9]

Relief work touched the lives of the very young and the very old. In 1977, Ch. Salvatore M. Costagliola of Hanscom AFB challenged the members of his parish to raise $3,500 to send underprivileged children to a summer camp. When all the donations were totalled, over $5,800 had been raised, enabling 195 children from the Dorchester, Massachusetts area to attend a week of summer camp. In the northern part of the states, the Sourdough Grandparents program continued each month at Elmendorf AFB. Installation Chaplain George H. Bause reported that Elmendorf personnel shared food, companionship, and good times with senior citizens from Anchorage. Volunteers transported the older citizens to the base chapel; an optional church service was followed by a potluck lunch and some light entertainment each month. About 175 senior guests attended, with a volunteer staff of about



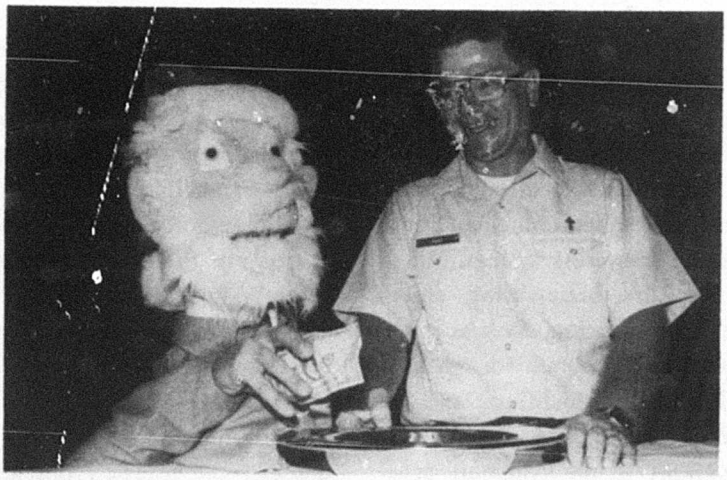
Ch. John V. Bieberbach visits a refugee center at DaNang AB, Republic of Vietnam.

Ch. Thomas F. Keane stops at the Sacred Heart Orphanage, DaNang.

Ch. Timothy K. Ryan reviews gifts for a party for the aged in Charleston, South Carolina.

Ch. Walter M. Courter (not pictured) organized Operation Warmheart at Beale AFB, California, 1979.

Catholic Women of the Chapel hold a senior citizen Christmas party near Altus AFB, Oklahoma, 1980.



Ch. Timothy A. Koah's Santa puppet solicits gifts for the needy at Brooks AFB, Texas, 1979.

forty persons. The parishes at Gunter AFB were challenged to meet the suffering and grinding poverty experienced by segments of central Alabama's population. In 1973 the chapel team stirred enough interest to mount programs that touched the lives of elderly pensioners living alone, the chronically ill, retarded persons, struggling single-parent families, and delinquent youth. At Richards-Gebaur AFB, the Catholic parish adopted as its sister parish St. Francis Seraph in inner-city Kansas City, Missouri in 1972-73. A large number of lay persons contributed time, labor, and resources to renovating the basement of the church for use as a service center for aged people in the area. The chaplains at Homestead AFB encouraged strong lay involvement in community service, which included Spanish-speaking Catholic personnel assuming leadership roles in low-income, Spanish-speaking civilian parishes, participation in Catholic migrant worker areas, and volunteer service in local Catholic welfare agencies. Airmen, dependent youth, and officers participated in a Walk for Missions at Laughlin AFB in 1970 to raise $2,200 for two local churches. In 1974 the Catholic parish at Mountain Home AFB undertook a project to build and equip a laundromat for Indians on the Duck Valley Reservation; the Indians had no laundry facility available within thirty miles. A total of over $6,300 was raised, and volunteers helped build and equip the cement block facility. Dedication occurred in November 1975.[10]

There were other efforts in which chapel groups played a direct role. A tutoring program for elementary and high school youth began as a community service project at Bergstrom AFB in 1976. Six adult tutors met with the students to increase their knowledge of mathematics and reading. At McChord AFB, about thirty-five chapel families were active in a local community program administered by civilian churches. Some served on the telephone answering system, others furnished clothes, furniture, baby-sitting, emergency housing, and transportation. Several other chapel families assisted in a program for rehabilitating ex-convicts. The Inspirational Choir and the Apocalypse Folk Choir from Scott AFB presented special musical programs at the Missouri State Penitentiary and Intermediate Reformatory in 1974. Operation Joy was the name of an outreach program of the Protestant and Catholic parishes of Laughlin AFB in 1974. It began several years earlier as a Christmas toy refurbishing program for poor families, but soon grew into an effort to deal with problems of poverty, hunger, and associated matters. It had its own constitution and funds; hikers raised money in an annual "walkathon." The group provided emergency dental care, drugs, hospital payments, food and food stamps, wheel chairs, temporary shelter, and burial costs. It also helped set up a resale store in an impoverished area of Del Rio, Texas.[11]

Chapel men's groups were involved in a great number of humanitarian activities, especially in Southeast Asia, where men largely composed the chapel community. Orphanages were objects of special concern. The men of the chapel at Kwang Ju AB, Korea, gathered funds to buy a winter's supply of charcoal for the local Ham Kwang Christian Orphanage in 1974, and at Phan Rang AB the chapel sponsored a monthly beach party in 1971 for over forty orphans living in the local Tan Tai Orphanage. The chapel there also sponsored scholarships for fifty-eight needy high school students, at a cost of $1,300. Young men helped paint the interior of the orphanage, and over four thousand pounds of clothing were distributed through local church agencies in Vietnam.[12]

An orphanage in Vietnam, the Cam Ranh City Christian Orphanage, was conceived, founded, built and funded initially by Protestant personnel from Cam Ranh AB. Among the chaplains involved in the early stages were Chaplains Robert H. Sargent, Lewis E. Dawson, Mack C. Branham, Jr., Walter D. Edwards, and Charles R. Frissell. Chaplain Branham dedicated the new orphanage in September 1968, and sponsorship was handed over to local Baptist churches. Subsequently, six cottages were built to accommodate forty children and housemothers. In 1970 Chaplain Edwards took a group of Protestant personnel to the orphanage every Wednesday to continue the construction and bring food supplies. A water supply system was constructed to replace a thirty foot well dug by hand, and eventually a deep well was drilled. Playground equipment was constructed, as was a day care center. The group also inaugurated a pig-raising project as a self-help measure to raise

funds. Protestant dentists and technicians provided treatment.[13]

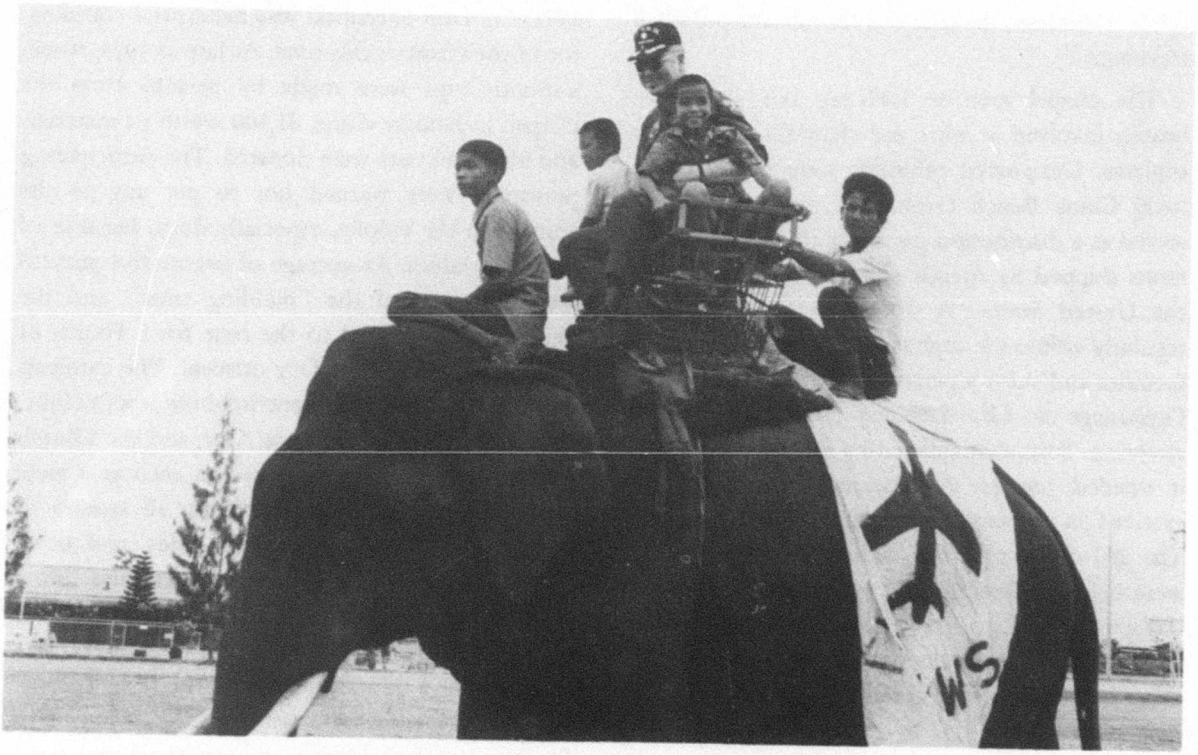
The chapel men at DaNang AB also were heavily involved in relief and charitable efforts for orphans. Designated offerings were made to the local China Beach Orphanage, and the chapel served as a distribution point for clothes and other items shipped by friends and interested people in the United States. A dozen or so servicemen regularly visited the orphanage to help improve the facilities and show a personal interest. The Tabitha Orphanage at Chu Lai was also an object of attention. Severely damaged by a typhoon in 1971, it needed repairs. A designated offering was received in the amount of $400 for this purpose. The 280 children at the Sacred Heart Orphanage were helped appreciably by the more than $1,800 collected for them—as well as 600 packages of food, clothing, medicine, and toys. A number of other institutions were aided by persons from this base as well.[14]

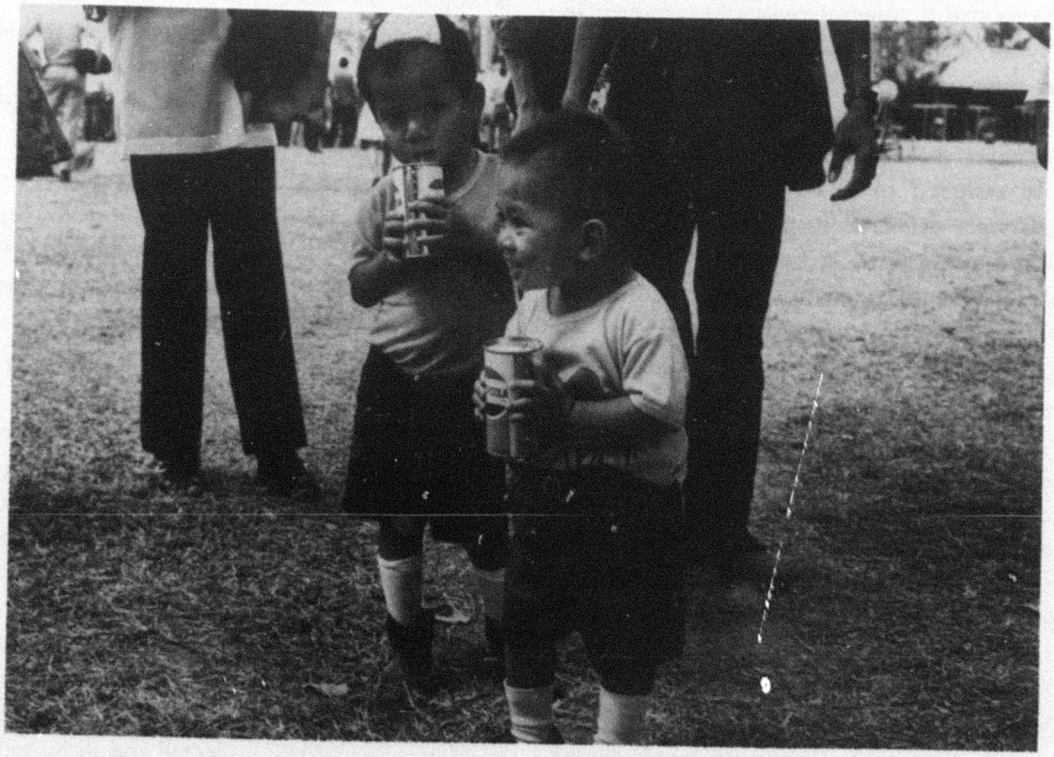
The needs of orphanages in Korea were readily apparent to chapel communities in that country. In 1973-74 the chapel family at Osan AB helped support nine orphanages through offerings. The chapel served as the distribution center for many care packages mailed from the states by people formerly assigned to Osan, and truckloads of packages were delivered to the orphanages. The chapel also participated in base-wide fund drives for all orphanages, a marathon that collected $13,500 in 1973-74.[15]

A leper colony garnered the interest and involvement of the chapel team and chapel-goers at Korat RTAFB during the early years of the decade. Others from the base were also involved. Beginning early in 1970, the men and women of the 388th Tactical Fighter Wing offered assistance to the Knon Kaen Leprosarium north of Korat. Run by the Redemptorist Fathers and staffed by American and Filipino nuns, the colony for children wanted to stand on its own feet. What initially began as an effort of the Korat Catholic parish eventually came to involve the whole chapel program. The major project was to build a new clinic. Money, materials, and skills were offered, and after some months a two-story medical clinic emerged, as well as an area for manufacturing small craft goods. Completion occurred in August 1971. Ch. Don Shepanski was the central coordinator of the effort at this time. At late as 1973, twice-a-month trips were made by persons from the chapel; in January alone, $1,300 worth of materials and 860 manhours were donated. The participating personnel were warned not to pet any of the animals in the colony, especially dogs, because of prevalent rabies. An average of twenty-five persons went on each of the "building trips," and the children were invited to the base for a Fourth of July picnic and Labor Day carnival. The carnivals in 1971, 1972, and 1973 benefitted the leper colony, St. Mary's Hospital in Korat City, and the Church of Christ, Korat City. The profits each year were about $3,300. Children came from all around to join in balloon busts, elephant rides, and other games, and enjoy the booths and activities. More than four thousand persons turned out for the Korat Kids Carnival in 1974, and over $7,800 was amassed for a new dormitory at the leper colony. In mid-1974 trips were made to the colony two Saturdays of each month, and personnel continued to upgrade the facilities at the leprosarium. A small dental clinic and treatment room were completed at the end of 1974. The workers also rooted out trees to enlarge the playground, painted facilities, and performed other maintenance tasks.[16]

At Takhli RTAFB, Thailand in 1974, a Sock Drive netted over 420 pairs of socks for leprous patients at a nearby hospital. A designated offering covered the cost of an artificial limb for a patient, as well as several other pieces of equipment.[17]

Chapel men were involved in cleaning and beautifying a much neglected cemetery near Laughlin AFB. Ch. Neil F. Wolfe secured the help of twenty men from Forbes AFB to clean, repair, and paint a house in Topeka, Kansas that was provided rent-free to a needy individual whose relative was being treated at a nearby state hospital. The Catholic Men at Grand Forks AFB provided fourteen tons of supplies, with an estimated value of $10,000, for the St. Michael's Indian Mission at nearby Fort Totten. Lay persons at Myrtle Beach AFB collected and disbursed over sixty tons of clothing in FY 1974 to the Horry County Prison Farm and other agencies. Ch. Beryl T. Hubbard interested airmen at Eglin AFB in taking underprivileged children to the beach; they went on picnics, went swimming, and attended





The Kid's Carnival sponsored by the chapel at Korat RTAFB, Thailand, 1972.

parties on Halloween, Christmas and Valentine's Day. The children also visited Eglin AFB and a Navy ship.[18]

Women's groups were involved in a number of humanitarian efforts. We have already discussed much of their work above (XI), but there were many more activities. The Protestant Women of the Chapel wrapped gifts for over one hundred Headstart children at a Christmas party in 1975 at Pope AFB. The program included films, a puppy show, and a puppet show. Youth of the Chapel assisted in this effort. The women's organizations at Athenai Airport, Greece provided clothes, funds, and presents for children of four orphanages in 1973-74, and also visited an old people's home regularly. One women's group at Goose Bay sponsored all the children attending a boarding school in Northwest River; they visited the children, remembered them on birthdays and holidays, and tried to help them endure the separation from their parents.[19]

In April 1977, volunteers began meeting at Peterson Field to make rag dolls and stuffed animals, and repair and dress old dolls. The dolls were sold through a store in Colorado Springs where needy parents could "shop" for toys and gifts.[20]

In 1977 the Protestant women at Peterson also made fifty bibs for the Prospect Nursing Home, while the Protestant congregation painted the library of the school for deaf and blind persons in Colorado Springs. At Tinker AFB, Verna Warren read and recorded two fifty-eight minute tapes taken from newspapers and magazines each week, for use by blind persons who were not able to read Braille. She cooperated with a local radio station in the program in 1979.[21]

Airmen and youth connected with the chapel were also involved in deeds of mercy. In 1972 at Kadena AFB, a group of about thirty Catholic older youth and young adults distributed Christmas gifts to one hundred lepers in a special Christmas program; Protestant groups visited orphanages. Ch. Dennis Dwyer was the project officer for a special program undertaken by the single airmen's ministry at Karamursel, Turkey in 1978. The airmen sponsored a visit to the site by thirty-one orphans and two nuns; included was a meal, puppet show, and Turkish dances. Inmates of the Girls' Reformatory near Little Rock AFB heard a concert from the God and Company group of young people in 1971-72; soon an adopt-a-sister program emerged. The group also presented music for inmates of the State Mental Hospital.[22]

Spearheading Base Efforts

Probably the single most important humanitarian service rendered by Air Force personnel during the decade was the evacuation and resettlement of thousands of refugees from Southeast Asia. Chapels played a significant role in the resettlement process, as described above (III). But in a number of other efforts as well, chaplains and chapel communities played a spearheading role, catalyzing the base to action, or serving as the programmatic focal point for a base-wide endeavor.

Christmas is traditionally a time for charity, and Air Force bases were very traditional in this sense. One of the largest Christmas programs was the annual Operation Julemand at Thule AFB. In 1973, for example, this project collected over $1,800 to assure a happy Christmas for three hundred Eskimo children in six remote villages in northern Greenland. It also collected nearly $10,000 that was distributed among an orphanage, day care center, summer camp, boarding school, and municipal child welfare committees. The chapel team played an instrumental role in this success. In 1973, the operations raised nearly $14,000 for these purposes. Ch. Malcolm E. Smith was the project officer that year. Helicopter delivery of some of the gifts made Christmas even more exciting for the Eskimo children. In 1974, the fourth year of the operation, more than $15,000 was raised. Since the helicopter detachment was deactivated, parachute drops and dog sleds filled in as delivery systems. In Alaska, more than 750 pounds of clothing, 50 pounds of food, and 750 Christmas presents were airlifted to native villages near Eielson AFB in 1974, when the chapel was the project office. In 1978, Ch. Earl Duncan served as Santa's helper as the helicopter flew from village to village. On one return trip the copter picked up two uninjured victims from a recent emergency landing. They were probably surprised to see Santa when they entered the craft! Many base organization cooperated to purchase nearly 3,000 pounds of gifts.[23]

Operation Julemand at Thule AB, Greenland, provided gifts for needy Eskimo children, 1972.

An anonymous sort of "spearheading" occurred at Wright-Patterson AFB. In a program that began in the Sixties, the chapel team and others on base provided new shoes for needy young children in three surrounding counties. More than $22,000 was collected in 1972, and more than 2,050 pairs of shoes were distributed at Christmas time. The previous year netted $14,527. The base chapel sponsored and monitored the program; a variety of persons nominated children needing shoes. Their parents received a Christmas letter, which acted as a gift certificate; it appeared to the children that their parents were the givers. In 1973 the collections rose to nearly $30,000; six hundred and sixty families were assisted with 2,665 pairs of shoes, according to Installation Chaplain Henry H. Hafermann. In 1974 the fund rose to $42,500, providing shoes for 3,240 needy children; in 1976 the Christmas effort netted $43,000, enough to purchase 3,394 pairs for nearly a thousand family units. Inflation took its toll in 1979, when the drive fell short of the $50,000 raised in 1978.[24]

Another chapel-sponsored Christmas operation involved a group of volunteers at Davis-Monthan AFB who collected and repaired toys in the weeks before Christmas 1976. Toys, food, and clothing were collected during Advent and distributed to needy institutions; on December 22 a loaded bus made deliveries to San Xavier Mission, the House of Samuel, and a Baptist mission. Members of the Catholic parish at Nakhon Phanom in Thailand joined with the communication squadron to sponsor a Christmas program for 1,300 local youngsters. And at Clark AB in 1974, the Protestant chaplains again sponsored a Christmas party for children in the poorest section of Manila. Each of the 1,000 attending received a bag of rice, food, candy, clothing, and a toy. This was a tradition more than twenty years old. The project officer was Ch. Walter D. Edwards.[25]

Chapel-spearheaded programs were also designed to help children attend summer camp and a variety of other child-support activities. At McCoy AFB in 1970, the chaplains led an effort to sponsor multiple one-week encampments on the base for boys from the juvenile court systems of surrounding communities. Since this was a short-lived program, a follow-on was designed so that the staff of a state agency could fund and operate a sort of half-way house in the Air Force facility at McCoy. This became a year-round, live-in rehabilitation center for twenty-six boys between the ages of fifteen and seventeen. In a letter to the Secretary of Defense, the Governor of Florida wrote, "Colonel William A. Temple and Lt. Colonel Charles Reider, Installation Chaplain, deserve special recognition for their personal initiative in making McCoy Boys' Base a reality." Chaplain Reider subsequently set out to initiate the same program at Bolling AFB.[26]

Chaplains and lay persons were used extensively in the Aroostook Youth Services, a program for disadvantaged youth in Maine. The 1972-73 program had six encampments for youth; the chapel people stressed moral, ethical, and religious themes in their sessions. The camp met at Loring AFB. Down south, Ch. Melvin H. Pickering led the chapel's involvement in a summer program for underprivileged children. His leadership at Homestead AFB enabled the children from Headstart to find a new kind of life and new friends on a base that "adopted" them for several weeks. Chaplains recruited and trained volunteer leaders to serve as counselors, recreation leaders, and parent figures in this 1971-72 program.[27]

The chapel at Grand Forks AFB sponsored base involvement in Operation Friendly Town, designed to give on-reservation and inner-city children an opportunity to share family life in various parts of North Dakota. Sixteen families volunteered to host these children for a two-week period in the summer of 1976. In 1973 the Hancock Field chapel section sponsored a Christmas day for children from the inner city of Syracuse. The children visited the flightline, received a polaroid picture of themselves as a new "pilot," ate in the dining hall, enjoyed a party, and received a gift. In Thailand, Installation Chaplain John J. Regan and the other members of the chapel team were instrumental in getting the base at Ubon to "adopt" St. Mary's orphanage. A fund drive in 1967 had resulted in $14,000 for the orphanage. Finally in 1971 a dispensary was completed; it enabled sick children to be separated from healthy ones. TSgt. William Hill, Chief, Support Activities, of the chapel section was extremely active in this effort. He spoke Thai, contacted all applicable base agencies, and kept things running smoothly for all.[28]

At Ellington AFB, operation Help Our Youth was designed to keep disadvantaged youth in school. The base chapel team organized and hosted a conference of community leaders; as a result, stores were set up in various parts of urban Houston to distribute clothes, shoes, food, and furniture to needy families. The chapel annex was used as a depot for contribution, and because of the success of the stores, the youths received assistance in 1973. Operation Gym Joy was another outgrowth of the initial conference. It offered a supervised sports program for urban youngsters; forty came to the base each Saturday for supervised play. Operation Summer Fun opened the swimming pool to destitute children for two days each week. The chapel team also participated in bringing youths to the base to stay in barracks for a period of two weeks of learning and growth.[29]

In Taiwan, the chapel organized a series of visits to the Taichung Mountains in 1975, where the base medical team gave advice and counsel to a local Jesuit who dispensed medications. The team also stressed the need for hygiene and allocated powdered milk to the most needy youngsters. On and off base organizations pooled their resources at McGuire AFB in 1975 to help a young boy afflicted by a severe kidney problem. Over $2,000 was raised to help defray the medical expenses of the son of TSgt. Jimmie W. Robbins, a chapel manager at the base. In Florida, Ch. Wilbur W. Bubb organized a blood drive at Homestead AFB in 1976. In 1973 tutors from Griffiss AFB helped new wives from foreign countries learn English in a program designed and implemented by the chapel and family services.[30]

In these and hundreds of other ways, chaplains and chapel communities helped bases get involved in humanitarian efforts, and lent their support to programs already underway. This was a direct ministry for the people being served and a sensitizing ministry for many others.

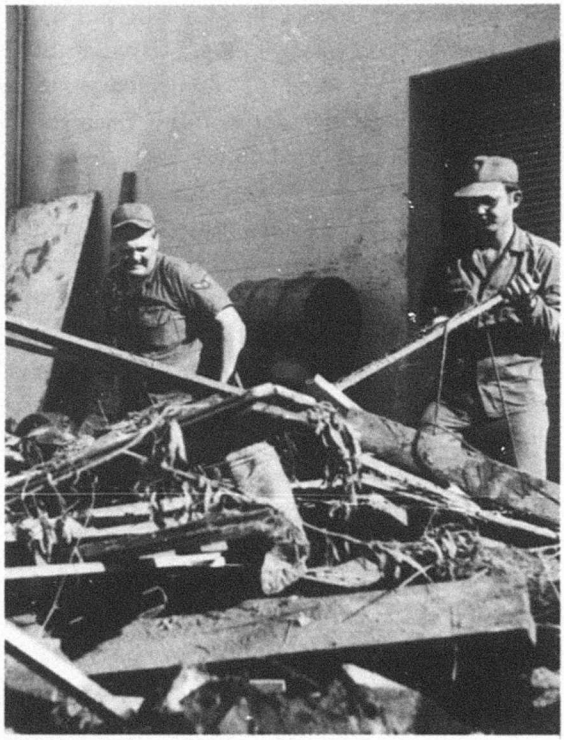
Disaster Relief

Tornadoes, floods, earthquakes, typhoons, and other natural disasters are frequent occurrences on our planet. But for persons directly affected by such events, they are sometimes shattering in their impact. These people usually need assistance. Directly and indirectly, others around the globe have traditionally rallied to meet their needs. The people of the Air Force have often done more than their share in the face of such disasters, and chaplains and chapel communities contributed substantial amounts of resources to help in time of need.

The chaplain funds on each base provided an avenue for monetary relief, and the Air Force Chaplain Fund, maintained by the Chief of Chaplains' office, also distributed thousands of dollars during the Seventies to victims of major natural disasters (XIII).

Chapel communities were usually quick to come to the assistance of their geographical neighbors when disaster struck. After a powerful tornado hit Brent, Alabama in FY 1973, the chapel team from Craig AFB worked with other base agencies to offer relief. Chapel-goers from Columbus AFB contributed over a thousand dollars in 1974 to help the town of Guinn, Alabama, which had been largely destroyed by a tornado. Homestead AFB itself was partially destroyed by a tornado late in 1973, when trailer homes and other property were damaged. The chapel community helped three military families whose homes were destroyed, and others as well; contributions, Christmas gifts, and an offering helped ease the pain. On April 3, 1974, a devastating tornado destroyed a large part of Xenia, Ohio. Immediately, seven chaplains at nearby Wright-Patterson AFB reported to base and local command posts and remained on duty to minister to the injured and their families. The office of the installation chaplain became the focal point for a collection of food and clothing, and literally tons of food and clothing were collected in a little over two weeks. Supplies were distributed to the disaster area, and designated offerings of $2,500 were provided by the chapel congregations for the Xenia Tornado Relief Fund. At Altus AFB as well, the chapel helped with donations and assistance after a tornado struck nearby in 1975. The same was true at a number of other locations.[31]

In 1977 heavy rainfall in Spain caused the ceiling and part of a wall to collapse at the Girls Orphanage in Moron. Ch. Marion S. Reynolds secured the cooperation of a Sea Bee unit (naval civil engineers) on temporary duty in the area, and in three weeks the repair job was finished.[32]



Flood relief efforts at Ellsworth AFB, South Dakota, 1972.

Chaplains Joseph L. Capizzi (right) and J. Walter Poorman (second from right) accept donations at Beale AFB, California, for South Dakota flood victims.

A much more serious flood struck the Rapid City, South Dakota area in 1972. Ellsworth AFB was nearby, and some of its personnel were victims. Immediately, Installation Chaplain J. Walter Poorman reported to the area of greatest need, ministering to flood refugees who were brought to the base gymnasium in the early hours of Saturday, June 10. For about seventy-two hours he was involved in notifying next-of-kin of both civilian and military victims, coordinating the work of the other chaplains, assisting in the hospital ministry, and helping to find food and lodging for survivors. Through his efforts, many of the homes on Ellsworth were opened to strangers. A special flood relief fund was created under his supervision to meet the financial needs of military families. Ch. George J. Worner set to work immediately after the crisis struck to maintain a chapel command post. He also helped prepare some of the rescue teams congregating at the chapel and ministered to flood refugees and hospital patients. Also involved were Ch. Joseph L. Capizzi and hospital Chaplain William B. Young. A memorial service on June 16, 1972 was held in memory of six personnel and one dependent who were victims; two personnel and two dependents officially listed as missing; and three dependents who were unaccounted for. Ellsworth was spared direct flooding, but some of its people were immediately affected. By the end of July the special Ellsworth Disaster Relief Fund had gathered over $30,000, largely from other chapels in Strategic Air Command; over two hundred forty military and Air Force civilian employees received grants.[33]

A major flood caused by a typhoon struck the island of Luzon in the Philippines in May 1976. Rain fell continuously for ten days, and it was clear that results would be more devastating than the terrible flood of 1972. A meeting of concerned agencies convened at Chapel 1 at Clark AB, where Ch. Charles J. Barnes, Jr., was installation chaplain. The chapel annex became the single point for collecting and distributing food and clothing. The chapel also assumed responsibility for coordinating all volunteer activities. The chapel flood relief center operated for sixteen hours a day for five days, while 130 Clark volunteers worked approximately 525 manhours collecting, sorting, and delivering nearly seven tons of food and clothing to victims of the worst flood in recent Philippine history. On May 30-31 the Protestant and Catholic congregations donated over $2,000 for the flood relief effort.[34]

The powerful hurricane that struck Honduras in 1974 was a strong impetus for relief efforts. Bergstrom AFB gathered an offering for the hurricane victims in the amount of $650. Scores of base chapels took similar action.[35]

Earthquakes strike with little warning. Assistant Command Chaplain Robert E. Mossey of Alaskan Air Command and his staff experienced this firsthand in 1975 while visiting Shemya AFB. He noted that they were involved in "a unique turn of events which was triggered by an unforgettable earthquake." Naturally, concern for everyone's safety preceded emergency repairs and cleanup details.[36]

The Alaskan quake was relatively minor, compared with others that occurred during the decade. In 1976 the Chief's office sent electronic messages to all command chaplains, indicating that bases could make direct contributions to humanitarian agencies helping victims of major earthquakes in Guatemala and Italy, and a typhoon on Guam. During a visit to Italy in May 1976, Chief of Chaplains Henry J. Meade visited the area that had been stricken by an earthquake. In the Guatemalan quake of February 4, 1976, it was reported that over twenty-three thousand persons were killed, and more than seventy-five thousand injured; over a half million were without homes in what was called the worst disaster in Central American history. Chapels in USAFE contributed over $15,000 in designated offerings for victims; TAC was not far behind with $11,000, which was distributed through Church World Services, Catholic Relief Services, and Medical Assistance Program. Chapels around the world rallied with financial assistance.[37]

In the Azores, the chapel at Lajes played an extremely important role after the 1980 New Year brought a quake on the Island of Terceira. The base was only slightly damaged. The base chapel, with Installation Chaplain Ralph E. McCulloh leading the way, became the center for collecting and distributing food and clothing. Primary relief went to the Angra Boys' and Girls' Orphanages, Men and Women's Mental Institutions, and the

Praia Old Folks' Home. Ch. Raymond G. Brezna visited some of the quake sites, including the orphanages.[38]

One of the largest humanitarian efforts undertaken by Air Force chapels involved a disaster that struck an Air Force base. In 1976, Typhoon Pamela directly hit Andersen AB, Guam. The chapel section reported that "we experienced destructive force winds in excess of 60 miles an hour for more than 30 hours; typhoon force winds in excess of 75 miles an hour for more than 18 hours; and winds in excess of 120 miles an hour for more than six hours. With the destruction she brought with her visit, she definitely was not a lady!" All chapel programs were briefly curtailed after the typhoon hit. The Guam chapel suffered approximately $30,000 in damages, and appropriated funds were requested for the needed repairs. Many junior NCOs and airmen were left homeless; many suffered heavy financial losses, and federal aid was not applicable in many instances. A request was sent to various commands for volunteers who would come to aid in the cleanup effort. One volunteer—whose action was approved by the various chaplain offices at different levels—was Sgt. Gerard A. Amato, a chapel manager at F. E. Warren AFB. He went TDY to Guam from April 24 to August 19, and received the Joint Services Commendation Medal for his performance. He noted that "when we landed there were no lights because the power was still out. The control tower had been severely damaged, and aircraft were being controlled by a crew in a small building on the flightline." Sergeant Amato did not have to learn the ropes at Andersen since he had been assigned there through the previous February. In addition to cleanup work, he also helped in distributing cash and clothing to victims. The Chief's office made a world-wide appeal for relief monies, which were sent directly to the base chaplain fund at Andersen. Installation Chaplain Donald K. Francis noted that the SAC Chaplain's office was instrumental in forming the fund council, which included representatives from the controller, judge advocate , chaplain, peronnel, senior airmen advisory group, information office, and first sergeants. Enlisted personnel received grants from the fund in th amount of $31,000. The money came from designated offerings at chapels around the world. In fact,, so much money came in that there was an excess. Another check for $5,000 was disbused to Monseigeur Zolio G. Camacho, vicar general of the diocese of Agana, Guam, to use in assisting local residences. As the year ended, a special aprt of the Air Force Chaplain Fund to meet emergencies that requiered immediate response; the initial deposit was approximatly $20,000, left from the Guam relief fund.

Humanitrian relief efforts were in some cases as personal as direct contact with a leprous child, or a beach picnic with an orphan. On other occasions, relief made its way in the form of impersonal dollars transferred over thousands of miles. But the motivation change little: basically, it was a desire to help and assist another human being in need.

The primary motivation was not a desire for recognition or approval. It was, instead, the hand that reached out to help another person- sometimes in a very foreign place-who needed assistance. While this summary of humanitarian efforts recognizes many merciful acts faithfully performed, we should remember that there were thousands of other programs, projects, and personalities whose stories have not been told here. They, too, are recognized in these closing lines for their many acts of mercy.

APPENDIX 1

THOSE WHO SERVED IN THE OFFICE OF THE CHIEF OF CHAPLAINS, 1970–1980

CHIEFS

Roy M. Terry
Henry J. Meade
Richard Carr

DEPUTIES

Roy M. Terry
John F. Albert
Henry J. Meade
Thomas M. Groome, Jr.
Richard Carr
Jeremiah J. Rodell
John A. Collins

PROFESSIONAL DIVISION

Thomas M. Groome, Jr.
Henry J. Meade
George H. Bause, Jr.
Paul G. Schade
Edward R. Lawler
Richard D. Miller
Joseph T. Sullivan
Stuart E. Barstad
Jerry J. Mallory
John A. Collins
James E. Townsend
John P. McDonough
Morris J. Holtzclaw

PERSONNEL DIVISION

Edward B. Mulligan
Thomas M. Campbell
John B. G. Roberts, Jr.
Robert F. Overman
Isaac M. Copeland, Jr.
James M. Thurman
Jeremiah J. Rodell
Edwin A. Porter
David A. Samf
John A. Collins
Jerry L. Rhyne
Angelo T. Acerra

BUDGET AND LOGISTICS DIVISION

A. Eugene Steward (GSA)
Robert M. Moore
Shural G. Knippers
Ervin D. Ellison, III

ECCLESIASTICAL AND PUBLIC RELATIONS

Henry J. Meade
Gerard M. Brennan
Raymond Pritz
James M. Thurman
John L. Mann

READINESS AND RESERVE AFFAIRS

Jerry L. Rhyne

EXECUTIVE AND SUPPORT

Gerald D. Cullins
Charles E. McKee
Charles R. Meier
Benjamin D. Arnold
Richard C. Schneider
Robert B. Board

APPENDIX 2

CHAPLAINS WHO SERVED ON ACTIVE DUTY JANUARY 1, 1970 TO DECEMBER 31, 1979

\+ *Retired*

• *Deceased*

+ [illegible]nethy, Alfred J., So. Bapt., Jul 58-Oct 79
Acerra, Angelo T., Cath., Nov 63-
Ackley, Allen D., Jr., Pres. US, Dec 61-Jul 74
Aiello, William C., Luth., Sep 77-
+ Akins, Gerald H., So. Bapt., Jul 55-Feb 74
+ Albert, John F., Cath., Mar 45-Jul 72
Aleson, Dennis E., Meth., Jul 77-
+ Alewine, Francis T., So. Bapt., Feb 57-Jan 79
Alewine, Hershel H., So. Bapt., Feb 58-
+ Alley, Alfred L., Epis., Sep 50-Sep 70
Allman, Gilbert L., Bapt. Assoc. Gospel Ch., Apr 68-Dec 77
Almarez, Joseph E., Elim Fell., Oct 78-
+ Alt, Eugene R., Am. Bapt., Apr 49-Sep 70
Anderson, James R., Epis., Apr 76-
+ Anderson, Joseph W., Cath., Mar 57-Mar 72
Anderson, Weaver S., So. Bapt., May 76-
Anderson, Samuel G., Pres. US, Nov 62-Oct 72
Andrews, Francis G., Cath., Oct 67-
Andrews, John P., Cath., Jan 65-Apr 71
Andrews, Ralph E., Bapt., Feb 70-
+ Ansted, Harry B., Fr. Meth., Mar 52-Aug 74
Anthony, Theodore T., Am. Bapt. USA, Aug 77-
+ Arendsee, Roger M., Cons. Bapt., Aug 53-Aug 74
+ Ariano, Joseph W., Cath., Feb 57-Feb 77
• Arinder, Robert N., Meth., Feb 56-Feb 80
Armstrong, Danny N., Disc. of Chr., Jun 77-
+ Armstrong, Floyd J., Disc. of Chr., Feb 46-Mar 70
+ Arnett, Charles W., Meth., Apr 65-Dec 79
Arnold, Charles L., Un. Pres. USA, May 66-
+ Arrendell, Cammid O., So. Bapt., Mar 59-Mar 79
• Arrow, Henry D., Jewish, Feb 56-Jul 77
Arther, Donald E., Disc. of Chr., Oct 63-
Aschoff, Ralph A., Cath., Mar 53-Feb 75
Asher, Thomas C., Chr. Sci., Jun 78-
Ashley, Michael D., Ch. of Chr., Oct 67-
Atkins, Gary S., Jewish, Mar 74-Aug 77
Auer, Robert F., Cath., Sep 57-
+ Backman, Lee W., Meth., Jun 54-Jul 78
Bagge, Carl J., Cath., Sep 68-
+ Baggett, Jimmie D., So. Bapt., Feb 60-Mar 77
Bahr, Vernon L., Luth. MS, Nov 66-
Baker, Charles A., Meth., Jun 56-
Baldwin, Charles C., So. Bapt., Jan 79-
Baldwin, Mavis S., Ch. of Chr., May 74-
Balint, Robert J., Cath., May 64-
+ Ballantine, John O., Luth. LCA, Feb 56-May 77
Barber, Gary D., Pres. US, Apr 64-
+ Barcome, Earl W., Cath., Jan 59-Jan 79
Bard, Albert C., Cath., Feb 67-Aug 70
+ Barker, William H., So. Bapt., Sep 54-Dec 72
Barmann, Karl W., Cath., Dec 71-
+ Barnes, Charles J., Am. Bapt., May 52-Apr 79
Barnett, Beverly J., Wes. Meth., Sep 53-
Barnett, George B., So. Bapt., Sep 77-
+ Barnett, Ike C., Pres. US, Jun 53-Jan 79
Barr, Russell W., EUB, Jul 65-
+ Barrett, Bruce E., Meth., Jan 59-Jan 79
Barstad, Stuart E., Luth. NLC, Jul 55-
+ Bartee, Malcolm L., Ch. of Chr., Feb 56-Feb 76
Barton, David W., Chr. Sci., May 67-Dec 76
Bartone, Donald E., Cath., Nov 57-
Bartos, Francis J., Cath., May 59-Jan 73
+ Basford, Paul J., Jr., Cath., Oct 61-Aug 78
+ Baskett, John C., Cath., Jul 55-Jul 75
Bastille, Edward C., Ch. of Chr., Sep 77-Mar 78
Bauer, Jack A., Luth, Jul 68-
Bauer, Walter R., Luth. MS, Oct 53-
Baum, Denis B., Epis., Apr 76-
+ Bause, George H., Jr., Cong. Chr., Jan 59-Sep 79
Beamon, Walter E., AME, Aug 75-
+ Bean, Curtis M., So. Bapt., Oct 52-Jan 73

+ Beane, Kenneth E., Meth., Aug 54-Nov 72
Bearman, Jeffrey R., Jewish, Jul 77-Jul 79
Beason, Kenneth G., Epis., Jul 74-
Beathard, Paul W., So. Bapt., Feb 70-Nov 72
Beckley, James W., Meth., Feb 69-
Beckley, Robert H., Meth., May 52-
Beckstrom, Edward A., Luth., Feb 67-
+ Bedingfield, Warren, So. Bapt., May 51-May 71
+ Beekley, Eugene J., Breth., Jun 53-Apr 73
Beeson, Gilbert W., Meth., Jun 65-
+ Behnken, John W., Luth. MS, Apr 48-Dec 76
Bell, Ermin J., Cath., Jul 67-Jul 70
Bell, Gerald M., Epis., Aug 77-
+ Bell, Roscoe E., Free Meth., Nov 55-Jun 74
+ Bellingham, John C., Luth., Jun 56-Jun 76
Belt, John C., Eastern Orth., Aug 78-
Bena, David J., Epis., Jan 78-
Benda, John J., Cath., Jan 58-Jul 70
+ Bendernagel, Gabriel C., Cath., Nov 50-Nov 70
Bendig, James C., Ch. of Chr., Sep 64-
+ Bensinger, Waymon M., Meth., Jan 59-Jan 77
+ Benson, Robert L., Meth., Feb 56-Feb 76
Berge, Paul S., Luth., Sep 66-Sep 70
Bergeron, Robert E., Cath., Feb 56-
Bernard, Andre M., Cath., Oct 75-
Bernstein, John I., Luth., Sep 77-
+ Berry, John F., So. Bapt., Apr 56-Jan 75
Besteder, Richard C., Chr. Ch. & Ch. of Chr., Mar 74-
Betzen, Justin H., Cath., Jun 60-Feb 71
Bickers, Donald R., So. Bapt., Jun 76-
Bieberbach, John V., Epis., May 61-
+ Bielski, Henry C., Cath., Feb 52-Jan 72
Bienvenu, Kenneth A., Cath., Jun 69-
Bilderback, Carl E., So. Bapt., Sep 68-
+ Bingham, Darris Y., So. Bapt., Nov 51-Jul 75
+ Bird, Dallas A., Meth., Jul 50-Aug 78
Birdwell, Collum D., So. Bapt., Nov 69-Jun 77
Bischoff, William J., Ref. Ch., Jul 76-
Bizer, Waldemar A., Ev. & Ref., Apr 59-
Black, Bobby C., Meth., Jul 59-
Black, Thomas W., Jr., So. Bapt., Sep 63-
Black, Vernon R., Disc. of Chr., Feb 69-
Blair, John R., Nat. Bapt. Conv. of Am., Mar 77-
Blaisdell, Travis L., So. Bapt., Jul 53-
Blasingame, Albert J., So. Bapt., Mar 55-Apr 73
+ Blitch, Eugene A., So. Bapt., May 53-Aug 75
Bluschke, Derrick W., Ref. Ch. in Am., Jul 62-
+ Boardman, William A., Epis., Jan 51-Aug 75
Bode, Harold, Chr. Rd., Jul 62-Jul 74
Bogaard, Calvin L., Cons. Bapt., May 66-
Boggs, Jacob M., Luth., Aug 71-
Boggs, William G., Luth. ULCA, Aug 56-
Bohush, John D., Orth., Jul 69-Jul 74
Bomar, Joseph W., So. Bapt., May 59-Jul 74
Bonath, Harold D., Meth., Aug 65-
+ Bonner, Harold W., UCC, Sep 49-Jun 73
Bono, James D., Cath., Sep 68-Aug 72
Booke, Peter W., Epis., Jul 69-
Boone, Joseph F., LDS, Oct 69-
+ Borkowski, John A., Cath., Mar 58-Mar 78
Borre, Robert J., Cath., May 66-Jun 77
Bowers, George P., So. Bapt., Nov 56-
Boyle, James F., Cath., Jul 69-
Boyles, Lemuel M., Asby. of God, Nov 66-
+ Branham, Mack C., Jr., Luth. ULCA, Sep 57-Jun 79
Brantley, Clinton, Nat. Bapt. Conv. USA, Oct 76-
Brath, John A., Cath., Nov 71-Jul 74
Brault, Giles J.R., Cath., Mar 78-
Braun, Serran R., Cath., Jul 59-
Breeding, David E., So. Bapt., May 78-
Brennan, Gerard M., Cath., May 62-
+ Brethauer, Herbert A., Ev. & Ref., Feb 56-Aug 79
Bretscher, Forrest F., Cath., Jul 62-
+ Brewer, Charles D., Pres. US. Oct 52-Feb 77
Brezna, Raymond G., Cath., Apr 74-
+ Brian, Sam E., So. Bapt., Oct 49-Aug 74
Briggs, Kenneth E. J., UCC, Apr 77-
Brodeur, Richard E., Cath., Sep 66-Sep 71
Brogan, Edward T., Pres., Sep 77-
Bronkema, Ralph W., Ch. Fef., Jan 66-
Brooks, James, Disc. of Chr., Jun 76-
Brooks, James A., Meth., Dec 63-Mar 75
Brown, Charles T., Luth., Jan 79-
Brown, David B., Cath., Aug 72-
Brown, James R., So. Bapt., Jun 62-
Brown, Preston C., Jr., So. Bapt., Jan 59-
Brown, Raymond R., Prot., Oct 77-
Brown, Ross C., LDS, Nov 77-Dec 78
Brown, Thomas O., Meth., Jun 79-
Browne, Robert H., Pres. US, Jul 68-
Browne, Vincent T., Cath., Jul 59-
Browning, Robert L., So. Bapt., Jan 62-
Brucato, Robert A., Cath., Jun 60-
Bubb, Wilbur W., Pil. Hol. Ch., Oct 59-

+ Buck, Wesley J., Luth. ULCA, Nov 50-Aug 74
Buckalew, Lester T., So. Bapt., Nov 59-
Buice, Willie E., So. Bapt., Feb 61-
Bumpus, Anthony J., Cath., Aug 60-
Burger, Francis J., Cath., Sep 77-
+ Burke, John F., Cath., Apr 51-Jun 71
+ Burkey, Wayne L., Meth., Sep 55-Feb 74
Burnet, Donald T., Cath., Oct 79-
Burnette, Robert B., So. Bapt., Nov 66-Nov 73
Burt, Gene E., Meth., Nov 65-
Bush, Thomas R., Meth., Sep 64-
Busher, Peter J., Cath., Jul 63-Jul 71
Buttry, Lucas W., Am. Bapt., Jul 53-Aug 70
Byram, David P., So. Bapt., Feb 64-
Byrnes, Donald H., Cath., Jun 60-Jul 70
Cain, James J., Cath., Sep 57-Dec 70
Caine, Martin J., Cath., Dec 53-
Calhoun, William E., Cath., Jul 67-Sep 74
Calkins, Raymond J., Cath., Dec 55-
Callaway, James H., Jr., Bapt., Sep 73-
Callier, Samuel H., Meth., Apr 68-
+ Camp, Arthur J., So. Bapt., Feb 61-Apr 79
+ Campbell, Calvin H., Meth., Sep 53-Sep 73
+ Campbell, John J., Cath., Sep 55-Mar 78
+ Campbell, Thomas M., Jr., Disc. of Chr., Jun 51-May 78
Campbell, William W., Cath., Apr 56-
+ Cannon, William A., Ch. of Chr., Sep 55-Mar 73
Caparisos, John A., Eastern Orth., Jan 79
Capizzi, Joseph L., Cath., Aug 63-Jul 77
Carboy, Daniel J., Cath., Jul 72-
Cardoza, Edward A., Cath., Dec 67-
Carleton, Rhon V., Pres. US, Jul 62-
+ Carlock, Freddie W., Disc. of Chr., Mar 48-Mar 74
Carlsen, Niels C., Luth. NLC, Jun 69-Nov 74
+ Carnes, Bennis G., Meth., Aug 52-Jan 73
Carney, Robert E., Asby. of God, Apr 68-
Carr, Richard, Cong. Chr., May 55-
Carr, Talmadge C., So. Bapt., Apr 64-Aug 72
+ Carroll, Joseph L., Cath., Jul 61-Mar 75
Carter, Thomas S., Un. Pres. USA, Aug 78-
Carter, Wilton C., Meth., May 68-
Caspers, William A., Cath., Jun 66-
Cassiero, Daniel A., Cath., Oct 79-
Castellani, John J., Oct 56-
Cathy, Richard J., Meth., Apr 67-
+ Caudill, Charles C., Meth., Jun 56-Jul 79
+ Caughey, Frank M., Un. Pres. USA, Feb 60-Jan 77
Certain, Robert G., Epis., Jun 69-Sep 77
Chace, Alston R., Epis., Jul 61-
Chaffee Bob A., Pres., Jan 66-
+ Chambers, Floyd A., Pres. US, Feb 56-Aug 78
Chapman, James W., Cong. Chr., Nov 57-
Chaviano, Emilio A., Meth., Mar 76-
Cheesman, Robert E., Cath., Sep 66-
+ Chess, Edwin R., Cath., Jul 44-Jul 70
+ Chilton, Claude L., Naz., Nov 47-Aug 71
+ Chilton, Donald O., Epis., Jul 57-Oct 77
Chrisley, Karen T., Meth., Jun 77-
Christenson, Don J., LDS, May 78-
Christian, Robert D., So. Bapt., Nov 61-
Christian, William C., Ev. Cong. Ch., Oct 75-
Christiansen, Robert L., LDS, Sep 67-Dec 70
Christianson, Thomas M., Mor., Sep 66-
Chumley, Theodore R., Pres., Feb 71-
+ Clancy, John L., Cath., Mar 53-Jun 76
Clarahan, Michael R., Cath., Aug 61-
+ Clark, William L., So. Bapt., Oct 45-Jan 70
Clayton, Bennie H., So. Bapt., Oct 68-
Cleary, William O., UCC, Sep 63-
+ Cockburn, Alton D., Meth., Oct 59-Dec 76
Cockrum, Alfred H., Bapt. Bible, Oct 78-
Coen, William E., Cath., Jan 69-
+ Coggins, Joseph H., So. Bapt., Jul 54-Sep 79
Cole, Newton V., So. Bapt., Apr 57-
Coleman, James W., 7th Day Adv., Jun 74-
Collins, John A., Cath., Apr 60-
Collins, John M., Cath., Jul 77-
+ Collins, John R., Cath., Aug 54-Oct 73
Collins, Paul C., Am. Bapt., Jan 68-Nov 75
Colohan, Edward A., Cath., Dec 68-
+ Colson, James T., So. Bapt., Jul 53-May 71
+ Colson, Zack, Meth., Jun 56-Jun 76
Coltharp, Bruce R., So. Bapt., Jun 66-
Colton, Kenneth R., Meth., Aug 78-
+ Conaboy, Conan J., Cath., Jan 54-Sep 79
Condon, Thomas W., Jr., Cum. Pres., Mar 59-
Connair, Timothy J., Cath., Jan 69-Aug 74
Conroy, Francis X., Cath., Jul 78-
Cook, Darrell L., Meth., Aug 74-
Cook, James L., Meth., Feb 77-
Cook, Kirtley, R., So. Bapt., Feb 61-Apr 73
Cooke, Bruce H., Epis., 76-Dec 79
Cooke, James R., Ch. of Chr., Sep 77-

Cooley, John A., Ch. of God, Jan 79-
+ Cooney, Jerald T., EUB, Oct 59-Dec 78
+ Cooper, Calvin C., So. Bapt., Jun 54-Oct 77
Cooper, Merle D., Meth., May 69-
Copeland, David M., Ch. of God in Chr., Oct 79-
Copeland, Isaac M., So. Bapt., Sep 54-
Copsey, Roy D., Disc. of Chr., Dec 64-
Corbitt, James C., Meth., Jun 64-
• Corcoran, John H., Cath., Apr 64-Jun 75
Cordner, Robert R., LDS, Mar 63-
+ Cornellier, Edmond, Cath., Jun 55-Jun 75
Cornthwaite, David, Chr. Sci., Jul 78-
Cortese, Patrick S., Cath., Oct 56-
Cosby, Samuel, Luth., May 76-
Costagliola, Salvatore, Cath., Sep 68-
Cottrill, Charles D., Epis., Jun 73
Courter, Walter M., Luth., Sep 77-
+ Coverdale, Gerald D., Cath., Sep 62-May 73
Cowell, Donald M., Am. Bapt., Feb 64-
Cox, Dennis P., Cath., Sep 76-May 80
+ Cox, Porter B., Epis., Oct 56-Oct 76
Crawford, Vernard, Cath., Sep 63-Sep 71
+ Crea, Joseph F., Cath., Mar 58-Mar 78
Creelman, Gilmore K., Pres. US, Nov 68-Aug 76
Crocker, David E., Pres. in Am., Dec 76-
Cronin, Edward R., Cath., Aug 67-Sep 70
Crooks, James D., So Bapt., Jun 78-
Crosby, George K., So. Bapt., Feb 60-Feb 63
Crosby, Robert H., So. Bapt., Feb 71-
+ Crotty, John M., Cath., Jun 59-Jun 79
Cuneo, James J., Cath., Dec 73-
+ Curran, John J., Cath., Jan 53-Jan 75
Curry, Frederick F., Cath., Nov 62-Jul 74
Curry, James A., Prog. Bapt., Sep 69-
Curtis, Thomas R., Ch. of Chr., Jun 74-
Cusack, John J., Cath., Aug 78-
Cusick, Larence R., Nat. Assoc. of Free Will Bapt., Feb 72-
+ Cuthriell, William M., Jr., So. Bapt., Nov 59-Nov 79
Cyr, David H., Asby. of God, Apr 79-
+ Czarnota, Reynold A., Cath., May 59-May 79
Dabrowski, George I., Cath., Nov 64-
Daley, Neil [illegible] Cath., May 62-
Dane, Warre[illegible] IFCA, May 66-
D'Angelo, Salvatore J., Cath., Aug 60-
Daniels, James W., LDS, Sep 79-
Darcy, John B., Cath., Oct 65-May 71
Davenport, Richard, Chr. Sci., Jun 79-
Davis, Edwin S., Meth., Apr 63-
Davis, Jack W., Sr., Bapt. Bible, Oct 78-
Davis, James W., Am. Bapt., Apr 52-
+ Davis, Jefferson E., Meth., Jun 55-Apr 75
Davis, Paul D., Meth., Jun 56-
Dawson, Lewis E., So. Bapt., Feb 67-
Day, Gene G., Am. Bapt., Jul 61-Jul 73
DeBlieux, Earl V., Cath., Sep 64-
DeGweck, Stephen W., Luth., Jul 78-
Deimeke, Louis E., Cath., Sep 76-
Della Valle, Joseph T., Cath., Nov 65-Dec 72
+ Delos, Barnard M., Cath., Apr 49-Aug 75
DeMartinis, Joseph P., Cath., Feb 62-Oct 72
+ Deming, Robert T., Jr., Pres. US, Jan 52-Aug 77
+ DeMott, James H., EUB, Jul 55-Oct 78
Dempsey, John K., Epis., Feb 72-
Dendinger, William, Cath., Jul 70-
+ Denehy, John F., Cath., Nov 50-Nov 77
DePriter, Richard L., Pres. US, Feb 61-
Dickey, Richard J., Meth., Apr 65-
+ Dier, Blanche J., So. Bapt., Jul 54-Jan 75
Dilley, Gary D., Cath., Aug 75-Aug 78
Dinkel, Julian G., Cath., Aug 60-
Direnzo, Michael J., Cath., Oct 79-
DiTucci, Ralph L., Cath., Apr 68-
Dixon, James R., Cath., Jul 79-
Dobson, Howard W., B. Pres., Jan 64-
Donahue, John P., Cath., Mar 69-Feb 71
Donahugh, Donald E., Cath., Jul 69-
Donnelly, John M., Naz., Oct 79-
Donohue, James A., Cath., Nov 70-Jun 79
+ Donohue, John F., Cath., Sep 57-Sep 77
Doonan, John A., Cath., May 59-
Doughtie, Robert J., Chr. Sci., Jul 62-
• + Downing, Don, Disc. of Chr., Oct 60-Dec 79
Drag, Rayner R., Cath., Sep 66-
+ Driscoll, James J., Cath., Aug 52-Aug 72
+ Drone, Raphael E., Cath., Jan 51-Feb 78
+ Drumheller, Clarence E., Meth., Sep 55-Jan 75
+ Dubose, Wilds S., Jr., Pres. US, Mar 49-Dec 70
Duda, Francis C., Cath., Oct 68-Nov 73
Dudash, Harold, Eastern Orth., Feb 77-
Duncan, Earl R., So. Bapt., Sep 69-
+ Duncan, Kenneth J., Pres. US, May 59-Nov 77
+ Dunlap, Lewis H., Pres. US, Feb 60-Aug 77
+ Durkin, John R., Cath., Nov 48-Jul 74
Dwyer, Dennis M., Cath., Nov 64-
Dwyer, John F., Cath., Jul 64-

+ Dymmel, Elmer J., Am. Bapt., Nov 55-Apr 77
Dzik, Richard F., Cath., Sep 69-
+ Eardley, Edward L., Cath., May 52-Sep 72
Eason, Louis H., III, UCC, Nov 77-
+ Eastland, James H., So. Bapt., Jun 52-Apr 74
Echols, Charles W., Ref. Pres., Aug 78-
Edelenbos, Henry, UCC, Feb 69-Jun 75
+ Edmonds, Leonard S., Pres. US, Mar 48-May 73
+ Edmondson, Vernon R., Am. Bapt., May 53-May 73
+ Edwards, Oakley E., Meth., Jun 56-Nov 74
Edwards, Walter D., Epis., Jul 61-Jul 78
Egan, John R., Cath., Jun 78-
+ Egigian, Robert S., Open Bible Std., Sep 55-Sep 75
Ehrlich, Irvin S., Jewish, Apr 74-
+ Einck, Gregory J., Cath., Jul 52-Aug 73
Eisemann, Richard G., Luth. NLC, Feb 61-
+ Elliott, Francis L., Cath., Mar 59-Jan 77
Elliott, Harold, Ref. Epis., May 64-
Elliott Jack W., So. Bapt., Dec 74-
Ellis, Frederick J., Epis., Aug 52-Jun 75
Ellis, John R., Jr., Pres. Cum., Jun 53-
Ellison, Ervin D., III, GARB, Aug 54-
Elvey, Donald P., Cath., Sep 67-Sep 70
Elwell, James T., Breth., Jan 73-
Embery, Johnny M., So. Bapt., May 74-May 77
+ Emerson, Stanley K., Luth. ELC, Feb 56-Feb 76
+ Engelhardt, Herbert G., Cath., Sep 45-Mar 76
+ Engell, Arthur T., So. Bapt., Nov 47-Feb 71
Engelstein, Louis, Jewish, Jun 70-Jun 73
Engler, David E., UCC, Jul 68-
+ Engstrom, Leonard M., Pres. US, Oct 51-Jun 73
+ Erickson, Arthur E., Luth. ELC, Nov 55-May 73
Erickson, Stanley W., Meth., May 66-Jun 75
+ Esch, George L., So. Bapt., Jun 52-Jan 72
Euresti, Jesse E., Cath., Sep 70-Jul 79
Eustes, Alfred W., Jr., Meth., Nov 65-
+ Evans, Lewis H., Jr., Meth., Dec 55-Jan 72
Evans, Paul R., Pres. US, Sep 63-
+ Eves, Arthur L., Luth. ULCA, Aug 56-Jul 73
Ewert, Joseph M., Cath., Aug 69-May 75
Ewing, Bruce, AME, Jul 76-
+ Fader, John J., Cath., Dec 52-Jun 75
Fahey, Kevin C., Cath., Oct 60-Sep 74
Fahner, David W., Pres., Jan 77-
Fain, Philip J., Am. Bapt. USA, Jan 79-
Fairless, Mark W., So. Bapt., Jun 58-
Falcone, Emilio, Cath., Jul 64-
Farris, Claude B., Bapt., Feb 71-
Farrugia, William C., Cath., Aug 68-
Fash, Vernon L., So. Bapt., Dec 64-
Fedor, Leroy L., Cath., Jan 75-
Feely, Patrick F., Cath., Mar 67-
Felker, Lester G., Cong. Chr., Nov 63-
Feller, Gregory, Cath., Oct 62-Apr 71
+ Fenton, John J., Cath., Jan 54-Jan 74
+ Ferguson, Warren E., So. Bapt., Feb 42-Mar 72
Fernandez, Nobincio, Cath., Jul 69-Jul 77
Fetherston, Richard J., Cath., Jul 57-
Fey, Thomas J., Cath., Nov 76-
Figel, Terence J., Cath., May 73-
Figuero, Christobal, Cath., Sep 78-
+ Finch, Joseph E., Cath., May 63-Aug 70
+ Finke, Frederick K., Luth. MS, Apr 48-Jun 74
+ Finneran, Michael J., Cath., Feb 49-Feb 77
Fitzgerald, Crozier K., LDS, Nov 65-
Fitzgerald, Matthew, Cath., May 78-
Flake, Layne E., LDS, Aug 79-
Flattery, John J., Cath., Aug 60-
Fleming, Jerry D., So. Bapt., Sep 68-Jun 76
+ Flinn, James E., Epis., Jul 58-Dec 78
Flood, Peter J., Cath., Jun 73-
+ Floyd, Harris L., Nat. Bapt. USA, Nov 62-Aug 70
Fogltance, Jerry C., Cons. Bapt., Sep 77-
Foley, Bernard P., Cath., Jul 63-Aug 75
+ Folkers, Norman G., Luth. MS, Oct 51-Sep 73
Foote, Phillips K., Meth., Jul 66-
Fortney, William B., Breth., Aug 74-Jun 75
Foster, Lowel D., Ch. of Naz., May 66-
Foust, Edward A., Disc. of Chr., Dec 79-
Foutz, Martin F., Luth., Feb 63-
+ Fox, James L., So. Bapt., Nov 58-Nov 78
Fox, Winston P., So. Bapt., Jul 58-
+ Foxworthy, Paul D., So. Bapt., Aug 65-Apr 77
Francis, Donald K., Pres. US, May 59-
+ Franklin, Charles R., Meth., Nov 53-May 76
Franklin, Joe D., So. Bapt., Feb 62-May 74
Franks, David L., Luth., Feb 78-
Franks, William D., Meth., Aug 56-
+ Freed, John W., Luth. MS, Nov 51-Sep 73
Freeto, Sharon M., Meth., Apr 76-
Frissell, Charles R., Pres. US, Feb 69-
Frister, Jerome A., Cath., Aug 67-Apr 73
Fruechte, Leland L., UCC, May 66-
Fueger, Richard F., Cath., Sep 74-
Fuemmeler, James R., Cath., Jul 64-

Fuller, Carlton J., Breth., Jan 59-Jul 72
+ Fulton, William F., Jr., Meth., Oct 53-Oct 73
Funcheon, Gerald A., Cath., Aug 76-May 79
Funkhouser, Morton, Meth., May 79-
Gable, James R., Luth., Aug 78-
+ Gabrielson, Luther T., Ev. Luth., Jun 53-Oct 77
+ Gaertner, Robert C., Cath., Mar 50-May 70
+ Gaffney, Conrad J., Cath., Apr 41-May 74
Gallagher, John G., Jul 65-
Gallagher, Ronald E., Bapt. Gen. Conf., Nov 65-
Gallen, Frances H., Cath., Sep 52-
Gallenbach, Thomas E., Cath., Jul 63-
Gallop, Walter L., Disc. of Chr., Oct 60-Jun 71
Galloway, Edward, Meth., Jul 69-
Galvan, Alfred L., Cath., Jan 71-Sep 73
Ganim, Lee G., Cath., May 69-Feb 71
Garcia, Louis A., Cath., Jul 72-Aug 75
Garcia, Millan J., Cath., Sep 69-Nov 78
+ Gard, Edward L., Luth. ULCA, Sep 55-Sep 75
+ Gardiner, Homer E., Dec 54-May 74
+ Gardner, Marvin O., So. Bapt., Jun 42-Jul 70
Garner, James A., Ch. of God of Proph., Oct 78-
Garritson, Melvin H., Disc. of Chr., Feb 60-
Gasparovic, Eugene, Cath., Aug 67-
Gaylord, Larrie E., Disc. of Chr., Jan 69-Jun 76
+ Geisler, Armin A., Ev. & Ref., Apr 51-Apr 71
Geiss, Harold G., Luth. NLC, Sep 66-Sep 79
Gelber, Robert E., Jewish, Aug 69-Jun 73
Geller, Charles A., Cath., Jul 79-
Geller, Selwyn G., Jewish, Sep 65-
Gerdes, Everett E., Luth. MS, Apr 60-
Gervais, Guy J., Cath., Apr 65-
Getts, Harland R., So. Bapt., Feb 61-
Gholston, Cecil E., So. Bapt., Jul 67-Jun 76
+ Gibson, Vancil V., So. Bapt., Jul 58-Jul 77
+ Gilchrist, Frank J., Cath., May 49-May 73
Gilhooley, John P., Cath., Mar 65-
Gilhooley, Robert M., Cath., Oct 68-Jun 73
+ Gilliam, Alvin J., Meth., Apr 53-Apr 76
Gilman, Robert R., Epis., Feb 73-
+ Ginter, Roger H., EUB, Mar 52-May 72
Girdley, James D., Ch. of Chr., Dec 59-Jul 74
+ Glaize, Charles H., Meth., Jul 45-Aug 73
Glatts, Joseph M., Cath., Oct 76-
+ Goetz, Charles T., Luth. ULCA, Dec 54-Dec 75
Goff, David E., LDS, Jan 74-Sep 79
Golden, Joseph E., Jr., Meth., Jul 68-
Golding, Walter E., Free Will Bapt., Jun 74-
Gonsalves, Norman T., Cath., Oct 78-
Goodman, John G., Am. Bapt. USA, Oct 77-
Goodwin, Clarence B., Chr. Ch. & Ch. of Chr., Nov 73-
Gosnell, Wayne E., Ch. of God Gen. Conf., Jul 77-
Governale, Nicholas P., Cath., Jun 68-Jun 71
Gower, Robert G., Ev. Fr. Ch., Jul 50-
+ Graf, John F., Cath., Mar 48-Jul 73
Grant, Roger M., Cons. Bapt., Jul 75-
Greco, Raymond W., Cath., Feb 70-
Green, Paul P., Am. Bapt., Jul 68-Jun 77
Greene, James F., Cath., Nov 64-Sep 73
Greene, Richard H., Cath., Sep 61-
+ Greenwalt, Arthur E., Luth. ULCA, Sep 55-Feb 74
Greger, Paul R., Reg. Bapt., Aug 77-
+ Griffen, Walter A., Meth., Jun 56-Dec 72
Griffin, Harry E., So. Bapt., Aug 77-
+ Griffin, James H., Meth., Oct 55-Mar 78
+ Griffith, William H., So. Bapt., Jul 63-Oct 77
Grimmett, Philip E., Jr., Meth., Sep 57-
Gronowski, Ronald V., Cath., Sep 79-
+ Groome, Thomas M., Jr., Ref. Ch. of Am., Aug 48-Jul 76
Grosse, David G., Ch. of Naz., Sep 66-
+ Grothjan, James K., Cath., Feb 56-Feb 76
Guetersloh, Ralph A., Luth. MS, Apr 71-
Guikema, Henry, Chr. Ref., Feb 62-
+ Guiler, Horace A., Meth., May 42-Jun 70
Guiles, Donald G., Meth., May 68-May 71
Gurr, Robert M., LDS, Mar 78-
+ Guthrie, Wiley C., So. Bapt., Feb 56-Aug 76
Gwinn, Andrew O., AME, Nov 73-
Haber, Israel, Jewish, Aug 73-Aug 78
Hadalski, Andrew D., Cath., Sep 67-
Hadley, Robert W., Un. Pres. USA, Oct 78-
Hadlock, Charles E., Am. Bapt., Feb 56-
+ Hafermann, Henry H., Luth., Aug 52-Aug 79
Haffley, Joseph R., Cath., Apr 71-Apr 74
Hale, Lowell, Meth., Jun 72-
Haley, Patrick J., Meth., Apr 77-
+ Haley, Thomas J., So. Bapt., May 59-Feb 78
Haley, William J., Cath., Feb 57-Jan 71
+ Hall, Darrell E., So. Bapt., Nov 58-Nov 78
+ Hall, Douglas C., Pres. US, Apr 59-Dec 75
Hall, James P., Naz., Feb 71-
+ Hall, Wilbur C., Meth., Mar 48-Mar 70
+ Hall, William S., 7th Day Adv., Jun 56-Jun 78
Halloran, Jerome D., Cath., Dec 59-

Halstead, Philip E., Cath., Feb 67-
Hamilton, Victor W., Ch. of God IN, Jan 79-
Hamm, Robert P., Disc. of Chr., May 66-
+ Hampe, Philip R., Pres., Jan 56-Oct 74
+ Hamstra, Kenneth W., Pres. US, Sep 51-Nov 77
Hancock, Edward N., Cath., Dec 68-May 77
Hancock, Jimmie L., So. Bapt., Jul 69-
+ Haney, Paul S., Cath., Dec 52-May 73
+ Hanlon, Thomas C., Cath., Jul 44-Apr 71
Hanna, Joseph E., Breth., Jul 77-
+ Hannemann, Eugene E., Luth., Jun 56-Dec 74
Hanrahan, William P., Cath., Jul 77-
Hansen, Peter M., LDS, Jul 70-
Harder, Jon G., Chr. Sci., Jul 63-Jul 72
Hardin, Newton R. N., So. Bapt., Aug 58-
+ Hargrafen, John I., Cath., Oct 60-Feb 78
+ Harkness, Allen J., So. Bapt., Nov 52-Aug 77
Harlin, Donald J., Am. Bapt., Nov 65-
+ Harlow, James D., Cath., Sep 56-Feb 77
+ Harms, Sudderth A., So. Bapt., Nov 50-Jun 77
Harnett, James R., Assoc. Gospel, Mar 69-
Harnyak, Gregory J., Cath., Jul 67-Jul 77
Harris, Fletcher, Bapt., Jan 76-Feb 79
Harris, Frank H., Meth., Jan 66-Apr 73
Harris, Howard E., Pres., Jul 76-
Harris, John V., Bapt., Sep 73-
Hart, Edward B., AME, Sep 78-
Hart, Raymond C., AME, Jan 79-
Hartsell, Franklin D., Meth., Feb 64-
+ Hasselberg, Henry J., Cath., Apr 51-Apr 71
Hatela, Robert S., Cath., Sep 67-Sep 72
Hawkins, Carl T., Assoc. Gospel, Mar 69-
Hawkins, Richard J., LDS, Nov 70-
Hayes, Harold E., Reg. Bapt., Jul 59-
• Hayes, Joseph F., Cath., Sep 55-Jul 71
+ Hays, James L., So. Bapt., Apr 50-May 77
+ Hayward, Richard B., Pres. US, Jun 53-Aug 70
Headley, Richard A., So. Bapt., Feb 71-
Healy, John P., Cath., Nov 69-Sep 72
Heather, Thomas V., EUB, Mar 66-
Hebl, John H., Cath., Sep 67-Jan 73
Heffernan, Thomas A., Cath., Oct 64-
Heflin, James G., Bapt., Jun 73-
+ Heide, Edwin G., Luth. DLC, Jun 55-Oct 79
Hellstern, John R., Disc. of Chr., Oct 66-
Helman, Rayfield D., Jewish, May 61-Jul 74
Helms, Raymond, AME, Sep 74-
Hemkens, Edward B., Cath., Nov 57-
Henderson, Harold C., UCC, Sep 64-
Henderson, Theodore, Ch. of Chr., Aug 78-
Hendricks, Robert E., Meth., Jun 56-
Hendry, Owen J., Cath., Jul 69-
+ Henry, Leroy, Meth., Mar 48-Aug 74
Henschel, Kenneth W., Luth. MS, Jun 67-
Hensley, Billy D., So. Bapt., Jun 62-
Hentrel, Ike A., Prot., Nov 72-Aug 74
Herbert, Douglas G., Meth., May 66-
Hermanson, Sheldon E., Luth., Jun 56-
Hernandez, Ricardo, Cath., Jan 73-
Hesgard, Randon N., 7th Day Adv., Jul 79-
Hess, Stephen D., LDS, Jul 75-
+ Hesseldenz, Clarence H., Cath., Nov 53-May 79
+ Hewitt, Thomas E., Cath., Jan 47-May 70
Hibbard, Maurice B., Pres. US, Jul 66-
Higgins, Francis E., Cath., Jun 73-
+ Higgins, Patrick O., Cath., Mar 53-Mar 73
Higgins, Philip J., Cath., Feb 77-Jan 79
Higgins, Richard B., Cath., Sep 74-
Higgs, Gary L., Sr., So. Bapt., Jan 74-
Highsmith, Darrell C., So. Bapt., Dec 63-
Hill, Raymond J., Cath., Jul 61-Feb 74
+ Hill, Wayne C., 7th Day Adv., Feb 56-Feb 74
+ Hinckley, Christopher J., Cath., Aug 43-Sep 71
Hines, Dale A., Ev. Fr. Ch. Am., Feb 59-
Hinsch, Ray W., No. Am. Bapt., Jul 78-
Hirsch, Joseph, Jewish, Nov 74-Aug 75
+ Hobgood, Clarence E., Epis., Jan 48-Jan 71
Hockaday, Albert A. L., Pres. US, Jul 68-
Hoffman, Sydney L., Jewish, Jun 65-
+ Hofstad, Dean C., Luth. MLC, Jul 54-Jun 76
Holby, Worrell H., Epis., Jun 69-Oct 76
+ Holdt, Robert P., Epis., Jun 51-May 73
+ Holland, Harvey C., Meth., Jun 52-Jun 74
+ Holland, Thomas D., Cath., Nov 58-Nov 76
Hollenbeck, Donald G., So. Bapt., Aug 60-
Holler, Adlai C., Jr., Meth., Nov 51-
Holtzclaw, Morris J., Meth., May 66-
Homer, Arthur R., Prot., Jul 77-
+ Hoogasian, Berge A., Bapt. Gen. Conf., Mar 59-Mar 76
+ Hoop, George E., Am. Bapt., Mar 49-Apr 77
Horton, Carl E., Am Bapt., Feb 68-
Houlihan, Thomas J., Cath., May 79-Oct 79
Houseman, Harry E., Meth., Oct 55-
+ Howard, Harold B., Pres. US, Jan 49-Mar 70
Howard John L., Cath., Nov 57-Nov 77

+ Howell, Donald E., Meth., Nov 53-Jun 74
+ Howes, Carson T., Meth., Sep 55-Sep 75
Hubbard, Beryl T., Ref. Pres. ES, Dec 69-
+ Huber, Walter H., Luth. MS, Aug 50-Apr 77
Hucabee, Wallace M., So. Bapt., Nov 71-
Hudson, Charles R., Nat. Bapt. Conv., Feb 60-
Hudson, Donald R., Cath., Jun 72-
+ Huebner, Leslie W., Luth., Sep 55-Sep 75
+ Hughes, David C., Meth., Jul 56-Nov 73
+ Hughes, John M., Pres. US, May 41-Jan 70
Huhn, Donald W., Cath., Sep 55-
Hum, Richard K., Ev. Fr. Ch. Am., Jun 78-
+ Hunt, Asa E., III, So. Bapt., Jul 58-Mar 72
+ Hunt, Crandall M., Meth., Apr 51-Feb 79
Hunt, Mansfield E., Meth., Aug 58-
• Hunter, Donald E., Cath., Sep 66-Apr 80
Hutsler, Charles R., Meth., Mar 66-
+ Ingram, George S., Meth., Sep 55-Sep 75
Irvin, Henry C., So. Bapt., Jul 52-
Israel, Kenneth R., So. Bapt., Jul 52-
Isenberg, Herbert L., Pres., Aug 74-
Jacobs, William H., Meth., Jul 57-
Jahren, John C., Luth. ULCA, Jan 69-
+ Jakobiak, Arthur J., Cath., Jul 58-May 77
+ Jameson, Ashley D., Meth., Dec 47-Apr 76
Jarcynski, Eugene T., Cath., Sep 64-Feb 77
Jay, Mearle H., Meth., Sep 58-
+ Jeffery, Francis E., Luth. ELC, Jun 52-Aug 75
+ Jellico, Thomas M., Cath., Dec 49-Sep 78
Jemerson, Robert L., Am Bapt. USA, Feb 71-
Jensen, Harold M., Pres. US, Jul 68-
Jensen, Robert S., Assoc. of Gospel Ch., Aug 68-Aug 74
+ Jester, Harold D., Meth., Ev., Jan 53-Feb 73
Jewett, Russell E., So. Bapt., Jul 79-
Johnson, Arnold G., Luth., Nov 61
Johnson, Carrol L., So. Bapt., Jan 60-
+ Johnson, David H., Jr., Pres. US, Feb 61-Jan 78
+ Johnson, David R., So. Bapt., Oct 59-Mar 71
Johnson, Dwight D., Ev. Cov., Apr 79-
Johnson, E. V., So. Bapt., Oct 47-Oct 71
Johnson, Junius W., Naz., Mar 76-
Johnson, Luther G., Ch. of God, Oct 67-Nov 70
Johnson, Mervin R., Ev. Ref. Ch. Am., Jun 52-
Johnson, Richard A., Meth., Apr 78-
Johnston, John R., So. Bapt., Nov 63-
Johnston, Robert F., Cath., Jun 75-
Johnston, Roy B., Disc. of Chr., Jul 52-
Joly, Henry L., Cath., Oct 69-Sep 72
+ Jolly, Joseph L., Jr., So. Bapt., Mar 53-Aug 71
+ Jones, Billy Joe, So. Bapt., Oct 61-Nov 79
+ Jones, Donald N., Am. Bapt., Feb 56-Jun 74
Jones, Douglas O., As. Ref. Pres., Feb 60-
+ Jones, Henry D., Meth., Apr 56-Feb 75
Jones, Hiram L., Meth., May 69-
Jones, James M., Am. Bapt., May 78-
+ Jordan, David P., Pres. US, Mar 56-Aug 75
+ Jordan, James E., So. Bapt., Aug 60-Dec 76
Jordon, Linda E., Am. Bapt., Sep 74-Jun 76
+ Jorgensen, Daniel B., Meth., Aug 48-Aug 74
+ Joseph, Louis J., Cath., Aug 62-Feb 76
Juaire, Joseph A., Cath., Oct 62-
+ Jude, Glenn, So. Bapt., Dec 58-Nov 73
Kaczmarek, James A., Cath., Feb 73-
Kahn, Justin G. G., Unit. Univ., Jul 75-
Kaiser, Roman F., Cath., Oct 63-
+ Kalal, Delford J., Luth. NLC, Jun 52-May 70
Kaplan, Allen S., Jewish, Jun 65-Aug 70
Kapphahn, Paul G., Cath., Sep 72-Apr 77
Kastelle, Rodney L., Luth., May 66-Feb 70
Kastigar, John J., Cath., Oct 61-
Keane, Thomas F., Cath., Sep 66-
Kearney, Thomas L., Cath., Feb 60-Jul 74
+ Keeney, Charles D., Pres. US. Jul 55-Sep 73
Kees, James A., Pres., Feb 71-Nov 72
Keller, Ralph E., Disc. of Chr., Mar 66-
Kelley, Benjamin F., So. Bapt., Jun 60-
Kelley, Kenneth T., So. Bapt., May 80-
Kelley, Laurence E., Cath., Feb 71-Dec 72
+ Kelley, Leonard D., Meth., Feb 56-Jan 75
Kelling, Ronald H., So. Bapt., Oct 78-
+ Kelly, Mark M., Cath., Jan 56-Jan 76
Kelly, Michael J., Cath., May 66-May 71
Kendall, George L., Disc. of Chr., Aug 63-
Kennedy, Clayton M., Nat. Bapt. Assoc., Jun 66-
Kennedy, David K., Epis., Mar 73-Feb 79
Kennedy, Edward J., Cath., Feb 69-Feb 72
Kennedy, Joseph W., Cath., Jul 63-Aug 72
Kenney, John B., Cath., Sep 66-
+ Keohane, John J., Cath., Jun 55-Jun 75
Kerley, Clyde N., So. Bapt., Feb 70-
+ Kevetter, Frederick J., So. Bapt., Apr 53-Feb 71
+ Kilde, Paul R., Luth. BLC, Apr 53-Aug 79
+ Kilpatrick, August C., So. Bapt., Mar 58-Jun 78
King, James W., Am. Bapt. USA, Jan 72-

+ King, William J., Am. Bapt., Feb 51-May 73
+ Kingsley, Earl J., Epis., Nov 58-Dec 78
Kinney, James W., Luth., Feb 68-
Kinsey, Hugh R., So. Bapt., Apr 65-
Kircus, Ernest E., So. Bapt., Jul 62-
+ Kirk, David, Meth., Feb 69-Jun 78
Kiryluk, Nicholas T., Eastern Orth., Nov 53-
Klaric, George M., Cath., Apr 54-
Klein, Alan M., Jewish, Oct 75-
+ Klein, Stanley H., Cath., Feb 51-Mar 79
+ Kleinhans, Theodore J., Luth. MS, Mar 53-Mar 73
+ Klewin, Thomas W., Luth. MS, Apr 51-Jun 73
Kloehn, Gordon A., Luth. MS, Oct 68-Oct 71
Knapp, Lawrence E., Cath., Aug 69-Aug 74
Knighton, Gerald R., So. Bapt., Jul 78-
+ Knippers, Shural G., Naz., May 59-May 77
Knorr, Tom J., Epis., Dec 71-
Knowles, Jeremy H., Epis., May 61-
Knowles, Richard K., Pres., May 71-
Koah, Timothy A., Pres. US, Apr 70-
Koch, Glenn A., Luth. MS, Sep 68-
Kohl, Gary D., Bapt., Dec 77-
Kok, Louis E., Ch. Ref., Feb 62-
Kolmer, Allen A., UCC, Jun 64-
+ Kopelke, William F., Jr., Meth., Dec 55-Feb 73
Kramer, George C., Cath., Apr 60
Krause, Theodore C., Luth. MS, Dec 55-
Krauss, Robert M., Jr., Scwfld, Feb 77-
+ Kreuzer, Lewis H., Am. Bapt., Jul 53-Apr 70
Krick, Howard K., Cath., Aug 66-
Krieger, Eugene R., So. Bapt., Feb 78-
Krieger, Wilfred L., Cath., Apr 54-
Krozser, John J., Cath., Sep 68-
+ Krueger, Franklin W., Luth., Jun 56-Jun 76
Kucera, Edward J., Cath., Jul 62-
Kucharski, Richard J., Cath., Nov 61-
+ Kullowatz, Vernon F., Disc. of Chr., Sep 48-Jul 74
Labinger, Marvin L., Jewish, Aug 60-
LaBone, Kenneth R., Meth., Jul 64-Jul 74
Laghezza, Bernardin, Cath., Dec 72-
+ Landers, Allen G., So. Bapt., Jan 59-Jan 73
Landman, Nathan M., Jewish, Aug 61-
+ Lang, Neunert F., Epis., Jan 55-May 77
+ Lantz, Robert B., Pres. US, May 61-May 78
LaPlante, Joseph A., Cath., Jul 64-
Larche, Lucien, Jr., Meth., Jun 56-
Larkin, James K., LDS, Nov 73-
Larmer, Samuel R., Cath., Sep 69-Jul 70
Lattis, Herbert L., Cath., Aug 78-
Laverde, Charles P., Cath., Jul 68-Sep 73
+ LaVoie, David W., Cath., Mar 53-Mar 73
Law, Charles F., Am. Bapt., Jul 77-
+ Lawler, Edward R., Cath., Apr 54-Dec 75
+ Leath, James R., So. Bapt., Dec 58-Dec 78
Lederer, Donald R., IFCA, Nov 73-
LeDoux, Louis V., Cath., Oct 56-
+ Lee, John U., Cath., Mar 62-Jan 78
Lee, Paul A., Asby. of God, Oct 61-Jul 74
Lee, William L., Cath., Mar 65-
Leeds, Robert S., Meth., Feb 72-
+ Leffel, Robert, Jr., Meth., Sep 52-Nov 70
+ LeFrois, Christian G., Cath., Sep 52-Jan 73
Leger, Norman C., Cath., Jul 61-Jul 71
+ Lengel, Stuart H., Jr., Luth. ULCA, Sep 59-Sep 79
Lenihan, John P., Cath., Sep 67-
+ Lennon, Joseph L., Cath., Jan 51-Apr 71
+ Lesch, Howard J., Cath., Nov 51-Dec 79
+ Lesko, John P., Luth. ULCA, Feb 56-Feb 76
+ Letchworth, Clarence F., Meth., Oct 53-Jun 76
+ Levitan, Kalman L., Jewish, Nov 49-Jun 73
Levin, Martin N., Jewish, Jul 69-Apr 71
Levine, Morton, Jewish, Aug 70-Jun 73
Lewin, Fred, Jewish, May 63-
Lewis, Keith H., Epis., Mar 64
Lewis, Leo T., Cath., Nov 65-
+ Lewis, LeRoy H., EUB, Feb 52-Feb 72
Lewison, Norman J., Jewish, May 68-Jul 70
+ Lindemann, Albert H., Luth. MS, Dec 43-Jan 72
Linge, Curtis D., Ch. of Chr., Sep 79-
Lipscomb, William W., Epis., Dec 68-
Livesay, George B., Jr., Prot., Oct 77-
Lizza, August M., Cath., Sep 68-Feb 71
Locklin, Charles H., So. Bapt., Jul 78-
Long, Lewis C., III, Nat. Assoc. of Congr. Chr. Ch., Sep 76-
Lorang, Nicholas J., Cath., Apr 73-Aug 76
Lordemann, Francis, Cath., Aug 77-
+ Lorge, Felix P., Cath., Oct 56-Oct 76
+ Luce, William L., So. Bapt., Oct 57-Oct 77
Luck, Robert O. Cath., May 66-
+ Ludlum, William J., Cath., Aug 53-Sep 75
Ludwig, Alexander P., Cath., Apr 63-
Ludwig, Paul W., Jr., Luth. MS, Oct 58-
Lugo, Joseph W., Cath., Sep 69-Oct 78
Lunceford, Joe E., So. Bapt., Sep 66-Jun 75

Lundin, John O., Luth., Mar 76-
Lynch, Bob C., Pent. Holiness, Jun 79-
Lynch, John R., Cath., Oct 61-Aug 75
Lyngdal, Lloyd W., Luth. Free Ch., Aug 56-
Lyons, John F., Cath., May 61-
Lyons, Leo J., Cath., Oct 56-
+ Lyznicki, Edmund F., Cath., Feb 54-Jul 75
+ Maase, Robert L., Am. Bapt., Nov 52-May 70
Mackey, James W., Disc. of Chr., Jul 68-Dec 77
MacRander, Charles W., Jr., Am. Bapt., Sep 69-
Macy, Gary P., Ev. Fr. All., May 79-
Madden, Wayne S., Meth., Jul 59-
Maechler, Gerald T., Cath., Jun 64-Dec 74
+ Mages, Mark C., Cath., Aug 43-Sep 72
Maher, Robert G., Cath., Feb 70-
Mahon, John J., Cath., Feb 68-
Mahoney, John F., Cath., Sep 66-
+ Mailloux, George L., Cath., Jan 53-Feb 73
Majerus, Daniel J., Cath., Aug 66-
Malinsky, Gregory J., Cath., Oct 79-
Mallory, Jerry J., Disc. of Chr., Jul 62-
Malnar, Matthew G., Cath., Jun 72-
+ Mann, Glenn M., Disc. of Chr., Jun 52-Aug 71
Mann, John L., Meth., Jul 64-
Manning, Joseph H., Cath., Feb 69-
+ Mansfield, John L., Cath., May 59-Mar 77
Margitich, Michael, Eastern Orth., Nov 54-
+ Marler, Charles H., Disc. of Chr., Jun 44-Jul 72
Marlowe, James R., II, Meth., Jul 67-Jul 71
Martin, Austin, Cath., Feb 69-Aug 73
Martin, Christian H., Jr., Pres. US, Apr 61-
• Martin, Clyde M., Cong. Chr., Feb 44-Mar 71
Martin, John J., Cath., Feb 61-
Martin, Melvin E., So. Bapt., Mar 77-
Martin, Richard B., Cath., Oct 78-
Massey, Reese M., Jr., Meth., Feb 66-Feb 74
Mathis, Marion, Disc. of Chr., Jul 53-Jul 73
+ Mathre, Paul G., Luth. ELC, Jun 56-Jun 76
+ Mattheson, Raymond T., Meth., Jun 45-Aug 74
Matthews, Joseph C., III, Pres. US, Jul 68-
Matthews, Larry A., Meth., Jun 64-
Matthews, Robert L., Meth., May 61-
Mattimore, William F., Jr., Cath., Feb 57-
Mattison, Walter H., Meth., Jun 56-
Mattox, William H., So. Bapt., Jan 66-
+ Maurath, Justin E., Cath., Nov 57-Nov 77
Mawhorr, Conan P., Cath., Sep 64-
Mayotte, Allan J., Cath., Sep 69-Sep 73
McAllister, Marvin, Bapt., Jun 73-
McAllister, Robert L., Un. Meth., Jan 69-
McBride, John J., Meth., Apr 70-Jul 70
McCahon, Joseph F., Jr., Cath., Aug 78-
+ McCalmont, Daniel W., Pres. US, Jun 53-Aug 74
McCann, John L. P., Cath., Apr 62-Aug 76
McCausland, Joseph E., Cath., Jun 60-
+ McClesky, Archie H., Jr., Meth., Jan 56-Jan 76
+ McConnell, Francis P., Cath., Feb 57-Jul 77
+ McCormack, Orville L., Asby. of God, May 53-Sep 70
McCulloh, Ralph E., Meth., Apr 67-
+ McDonald, Eustace J., Cath., Jun 51-Jun 71
McDonald, Paul F., Cath., Sep 59-
McDonald, Thomas A., Cath., Jun 53-Sep 73
McDonough, John P., Cath., May 63-
McDonough, Terence, Cath., Mar 71-
McDonough, Timothy T., Cath., Jan 65-
McDuffy, Walter N., Jr., N. Bapt., Jul 53-
McElyea, Lemuel D., Asby. of God, Feb 56-
McEntarfer, Martin A., Meth., Feb 66-
McGahren, Joseph J., Cath., Apr 60-
McGarry, William C., Cath., Apr 71-
McGinty, Edward S., Cath., Jul 63-
McGovern, John J., Cath., Feb 62-Feb 74
+ McGowan, John J., Cath., Sep 55-Feb 77
McGraw, William M., Jr., So. Bapt., Apr 63-
+ McGrory, John R., Jr., Epis., Sep 57-Sep 77
McGuffey, Kenneth D., So. Bapt., Jul 65-
McGuire, Richard S., Cath., Aug 79-
McHugh, Kevin J., Cath., Jul 61-Jan 73
+ McIlnay, Richard B., Meth., Jun 56-Jun 76
McIntosh, Gene K., So. Bapt., Apr 65-
+ McLaughlin, Cornelius F., Cath., Jul 52-Sep 72
McMahon, John B., Cath., Feb 66-
McManus, Robert T., Cath., Jul 59-
McManus, Thomas, Cath., Feb 61-
McMullen, Francis R., Cath., Oct 63-
+ McMullen, William P., Cath., Sep 46-Jun 70
McNamara, Joseph C., Cath., Jun 62-
+ McNicholas, Edward J., Cath., Oct 61-Oct 78
McPhee, Richard S., Am. Bapt., Apr 63-
McPheeters, Chilton, Meth., Feb 78-
McPherson, Robert H., UCC, Feb 66-
+ McRae, Leslie, Meth., Feb 56-Jun 72
Mead, Leland C., Cath., Aug 71-
Meade, John F., Cath., Nov 62-
+ Meade, Henry J., Cath., Feb 57-Jul 78
Meeks, Alfred W., So. Bapt., Jul 54-

+ Meerdink, Vernon J., Ref. Ch. of Am., May 50-Jun 73
Mellott, Howard V., Pil. Hol., May 66-
Melson, Lance E., Jr., UCC, Nov 70-
Menninga, Arlan D., Ch. Ref., Apr 68-Nov 74
+ Merchant, James W., Meth., Jan 68-Oct 78
+ Merfeld, Vincent C., Cath., Apr 51-May 79
Merrell, Robert E., Pres. US, Apr 62-
+ Meskenas, Vincent A., Cath., Oct 56-Oct 76
Metal, Yeshaya S., Jewish, Jan 74-Sep 77
Metcalf, Frank D., So. Bapt., Aug 63-
Metsy, Norman G., Cath., Dec 52-
Metzler, Rodney A., UCC, Mar 63-Feb 75
+ Meyer, Darryl G., Luth. MS, May 52-May 74
Meyer, John R., 4 Sq. Gospel, Jul 61-
+ Meyer, Robert K., Am. Luth., Feb 56-Feb 76
Michaelson, Sherryl E., Disc. of Chr., Jul 77-
Mickens, Wilbert L., Prog. Nat. Bapt. Conv., Jun 78-
Midile, Anthony R., Cath., Nov 66-Apr 71
Mikesell, Verlin E., EUB, Oct 55-Dec 72
Milbrath, Earl W., Luth., Nov 55-
Milcetich, Paul P., Jr., Cath., Jul 74-
Miller, James P., Cath., Oct 73-
+ Miller, John H. K., Luth., Nov 44-Sep 70
+ Miller, Lewis H., Jr., So. Bapt., Dec 54-Jan 71
Miller, Richard D., Pres. US, Jul 53-
Millian, Ronald A., Meth., May 60-
Millington, John K., LDS, Nov 69-Jun 73
Mills, Forrest D., Meth., May 77-
Millsaps, James W., So. Bapt., Jun 66-
Mineau, David W., Cath., Mar 53-Mar 73
+ Minor, Earl W., Bapt., Jan 46-Jul 74
Mintegui, Marc A., Cath., May 78-
Minton, Dean L., So. Bapt., May 61-
Missenda, Edward S., Cath., Jul 67-Jul 74
Mock, Benjamin R., Meth., Nov 65-
Mock, David W., Cath., Nov 65-Sep 70
Moffatt, Jack F., Un. Meth., Oct 74-
Moffitt, Robert E., Cath., Aug 69-
Moller, Donald R., Meth., May 68-Jun 77
+ Monsen, Ralph R., Cons. Bapt., Jun 52-Jul 74
Monsour, John V., Cath., Sep 79-
Montecalvo, Carlo F., Cath., Aug 78-
+ Montgomery, Paul A., So. Bapt., May 52-Jul 74
+ Montgomery, William F., So. Bapt., May 52-Nov 79
Monti, Robert M., Cath., Dec 62-
Mooney, Robert H., Cath., May 66-Oct 70
+ Mooney, Robert M., Cath., Apr 51-Jul 75
Moore, Jack T., Meth., Aug 56-
Moore, Robert M., Pres. US, Nov 52-
Moore, Thermon E., So. Bapt., Jan 69-
Moore, William C., Cath., Jan 78-
+ Moran, Thomas J., Cath., Jul 54-Feb 78
Moreau, Ernest P., Cath., Mar 59-
Morgan, Guy, Cath., Oct 60-
Morgan, Hugh H., Pent. Holiness, Mar 65-Mar 74
Morgan, John W., Cath., Feb 66-Oct 70
Morgan, Rex J., Cath., Sep 64-Oct 76
Morgan, William H., Cath., Jan 55-Feb 71
+ Morris, Joe L., So. Bapt., Jun 52-Jun 72
Morris, Kenan, Cath., Sep 62-Jul 74
+ Morris, Marlin B., So. Bapt., Jun 46-Aug 72
+ Morse, Bradley T., Cong. Chr., Nov 47-Apr 73
Mosher, Kenneth W., GARB, May 66-Jun 75
Mosier, Leslie H., Ch. of God IN, Sep 71-
Mosley, Larry D., Meth., Apr 67-
+ Mossey, Robert E., Cath., Mar 53-Jan 79
Motzer, Paul D., Meth., May 66-
+ Muldoon, Thomas J., Cath., Oct 56-Oct 76
+ Mulligan, Edward B., Cath., Feb 49-Aug 71
+ Mullin, Hugh J., Cath., Sep 55-Oct 75
Mulnix, John R., Cath., Jan 77-
Mundinger, Carl S., Jr., Luth. MS, Nov 59-
Murphy, Thomas W., So. Bapt., Feb 61-
+ Muschinske, George W., Luth. NLC, Sep 55-Nov 72
Myers, James T., Meth., Jun 59-
Nadine, Jerome E., Cath., Nov 65-
Narron, John B., Free Will Bapt., May 57-
Naslund, Sebastian, Cath., Jul 77-
+ Nason, Howard W., Cong. Chr., Mar 59-Jun 77
Naughton, John T., Cath., Oct 56-
+ Nebiolo, Emilio, Cath., Jun 59-Oct 78
Nee, Eugene O., Cath., Jul 71-
+ Nelson, Elmore P., Ev. Cov., Jan 52-Dec 77
+ Nelson, John F., Cath., Nov 50-Feb 79
Nelson, Kenneth E., Luth., Jul 71-
Nelson, Samuel D., Jr., UCC, Feb 64-
Nelson, Sigurd J., Luth., Jul 59-
Nelson, Waldemar H., Luth. ULCA, Sep 60-
+ Nesbitt, Charles B., Meth., Jun 56-Jun 76
+ Nettles, Kenneth J., So. Bapt., Jul 53-Jul 73
+ Neumann, Thomas J., Cath., Dec 55-Dec 75
+ New, John W., So. Bapt., Jan 47-Aug 74
+ Newhouse, Gilfred C., Luth., Sep 60-Dec 75

Newland, Ronald A., Cath., Aug 78-
+ Newton, Willis H., Jr., Pres. US, Sep 53-Jul 75
+ Nichols, Garry D., Chr. of Chr., Dec 55-Jul 72
Nicholson, Patrick, Cath., Apr 78-
Nicita, Vincent R., Cath., Dec 69-
Nielsen, Grant B., LDS, May 70-Jul 72
Nielsen, Ralph R., LDS, May 67-
+ Noll, Frank H., Pres. US, Apr 47-Dec 72
Nordstrand, Henry A., Luth., Aug 56-
+ Norman, Jefferson D., III, So. Bapt., Sep 59-May 76
Norsworthy, George C., Meth., Jun 56-
North, James J., Jr., 7th Day Adv., Aug 66-
Nugent, Bernard A., Meth., Nov 73-May 74
Nuxoll, James H., Cath., Jul 67-Jul 71
+ O'Brien, Joseph T., Cath., Aug 52-May 73
O'Brien, Robert J., Cath., Sep 69-Sep 74
+ O'Brien, Thomas G., Cath., Feb 52-Feb 72
Obrimski, Paul G., Cath., Jul 74-Jul 75
O'Connor, Brian M., Cath., Jul 79-
O'Connor, James, Cath., Feb 67-Feb 71
O'Connor, Maurice J., Cath., Jul 59-
O'Donnell, Michael R., Ply. Breth., Apr 79-
+ O'Donnell, William J., Cath., Nov 57-Nov 77
Ofsdahl, Donald C., Luth. NLC, Nov 65-
Ojeda, Luis A., Pres., Jan 79-
Okon, Eugene J., Cath., Jan 78-
Oldham, James T., Am. Bapt. USA, Apr 77-
O'Leary, Cornelius P., Cath., Sep 55-
O'Leary, Niall F., Cath., Aug 68-
O'Lenny, Patrick J., Cath., Jun 64-Sep 72
Olivier, Stephen J., Cath., Jun 60-May 73
Olszyk, Thomas P., Cath., May 78-
O'Malley, James G., Cath., Jul 58-
O'Malley, John J., Cath., Sep 66-Oct 70
O'Neal, Charles M., So. Bapt., May 79-
Orengo, Gloria J., Asby. of God, Mar 77-
O'Rourke, Thomas J., Cath., Apr 68-
+ Ortiz, Onesimus G. So. Bapt., Aug 53-Aug 73
Osborne, Connell, Pres., Sep 76-
+ Oser, Marcellus C., Cath., Oct 56-Oct 76
Osmond, Russell L., LDS, Aug 71-
+ Ostlin, Melvin T., Luth. NLC, Nov 52-Oct 76
Otero, Daniel F., Chr. Ch. & Ch. of Chr., Oct 79-
O'Toole, James P., Cath., May 68-
Otterstein, Paul L., Ev. Luth., Aug 79-
+ Overman, Robert F., Cath., Apr 53-Oct 79
+ Owens, Albert D., Luth, NLC, May 61-Jun 71
Owens, Ottly J., So. Bapt., Jul 64-
+ Pace, Ralph R., Am. Bapt., Jul 47-Jul 75
Page, William G., So. Bapt., Mar 66-
+ Palmer, James R., LDS, Jul 59-Jul 79
Parent, Edward J., Cath., Feb 72-Feb 75
+ Parker, Archie R., Meth., Jul 55-Jun 75
+ Parker, James P., Meth., May 60-Jul 78
Parkinson, Richard, Am. Bapt. USA, Feb 72-
+ Parsons, Albert B., So. Bapt., Feb 57-Feb 77
Pastore, Peter J., Cath., Oct 73-
Patrick, James D., Un. Meth., Jun 79-
Patrick, John H., Cath., Jul 67-
+ Patterson, Allen J., Pres. US, May 55-Aug 73
+ Patterson, Floyd M., Meth., Mar 48-Mar 70
+ Paulk, Ivan L., So. Bapt., May 44-Feb 73
+ Paulson, Wayne E., Luth. NLC, Jun 56-Nov 74
Payne, S. Jack, So. Bapt., Oct 60-
Pearson, John R., UCC, Nov 66-
Pearson, Roger H., Luth., Oct 60-
Pearson, Wallace K., Asby. of God, Nov 69-
+ Peden, Earl C., Cons. Bapt., Mar 57-May 75
Pederson, Donald R., Luth., Dec 62-May 74
+ Pedigo, Merle F., So. Bapt., Jul 53-Jul 73
Pegues, David K., Meth., Nov 52-
Peine, Leslie A., Un. Meth., Jul 77-
Pelesh, Gregory H., Eastern Orth., Aug 70-
+ Penton, Gary E., So. Bapt., Feb 60-Jun 76
Perez, Benjamin, Ch. of God IN, Jul 71-
Perry, Charles W., Meth., Jul 77-
Pertzborn, Bernard J., Cath., Jun 66-Apr 73
Peterson, Don E., Un. Meth., Mar 78-
Petrowsky, Arthur E., Luth. MS, Feb 60-
+ Pickering, John E., Disc. of Chr., Jan 53-Dec 74
Pickering, Melvin H., So. Bapt., Feb 63-
+ Pike, Paul H., Ev. Un. Breth., Feb 60-Apr 78
Plested, Robert W. H., Epis., Mar 72-
Plummer, James R., Cath., Jul 62-
Plush, Robert L., Cath., Feb 69-
Pogue, Ashley N., Meth., Feb 64-
+ Pollack, Joseph J., Cath., Jul 52-Jul 72
Poock, Richard F., Luth., Mar 53-
Poorman, J. Walter, Am. Bapt., Feb 52-
Porter, Edwin A., Disc. of Chr., Jul 52-
Posey, Charles R., Meth,, May 51-
Poston, John R., Bapt., Oct 79-
Potter, Lorraine K., Am. Bapt. USA, Nov 73-
+ Powell, Fred J., Jr., Pres. US, May 58-Jan 77
+ Powell, Omer T., Cumb. Pres., Dec 52-Aug 76

• Powell, Samuel G., Meth., Mar 54-Aug 80
Predoehl, Theodore G., Luth. MS, Jul 68-
Pressley, Clyde F., Jr., Un. Meth., Feb 69-
+ Pressly, John E., Asby. Ref. Pres., Oct 59-Oct 79
Preston, Jerold L., Luth., Apr 79-
Preston, Thomas J., Cath., Dec 59-Jul 74
Prewitt, Charles B., So. Bapt., Jan 63-
Price, James E., UCC, Feb 71-
+ Pridgen, Joseph W., Meth., Sep 51-Jan 74
Pritz, Raymond, Bapt., GARB, Mar 53-
+ Prokopovitsh, John E., Cath., Feb 49-Aug 74
Pruss, Rodney Lee A., Cath., Jul 73-
Pryor, George R., Cath., Aug 69-
Pryor, John A., Cath., Nov 69-Nov 72
Pusch, Richard K., Cath., Jun 74-
+ Puseman, Edmund A., Luth. MS, May 49-Jun 79
Qualtrough, John P., Chr. Sci., Jan 70-Sep 77
Quandt, Walter H., Luth. MS, Jul 68-
Quates, Henry E., Jr., So. Bapt., Jul 65-
+ Quigg, Robert E., So. Bapt., May 53-Feb 70
+ Quinn, Francis J., Cath., Nov 46-Mar 70
Quinn, Howard X., Cath., May 66-
Quinn, John J., Cath., Dec 62-Feb 77
Quinn, John L., Cath., Mar 76-
Quinn, Lawrence T., Cath., Apr 75-
Ramsey, Kenneth C., Meth., Apr 68-
Rasberry, John E., So. Bapt., Sep 58
Rathjen, David E., Bapt. Gen. Conf., Oct 53-
+ Ray, Erwin R., Fr. Meth., Aug 49-Oct 70
Ray, Samuel A., So. Bapt., Apr 79-
+ Reather, Howard W., Disc. of Chr., Jun 52-May 70
+ Record, James D., Ch. of Chr., Jun 56-Jun 76
+ Reed, William H., So. Bapt., Nov 58-Sep 76
+ Reed, William P., Cath., Apr 60-May 72
Reese, Charles T., Cath., Aug 56-
Reeves, Donald D., Pres., Sep 77-
+ Regan, John J., Cath., May 59-May 79
+ Reger, Paul E., Meth., May 56-Aug 76
+ Reider, Charles W., Luth, ULCA, Jan 55-May 74
Reilly, F. Joseph, Cath., Sep 65-
Reinke, Friedrich, Luth., Sep 64-
+ Reiter, Carl C., Luth. MS, Nov 58-Nov 78
Relic, John M., Cath., Sep 63-
Renne, Eric S., Pres. US, Sep 66-
+ Reuter, Arnold F., Cath., Dec 55-Dec 75
Revello, James P., Cath., Sep 77-
Reynolds, Marion S., So. Bapt., Nov 68-
Rhoads, William L., Meth., Jul 64-
Rhyne, Jerry L., UCC, Nov 60-
Rice, Frank A., So. Bapt., Mar 59-
Rice, Harold A., Luth., Aug 68-
Rice, Jerry L., Pres., Jan 60-
Richard, George S., Epis., Aug 65-
Richard, Leon J., Cath., Apr 64-
+ Richards, Byron L., Jr., Meth., Jul 55-May 75
Richards, John F., Meth., Jul 65-
Richardson, Cecil R., Asby. of God, Apr 77-
Richardson, George, So. Bapt., Sep 79-
Richardson, John A., Meth., Nov 73-Oct 76
Richardson, Thomas E., Meth., Nov 62-
Richart, Paul F., Cath., Jun 67-
Richie, Willis T., Bapt., Apr 77-
Richter, John F., Meth., Jul 69-Jun 77
+ Rickards, James P., Meth., Dec 55-Nov 76
+ Riddle, Ray, So. Bapt., Jul 53-Aug 75
+ Riechers, Donald F., Luth., Jul 55-Jul 75
+ Riggs, Carl B., Meth., Feb 54-May 73
Riza, Bradford L., So. Bapt., Jul 69-
Roberts, Alexander, LDS, Apr 73-
Roberts, Braxton L., Jr., So. Bapt., Nov 69-Mar 75
Roberts, John B. G., Jr., Epis., March 59-
+ Robins, Paul L., Meth., Dec 55-Feb 73
+ Robinson, Elliott H., Am. Bapt., Dec 52-Dec 72
Robinson, Robert E., Un. Meth., Jan 69-
Robinson, Travis C., Chr. Meth. Epis., Feb 78-
Robinson, Wallace H., Disc. of Chr., Oct. 78-
Rockenstein, James E., Cath., Oct 68-
Rodell, Jeremiah J., Cath., Dec 55-
+ Rodgers, Glen E., Cong. Chr., Jul 62-Feb 79
+ Rohrer, Clason L., Re. Meth., Apr 51-Nov 71
Romano, Michael, Ref. Ch. in Am., Jul 65-
+ Ronne, Lowell A., Meth., Aug 51-Apr 74
Rooney, Thaddeus C., Cath., Oct 62-June 74
Roop, David D., Pres. US, Aug 63-
Roquemore, Jimmy A., Bapt., Apr 71-
+ Ross, Chester W., Meth., Jan 55-May 75
Ross, Curtis E., Epis., Oct 67-
Ross, Robert J., Cath., May 69-
Rosser, Richard H., Pres. Am., Sep 78-
Roth, Gary E., Eastern Orth., Dec 77-
+ Roth, Gordon L., Epis., Nov 53-Sep 71
Rothman, Robert C., Ch. of God, Jan 53-
Rowe, William J., Cath., Aug 76-Aug 79
Rowell, Albert J., Un. Meth., Jan 69-
+ Rowland, Wayne E., Asby. of God, Aug 50-Jun 78

+ Roy, Calvin W., Const. Bapt., Dec 55-Aug 76
Rushe, George M., Luth. NLC, Feb 60-
Russell, Donald L., Un. Meth., Apr 79-
Rutkowski, Edward A., Cath., Nov 73-
Ryan, Albert J., Cath., Oct 66-May 74
Ryan, Timothy K., Cath., Jul 68-
Saarinen, Daniel E., Luth., Feb 68-Nov 74
+ Saathoff, Ray H., Luth., Oct 53-Oct 73
Sacus, Samuel S., Cath., Oct 79-
Salerno, Peter D., Jr., Un. Pres. USA, Apr 65-Nov 70
Salinas, Juan, Un. Meth., Jun 79-
Samf, David A., N. Am. Bapt. Gen. Conf., Jul 67
Sams, Wendell M., Cath., Jul 67-Jul 74
Sandi, Thomas P., Cath., Oct 76-
+ Sandrock, Hans E., Luth., Sep 50-Aug 78
Sands, James A., Disc. of Chr., Jul 77-
Saria, Jeremias G., UCC, Jun 78-
Sassman, William A., Epis., Apr 69-
Satterfield, Robert F., So. Bapt., Mar 75-Aug 78
• Saul, Lawrence E., So. Bapt., Mar 49-Jun 75
Saulnier, Donald F., Cath., Nov 73-
Saunders, James D., Luth., Sep 79-
Sawyer, Dale M., Disc. of Chr., Aug 64-
Sazy, Michael J., Cath., Sep 67-
+ Scahill, John J., Cath., Jan 51-Jan-79
Scanlan, Patrick M., Cath., Jan 69-
+ Schade, Paul G., Am. Bapt., Jun 48-Sep 73
+ Schaefer, Walter E., Luth., Dec 58-Jun 76
Scherf, James C., Luth. NLC, May 66-Aug 74
Schertz, Chaim E., Jewish, Jul 69-Jul 72
Schiltz, Roger J., Cath., Jun 76-
Schism, Charles A., Pres. US, May 66-May 74
Schmidt, Cryil A., Cath., Nov 57-Oct 70
+ Schmidt, Hugo G., Jr., Luth., Jan 50-Nov 73
Schmidt, Louis R., Cath., Aug 65-May 77
Schneider, Edward L. Luth. MS, Feb 59-
Schoenborn, Ernest F., Luth. MS, Apr 61-
+ Schoewe, Theodore M., Luth. MS, Mar 52-Oct 76
+ Schoning, John B., Cong. Chr., Mar 53-July 78
Schreiter, Daniel A., Cath., Oct 61-
+ Schroder, Peter C., Luth., Dec 55-May 79
Schroeder, David J., Luth., Jan 77-
+ Schroeder, Victor H., Luth., Jan 52-Aug 76
Schrum, Everett C., Meth., Jan 77-
Schuck, David B., Cath., May 50-Dec 74
Schuelein, Virgil L., Luth. MS, Apr 61-
Schueller, Laverne, Cath., Dec 76-
Schuermann, William S., Disc. of Chr., May 66-
+ Schumacher, Bernard F., Cath., Jun 44-Jul 74
Schwartzman, Joel R., Jewish. Jul 75-
+ Scobey, James R., Cum. Pres., Oct 51-Mar 70
Scott, Phillip H., Chr. Sci., Oct 73-
Scott, Simon H., Jr., Un. Pres., Jul 51-
Seastrunk, Charles E., Jr., Luth. NLC, Dec 64-
Secret, John J., Ch. of God, TN, Aug 79-
• Sedgwick, Kenneth D., Disc. of Chr., Apr 68-Mar 79
+ Seiber, Richard A., Meth., Aug 60-May 76
Seidlitz, Charles C., Prot., Sep 76-
Seiz, Robert C., Cath., Nov 71-Dec 74
Selleck, John P., Cath., Jul 63-
Sessions, David C., Pent., Sep 76-
+ Shaddox, Thomas N., Jr., So Bapt., Sep 51-Jul 70
Shaffer, Clair W., Meth., Jul 62-
+ Shannon, Robert J., Cath., Sep 55-Aug 76
+ Sharbaugh, Cornelius A., Cath., Apr 44-Dec 71
Shaw, Glen B., LDS, Mar 78-
Shea, John F., Cath., Jul 61-
Shealy, Walter W., Luth. LCA, Aug 67-
Sheehan, Donald J., Cath., Aug 66-Aug 70
Sheeran, Patrick J., Cath., Mar 63-Mar 71
Sheerin, James O., Cath., Jan 63-
Shelley, Patrick J., Cath., Aug 60-Aug 71
+ Shelton, David K., So. Bapt., Apr 49-Dec 73
Shepanski, Donatus C., Cath., Dec 69-
Sheppard, Henry S. G., Luth., Jul 55-
Sherman, Frank W., II, UCC, Feb 72-
Shields, James P., Cath., Dec 62-
+ Shimmaly, Edward E., Cath., Jul 67-Dec 71
+ Shinn, Benjamin J., Meth., Sep 49-Nov 73
+ Shively, Deane S., Luth. NLC, Jul 53-Jan 77
+ Shoemaker, Harold D., EUB, Oct 47-Nov 77
+ Shoupe, Edward E., Ch. of God, Jul 58-Aug 79
Shrager, Mark L., Jewish, Aug 70-Jul 72
Shreve, Thomas M., Meth., May 66-
Shroyer, Francis D., Asby. of God, Jan 66-
Sikes, William G., Jr., Disc. of Chr., Sep 68-
Sill, Steven T., Chr. Ch. & Ch. of Chr., Oct 78-
+ Simon, Herman, Jewish, Apr 49-May 79
Simmons, Harold W., So. Bapt., Aug 68-
Simmons, John C., Op. Bible St., Jul 79-
Simonson, Andrew C., Meth., Apr 68-Apr 71
+ Simpson, Russell W., Meth., May 50-May 70
Simpson, Tony, Southwide Bapt., Apr 78-
Sims, Melvin T., So. Bapt., Apr 60-May 73

Singletary, John D., So. Bapt., Aug 69-
Singleton, Jerry A., So. Bapt., Jun 62-
Sinks, Voight M., Luth. NLC, Nov 43-Nov 71
+ Sirles, James W., LDS, Dec 58-Jun 71
Skipper, Bryant R., Asby. of God, Oct 65-
Slater, Jasper E., Am. Bapt. USA, Apr 77-
Sligh, Louis H., So. Bapt., Jun 71-Feb 75
• Sloan, Robert A., Epis., Sep 55-May 70
+ Smart, John L., Un. Pres., Dec 52-May 79
Smeltzer, John P., UCC, Aug 63-Mar 77
Smidt, Hensman J., Pres., Oct 71-
+ Smith, Chester L., So. Bapt., Jul 51-Dec 70
Smith, Donald R., So. Bapt., Oct 63-
Smith, Eldon R., Jr., Meth., Jul 59-
Smith, Jasper J., Luth. LCA, Aug 56-
+ Smith, Jearl C., Am. Bapt., Dec 69-Jun 73
+ Smith, Joel R., So. Bapt., May 61-Jul 78
Smith, Lowell H., Cath., Jan 67-May 73
Smith, Malcom E., So. Bapt., Jan 69-
+ Smith, Mark L., Meth., Aug 57-Dec 75
+ Smith, Meredith P., Meth., Oct 46-Feb 74
+ Smith, Rufus G., Pres. US, Jul 58-Jul 78
Smith, William N., Cath., Aug 63-
Snable, Robert M., Pres. US, May 66-
+ Snedaker, Jack R., Am. Bapt., May 68-Nov 77
Snider, Neal E., Luth., Feb 71-Dec 72
Snyder, James A., Un. Pres. USA, Feb 79-
• Sobel, David M., Jewish, Mar 73-Mar 74
Sobin, Roger M., Pres., Nov 73-
+ Soklic, Sebastian F., Cath., Aug 57-Aug 77
Solano, John O., So. Bapt., Jan 66-
Soloman, Victor M., Jewish, Mar 68-Sep 72
Somma, James E., Cath., Jul 64-
Sorce, John J., Jr., Cath., Oct 61-
Spence, Mark J., Pres. US, Oct 78-
Spencer, Henry L., Disc. of Chr., Oct 55-
• + Spiewak, Stanley W., Cath., Feb 49-Mar 75
Spongberg, Edward G., Jr., Un. Pres., Feb 60-
Sprowl, Richard E., Wes. Meth., Apr 59-
+ Squires, Donal M., Meth., Jun 54-Jan 72
Stahl, Kenneth R., Pres, Aug 71-Jan 75
Stainman, Theodore, Jewish, Jun 70-
Stair, Larry V., So. Bapt., Feb 77-Sep 79
Stalzer, Joseph A., Cath., Jul 68-Mar 71
Stanichar, Joseph M., Jewish, Jun 72-
+ Stanley, Paul L., So. Bapt. Nov 59-Jun 77
+ Stawasz, John B., Cath., Oct 56-Oct 76
Steege, Mark W., Luth. MS, Jan 60-
Steen, Raymond A., Cath., Sep 67-
Stefero, John W., Eastern Orth., Nov 79-
+ Stein, Martin J., Luth. MS, Mar 47-Sep 71
Stephenson, Patrick, Cath., Jul 73-
+ Stevens, Leland R., Luth. MS, Aug 53-Aug 73
Stewart, Dale F., Meth., Jun 56-
Stoeber, Charles L., Cath., Feb 62-Feb 71
+ Stolarik, Cyrill M., Cath., Sep 57-Sep 77
Stork, Wayne L., Meth., Jul 62-
+ Stowers, Willis L., Un. Pres., May 45-Oct 73
Strausser, Charles W., Luth. ULCA, Jul 55-
Strickhausen, Leslie W., Ev. Meth., Nov 66-
Strickland, William M., So. Bapt., Jul 67-Jul 74
Stricklin, William M., So. Bapt., Aug 67-
+ Stroyen, William B., Eastern Orth., Nov 57-Nov 77
Stryjewski, John J., Cath., Jun 78-
Stuller, Joseph F., Meth., Sep 55-
Stupfel, James P., Cath., Jun 68-Jun 71
Sturch, George T., So. Bapt., Apr 64-
+ Styles, James R., Meth., Oct 56-Oct 76
Sugrue, Timothy F., Cath., Feb 72-Oct 79
Suhoza, John E., Cath., Jun 73-
+ Sullivan, James R., Cath., Dec 51-May 74
Sullivan, Joseph T., Cath., Feb 61-
+ Summy, Kenneth D., Meth., Jun 53-Mar 74
Sumpter, Ronald K., Un. Meth., Oct 68-
+ Sundloff, Frederick D., Un. Pres. USA, Sep 52-Nov 72
Supa, Joseph, Cath., Sep 76-
• Swaffar, Ersmond, So. Bapt., May 52-Dec 79
+ Swain, Karl L., Meth., Jul 53-Aug 73
Swanson, Loren E., Luth., Apr 76-
Swanson, Richard A., Epis., Sep 66-
Sweeney, Leo T., Cath., Aug 68-
Sweitzer, Donald W., Cons. Cong., Jul 77-
Swink, Jesse,. Epis., Sep 67-Jul 72
Sykes, Carl E., AME, Jul 76-
+ Sylwester, Oscar L., Luth. MS, Nov 53-Oct 77
Szufel, Adam E., Cath,. Jan 71-
+ Tabb, Robert W., So. Bapt., Jan 58-May 75
Tadema, Rits, Chr. Ref., Jan 68-Jun 71
+ Tagg, Lawrence V., Meth., Nov 55-May 76
Taitano, Miguel A., GARB, Sep 66-
Talcott, Brian D., Chr. Sci., Jun 72-
+ Tang, Theodore M., Un. Pres., Jan 56-Jan 76
Tanguay, Richard C., Cath., Feb 68-Feb 71
Tate, Roger, Ch. of Chr., Feb 76-Nov 78
Taylor, James R., So. Bapt., Jul 58-

Taylor, Shelby B., Prot., Oct 77-
Taylor, Wayne L., Meth., Nov 53-
+ Taylor, William W., So. Bapt., Mar 53-Mar 73
Tennant, Norris K., Am. Bapt., Jul 68-May 77
+ Terry, Roy M., Meth., Dec 45-Jul 74
+ Teska, Glenn F., Meth., May 44-Jun 72
+ Theiss, William F., Ev. & Ref., Jul 53-May 71
Thomas, Arthur S., Cath., Nov 68-
+ Thomas, John P., Ev. & Ref., Jul 51-Aug 74
Thomas, Meredith J., Am. Bapt. USA, Sep 71-
Thomas, Wilton B., EUB, Feb 67-
Thomason, Billy G., So. Bapt., Jan 74-
Thompson, Arthur E., Meth., May 63-
Thompson, Danny R., Disc. of Chr., Jun 76-
Thompson, James N., Cath., May 63-
Thompson, Kenneth R., So. Bapt., Jun 62-
Thompson, Lee M., Chr. Miss. All., Feb 79-
+ Thoreson, William A., Luth. NLC, Oct 59-Jul 70
Thornton, Bobby C., Bapt., Jul 71-
Thorsen, Henry B., Cath., Nov 62-
Thurman, James M., Meth., Apr 64-
Thurman, James R., Cath., May 68-May 71
Tibus, Andrew J., Epis., Aug 73-
Tickner, Edward H., Epis., Mar 66-Feb 73
Tillman, Phillip L., So. Bapt., Feb 69-Jan 79
Timm, Jeffrey T., Disc. of Chr., Aug 74-
+ Tindall, Robert W., Disc. of Chr., Apr 43-Jun 71
+ Tinsley, Raymond E., Meth. Amez., Dec 48-Jan 79
Tipton, Harry S., Epis., Apr 69-
Tolbert, I. V., AME, Mar 69-
+ Tollett, Vaughn H., So. Bapt., Jun 49-Jan 76
Tomasiewicz, Frank S., Cath., Dec 69-Jan 79
+ Tomasovic, Paul, Luth. MO, Mar 47-Mar 71
+ Tomme, Wade K., Meth., Jan 48-Jul 75
Towne, Larry E., Cons. Cong. Chr., Apr 79-
Townsend, James E., Meth., Jun 56-
+ Trapp, Richard D., Luth., May 50-May 79
+ Travers, William L., Cath., Apr 49-Apr 71
+ Trent, B. C., So. Bapt., Oct 47-Dec 73
Tripp, Robert J., UCC, Jul 69-
Troik, Raymond A., Cath., Aug 72-
+ Troutman, Lloyd B., Meth., Mar 53-Feb 79
Truitt, John G., Jr., Cong. Chr., Feb 61-
Truslow, Kenneth M., Nat. Bapt. USA, Sep 79-
Tuck, Rodney E., So. Bapt., Oct 78-
+ Turner, Warren H., CMA, Sep 53-Apr 79
Tyler, Milton O., So. Bapt., Jun 76-
Ullrich, Donald W., Cong. Chr., Aug 60-
Underwood, Joel L., 7th Day Adv., Nov 78-
+ Unger, Orvil T., Am. Bapt., Aug 47-Aug 72
Updegrove, George H., EUB, May 60-Jul 74
Utley, Vernard T., So. Bapt., Feb 61-
Utrup, Robert J., Cath., Oct 59-Mar 71
Valen, David L., Luth., Jul 63-
+ Van Landingham, Ralph V., Meth., Jun 56-Jun 73
Varner, Anthony L., Ch. of Chr., Jan 78-
Vaughn, Earl F., Meth., Dec 58-
Vaughn, William J., Disc. of Chr., Nov 56-
Vella, Joseph C., Cath., Sep 79-
+ Venters, Douglas A., So. Bapt., Jan 59-Mar 72
+ Verbrugghe, Emile A., Cath., Sep 57-Sep 77
Vickers, William D., Cath., May 61-Jul 73
Viise, Michael G., Luth, LCA, Jun 55-
Wagener, John M., Cath., Jan 67-
Wagner, Joseph R., Cath., Jun 79-
+ Walker, Hugie B., Epis., Apr 56-Apr 76
+ Walker, Willie L., Meth., Jun 55-Jan 72
Wallace, John E., Disc. of Chr., May 66-
Wallace, William T., Sr., So. Bapt., Oct 63-
+ Wallman, Robert C., Pres. US, Nov 55-May 73
Walsh, Andrew J., Jr., Cath., Jul 74-
Walsh, Francis J., Cath., Jul 61-
+ Walters, Benjamin H., So. Bapt., Apr 51-Sep 76
Wantz, Earl B., Luth. ULCA, Aug 60-
Ward, Jerome A., Cath., Sep 72-
Ward, John D., Pent., Aug 73-
+ Ward, Lawrence E., Cath., Sep 57-May 79
Warford, Kenneth A., Am. Bapt., Feb 68-Jul 74
Warren, William H., So. Bapt., Apr 64-
Warrington, James M., Epis., Jul 66-Jun 77
Washington, Warner, Epis., Feb 64-Jun 71
+ Wasinger, Francis R., Cath., Oct 56-Aug 74
Watkins, Clarence N., Cath., Jan 73-
+ Waugh, Earl E., Asby. of God, Sep 50-Oct 78
Wawrzynski, Edward A., Cath., Aug 68-
Way, Joseph C., Meth., Jul 64-
+ Way, Robert B., Meth., Aug 60-Jan 78
+ Wayne, Robert J., Luth. NLC, Jan 55-Jan 73
Weaver, Billy H., Southwide Bapt., Jun 78-
+ Webster, Stanley B., Pres. US, Feb 52-Mar 73
Weigel, Rea S., Pres. US, Jul 68-Jul 71
Weinschneider, Elliot, Jewish, Jul 77-
Weiss, Everett L., Meth., May 68-
Welch, Dana R., UCC. Apr 69-Apr 72
Welsh, Harlan E., Prot. Epis., Jul 70-
+ Wendland, Clinton E., EUB, Apr 51-May 79

+ West, Johnson E., Epis., Dec 53-Jun 74
Westall, Thomas G., Ev. Fr. Ch. Am., Jul 79-
Westhaver, John D., UCC, Apr 68-Jun 77
Whalen, Robert B., Cath., Jun 60-
Whelan, Gerald M., Cath., Jul 66-Dec 70
White, Douglas B., Meth., Apr 63-
+ White, Robert M., So. Bapt., Aug 53-Aug 73
White, Stanley E., So. Bapt., Oct 68-
White, Wesley V., Assoc. Gospel, Oct 68-May 75
+ Whiteside, Robert R., So. Bapt., Sep 51-Sep 79
+ Whitt, Joseph P., Pres. US, Sep 48-Sep 70
Whittington, Michael, Ch. of Chr., Jul 79-
Wiegele, Lloyd W., Cath., May 66-
Wiemers, William R., Meth., Jul 66-
Wilborn, James A., Jr., So. Bapt., Sept 74-
Wilbourne, Henry B., Un. Meth., May 78-
+ Wild, Philip T., Cath., Nov 57-Nov 77
Wilder, Lewis A., Un. Meth., Nov 79-
Wilhelm, Norman E., Pres. US, Apr 56-Aug 73
+ Wilkens, Charles H., So. Bapt., Jul 54-Sep 72
Wilks, Robert L., Jr., Chr. Meth. Epis., May 76-
Williams, Brevard S., Epis., Feb 67-May 75
Williams, James L., Disc. of Chr., Jan 52-
Williams, Melvin S., AME, Dec 77-
Williams, Ray C., AME, Jul 79-
Williams, Russell D., Pres., Aug 65-
Williams, Stephen J. C., Epis., Nov 66-Nov 71
+ Williams, Thomas M., Meth., Sep 55-Dec 75
Williams, William N., So. Bapt., Oct 60-Jul 74
Williamson, Jack D., Friends, Jun 75-
Willis, John T., Ch. of Chr., Jun 76-
Willis, Paul F., Am. Bapt. USA, Sep 73-
Willis, Richard D., Ch. of God, Sep 77-Sep 79
Wills, Larry E., Am. Bapt. USA, Mar 75-
Wilson, Donald L., Pres. US, May 63-
Wilson, James F., Jr., Luth., Jul 55-
Wilson, James R., So. Bapt., Jan 79-
Wilson, Melvin R., Bapt., Nov 74-Nov 77
+ Wilson, Robert R., Pres. US, Jun 53-Oct 71
Wilson, Theodore J., Meth., Mar 64-
+ Wingo, Arthur W., Luth. MS, May 52-May 72
+ Wisniewski, Edward E., Cath., Jul 54-Mar 77
Withee, Roger A., Meth., Jun 72-
+ Witt, Melvin E., Luth. MO, Jul 52-Nov 72
Woerdeman, Robert K., Cath., Oct 62-Jun 75
+ Wojtanowski, Elmer J., Cath., Mar 52-Mar 78
+ Wolfe, Neil F., So. Bapt., Mar 55-Mar 75
+ Wolk, Henry C., Jr., Luth. MS, Nov 48-Sep 77
Wollenburg, David W., Luth., Aug 77-
Wood, David P., Cons. Bapt., Apr 63-Jul 74
+ Wood, Hoyt H., Meth., Aug 47-Sep 70
Wood, John R., Ch. of Chr., Sep 73-
Wood, Richard D., Asby. of God, Jul 63-
+ Woods, Ransom B., Jr., Am. Bapt., Aug 45-Sep 75
Worner, George J., EUB, Mar 64-
+ Wozny, William J., Cath., Dec 56-Dec 76
+ Wragg, Paul H., Meth., Jun 59-Aug 79
Wretlind, Dennis O., Bapt., Oct 76-
Wright, Jimmy R., Chr. Ch. & Ch. of Chr., May 78-Dec 79
Wuerffel, Jon L., Luth., Sep 77-
+ Wurst, Rodney C., So. Bapt., Dec 55-Aug 75
Yablonsky, Gabriel F., Cath., Jul 66-
+ Yashkas, Frank L., Cath., Jan 53-Jun 73
Yates, Edcort D., 7th Day Adv., Sep 74-
Youdovin, Ira S., Jewish, Jun 68-July 70
Young, Bernard L., Cath., Aug 71-
Young, James L., Prot., Apr 67-Jul 77
Young, Samuel T., Pres. US, May 62-Jun 73
+ Young, William B., Pres. US, May 55-May 75
+ Youngblood, Angus O., So. Bapt., Nov 51-May 72
Zachman, Clarence J., Cath., Jul 61-
Zebron, Samuel, Cath., Aug 69-
+ Zellers, Lawrence A., Un. Meth., Apr 56-Feb 75
Ziegler, Austin H., Pres. US, Jul 77-
+ Zigan, Frederick E., Meth., Sep 50-Sep 70
Zimbrick, Edward C., Luth. MS, Sep 66-
Zimmerman, Donald M., Free Meth. of NA, Feb 76-
Zinzer, Walter W., Cath., Jul 75-
Zirzow, Wayne H., Luth., Nov 71-
+ Zolnerowich, Peter, Russ. Orth., Nov 53-Nov 76
Zoshak, William H., Cath., Aug 76-
Zumwalt, Vasten E., So. Bapt., Feb 61-
Zyskind, Howard B., Jewish, Jun 72-

APPENDIX 3
CHAPEL MANAGEMENT PERSONNEL ON EXTENDED ACTIVE DUTY AS OF DECEMBER 31, 1980

CHIEF MASTER SERGEANTS

DuVall, Marcine L.
Fahrenkamp, William J.
McCracken, John C., Jr.
McKee, Charles E.
Miller, Emmett M.
Mohn, William C.
Nelson, Robert C.
Phillips, Stephen G.
Riley, Francis J.
Rowland, Lynn
Schneider, Richard C.
Sherwin, Earl B.
Toliver, Joseph E., Jr.
Vetter, Leo W.

SENIOR MASTER SERGEANTS

Applegate, Ronald R.
Barrow, Franklin B.
Baxter, Carl E.
Bryant, Billy G.
Camp, James R.
Curry, Thomas E.
Davis, Ernest R.
Dubay, John W.
Dunnewind, Frank S.
Edwards, Percy F.
Gorman, John J.
Hamilton, Willie F.
Keenan, Robert W.
Kerley, Layne W.
Kinkaid, James J., Jr.
McLaughlin, David M.
Monroe, Robert R.
Moseley, Hiram H.
Mosley, Joseph
Nash, Gordon L.
Neidlinger, David L.
Perkins, Richard L.
Reeping, Joseph E.
Ross, Walter L.
Sanders, Thomas D.
Saunders, Jerald E.
Smith, William N.
Vaught, James M.
Walsh, Michael J., Jr.
Wiseman, William E.

MASTER SERGEANTS

Abell, Wilmot L.
Anderson, Douglas G.
Barrett, Robert T.
Benitez, Albert
Bentley, Donald L.
Bienhoff, Calvin O.
Board, Robert B.
Bracken, Robert
Bradford, Daniel J.
Brent, Andrew S.
Bridgers, Braxton
Calkins, Edwin C.
Chase, Lawrence J.
Coy, Raymond E., Jr.
Czarnecki, James A.
Davis, Robert L.
Denaughel, Ronald A.
Denney, William T.
Dunphy, Thomas C.
Durrenberger, Hugh W.
Edwards, Kenneth J.
Falcon, Paul J.
Graham, Louis E., Jr.
Graves, Glenn M.
Ham, Philip E. G.
Hoitt, James L.
Honn, Rollin P.
Hunt, John E.
Hutchinson, Robert J.
Jennett, Joseph E.
Johnson, James A.
Johnson, James W.
Johnson, Allen C.
Jones, Curtis R.
Jones, Charles M.
King, Robert L.
Klaameyer, Thomas J.

Kras, Henry J., Jr.
Layne, Charles E.
Lewis, Wesley H.
Luecker, Fredrick W.
Lukich, Paul, Jr.
Maletich, William A.
Maples, James W., Jr.
Mason, Herman L.
Mazurek, John A.
McClellan, John M.
McDaniel, Shelby G.
Metcalf, James R.
Meyers, Errol L.
Moore, Charles E.
Murphy, Jack E.
Oatman, Robert E.
Ochsner, Gary L.
Olson, Thomas R.
Orlando, Rachel H.
Pastor, Roderick J.
Perdomo, Jose B.
Peter, Dennis H.
Pressley, Willie J.
Reynolds, James H.
Rodriguez, Marcello, Jr.
Ryan, Donald M.
Sansoucy, Conrad F.
Schubert, Paul J.
Smith, Graham W.
Stours, Joseph E. R.
Swanson, Ronald R.
Sykes, Gerald A.
Taylor, Thomas H.
Tucker, Richard C.
Turner, Daniel W.
Urey, Robert T., Jr.
Vinson, Billy R.
Waddell, William B.
Wagner, Wilby H., Jr.
Webb, Darrell D.
Webber, Ronald D.
West, Donald D.
Westfall, Harry W., Jr.
Wills, John K.
Zimmerman, Joseph G.

TECHNICAL SERGEANTS

Armstrong, Jerry D.
Aubrey, John W., III
Barnes, Johnny N.
Bell, Larry D.
Bissonnette, Louis J.
Blazer, Kenneth D.
Calkins, Jerry D.
Childers, Sammy J.
Colbert, Ronald R.
Conroy, William C.
Crotts, James E.
DeBerry, Virgil G., Jr.
Deleonardis, Anthony C.
Doss, Gary D.
Dreighton, Leroy M.
Duffey, L. T.
Epting, Chester, Jr.
Fallon William H., Jr.
Ferguson, Neil F.
Fields, Don B.
Fink, Edwin L.
Folds, Ronald F.
Frye, Raymond D.
Fryer, Larry M.
Garcia, Cleveland M.
Gasper, Joseph F.
Gayden, Vallerie L.
Gearrin, Fred L., Jr.
Greene, Dennis L.
Harrington, Wilfred G., Jr.
Hayes, Glenn F.
Hubbs, John R.
Johnson, Steven A.
King, Thomas S.
Kramer, Eugene A.
Laney George V.
Larson, Roland S.
League, Edward W.
Lee, Ernest D.
Levitt, Joel N.
Linander, Duane R.
Mackenzie, James A.
Matthews, Ronald J.
Mauch, Robert T.
McCarty, James D.
McClay, John C.
McDowell, Daniel J., Jr.
McRaney, Mutt
Moorman, William C., Jr.
Morgan, James R.
Morris, John C.
Murray, Graham R.
Muth, Franklin M.
Neal, Joseph T.
Norberg, Steven N.
Oakes, Joseph L.
Offerman, Leon M.
Orr, Charles R.
Osborn, Duane E.
Owen, William C.
Paffrath, Kenneth F.
Palmer, Frederick R.
Paul, Leslie B.
Perkins, Timothy E.
Piercy, Leon C.
Pigeon, Paul J.
Plympton, Lawrence L.

Potter, Donald I.
Reichle, Gary E.
Roller, Richard A.
Sargent, Paul D.
Schultz, Fred W.
Scott, Russell A.
Smith, Robert E.
Statome, Gerald L.
Stempfley, Carmen D.
St. Germain, Robert P.
Sturdy, Sharon L.
Thomas, David R.
Tillery, Charles D.
Towers, Douglas R.
Turner, Lawrence S.
Urbansok, Donald J.
Vinson, Larry J.
Wilhelm, Richard A.
Williamson, William S.
Williams, Ralph L.
Woodcock, Arthur R.
Zachow, Terry L.

STAFF SERGEANTS

Aloway, Mark E.
Bailey, Russell L., Jr.
Baranyk, Rodney L. A.
Bennett, Stephen R.
Bennett, David R.
Bigos, John, Jr.
Blair, Linda J.
Blankenbeker, Denise M.
Boltersdorf, Joseph
Boring, Mitchell P.
Bott, Richard L.
Bowman, Carl F.
Boyer, Timothy R.
Brandle, Mary D.
Brunner, David B.
Budani, Anthony J.
Bulat, John J.
Buter, Steven M.
Butler, Robert J.
Canan, David E.
Carr, Lindell A.
Ceasar, Kenneth E.
Closson, Jeffrey J.
Cochran, Charles K.
Coggins, Lynn E.
Connery, David W.
Cox, Gary D.
Craig, Gregory L.
Cuellar, Andrew D.
Dalton, Theodore P., Jr.
Davis, Frank K.
Davis, Lewis A.
Deshotel, Victor G.
Dinicola, Keith
Dorwald, James F.
Dressler, Joseph R., Sr.
Duck, Carlton A.
Ellis, Ricky L.
Evans, Peggy A.
Farley, Hollis W.
Fingland, Stephen A.
Fletcher, Mitchel B.
Fortney, Scott H.
Foster, James M.
Fritz, Douglas L.
Garcia, Charles J.
Garenia, William J., Jr.
Gerberding, James S.
Glass, Robert A.
Gould, Vanessa A.
Hall, Willard C., Jr.
Harris, Allen
Hatfield, Michael L.
Heist, Orie D.
Hill, James M.
Himes, James L.
Hoffman, Lawrence D.
Hoover, Carl R.
Jaffeux, Paul G.
Johnson, Donald E.
Kanitz, Daniel M.
Keel, Howard T.
Kuhne, Mark D.
Lagat, David L.
Lamoreaux, Kenneth M.
Landers, Paul A.
Larson, William K.
Little, William S.
Litz, Clyde L., Jr.
Loghry, Robert D.
Lowmaster, Gary R.
Mahin, Juliana E.
Mapes, Paul A.
Mars, Gary C.
Martin, Ernest S.
Maziur, Douglas F.
McClendon, Terry R.
Mendoza, Joseph L.
Mink, Mark C.
Molinary, Rebecca A.
Montoya, George
Moore, Terry E.
Moore, Wanda J.
Mott, Gene R., Jr.
Murray, Dennis M.
Narrow, Joseph B.
Novack, Edward J.
Oliver, Robert C.
Otte, Janis J.
Pace, Wayne H.

Parsons, Thomas K.
Pascual, Leonard
Penick, Michael E.
Phifer, Luther V.
Pitts, Timothy A.
Poole, Stephen M., Jr.
Prigmore, Philip B.
Quirie, Douglas I.
Randolph, Margaret A.
Ratliff, Samuel J.
Razo, Steven J.
Reedy, Robert J.
Robinson, Charles E., Jr.
Roch, James
Saxon, Quinney A.
Schimek, Carl E.
Sendejo, Jose, Jr.
Shakour, Thomas C.
Sharp, Barbara J.
Shellhammer, Robert S.
Sherwood, Paul W.
Sites, Brian L.
Skelton, David L.
Skoworn, John P.
Smith, James R. L., II
Smith, Oscar, III
Strange, Anthony T.
Stratton, Rickey C.
Stubbs, Thomas H.
Taylor, Debra K.
Taylor, David L.
Taylor William C.
Teeter, David G.
Thomas, Bobby
Traina, Thomas J.
Trilby, Dores C., Jr.
Trudics, David J.
Vanhazel, Harold J.
Vanmeter, Steven M.
Warde, Richard L.
Weeden, David A.
White, Charles R.
Wiersma, Terry L.
Williams, Gregory
Wilson, Melchior H.
Wolcott, Myrna T.
Wood, Thomas A.
Wooden, Fletcher H., Jr.
Wyatt, James E.
Yates, Gary P.
Younger, Robert L., II
Zabel, Stephen D.
Zongker, David E.

SERGEANTS

Adamo, Lora S.
Ainey, Nancy S.
Albertson, Tommy D., Jr.
Alex, Paula A.
Anderson, Evangelina L.
Anderson, Ann M.
Bailey, Anita L.
Beaty, Willie M.
Billingsley, Carothers, Jr.
Blackburn, Kevin M.
Bollhoefer, Paul D.
Bott, Shirley A.
Bowman, Cheryl A.
Brooks, Dana G.
Brown, Charles R., Jr.
Bryant, Victor A.
Burdett, Genene A.
Bussiere, Carol A.
Butterfield, Dean A.
Carroll, William
Carter, Paul L., III
Carter, Ila K.
Cone, Thomas R., II
Conner, Shirley M.
Coughenour, Ronald G.
Curtis, Steven A.
Daniels, Charles E., Jr.
Darnell, Shirley L.
Dekoekkoek, Dennis L.
Deleon, Paula K.
Delinski, Dennis J.
Dempsey, Patricia J.
Derden, Danny S.
Devol, David W.
Dziengel, Larry L.
Espinosa, Terry A.
Estes, Cory S.
Felder, Joseph W.
Foster, Jessie G.
Furlow, Stanley D., Jr.
Gallmeister, Judy L.
Gebhardt, Tracy L.
Geyer, Russell L., Jr.
Glick, Randy D.
Goe, Steven G.
Gould, Danny L.
Grayson, Sandra G.
Guagliardo, Anthony R.
Gustin, Kelly
Harman, Elva
Harris, Keith R.
Hawkins, Byron E.
Henderson, Drew
Hendrix, Laverne N.
Hogan, Jon R.
Hoover, Karl D.
Ingram, Erick N.
Irby, Jeffrey S.
Johnson, Robert H.

Johnson, Hosea, Jr.
Johnson, Samuel A.
Johnson, Phyllis C.
Johnston, Dennis E.
Jones, Roscelle
Jones, Patricia A.
Jones, Johnny J.
Kania, Carla J.
Karr, Jeffrey W.
Kelly, Sue E.
Kenny, Joy M.
Keys, Dawn Michelle
King, Steve E.
Kline, Catherine E.
Knight, Grover L., Jr.
Kocher, Goldie E.
LeFrancois, Gina G.
Levin, Donna E.
Lillibridge, Larry J.
Lofrese, Ricky L., Sr.
Lorenz, Dorothy M.
Lund, Thomas L.
Magee, John T.
Massey, Edwin A. H.
McBroom, Gregory M.
McCann, Patricia A.
McCarty, Glenn W.
McDaniel, Carol A.
McMahon, Lynn F.
Megonigle, Duane E.
Middlebrooks, Randy
Miller, Hollis
Moblo, Timothy M.
Mocaby, Patrick N.
Monteleone, Karen E.
Mora, Dale E.
Murphy, Judith A.
Nardi, Anthony V.
Nelson, Karen J.
Olsen, David C.
Olsen, Lisa R.
Orr, Jack D.
Ossenmacher, Cindy S.
Palmer, Richard E.
Powell, Rose M.
Pratt, Thomas J.
Price, Gregory J.
Ragan, Steven E.
Ramer, Louis W.
Rauh, Daniel L.
Reynolds, David M.
Richard, Thomas E.
Richardson, Louis M., III
Robinson, Vernon G.
Rogers, James D.
Romero, Darlene L.
Rossignol, Theodore L.
Royals, Teresa A.
Rudolph, Paul A.
Sanchez, Rhonda G.
Sapia, Johnny E.
Schencke, John P.
Seaton, Robert G., Jr.
Slade, Robert L.
Smalley, James D.
Smallwood, Edward L.
Smith, Roland L., Jr.
Smith, Darryl J.
Snead, Michael W.
Staley, Darcel
Stringfield, Albert L.
Sweeney, Martha A.
Taylor, Teresa N.
Thomas, Carmen M.
Tillman, Bennie, Jr.
Treadwell, Jayne D.
Troche, Edgar
Turnidge, Daniel J.
Tyler, Douglas R.
Ullrich, Arthur, Jr.
Unger, William J., Jr.
Vogel, Robert P.
Walker, Ellis K.
Wallace, Brianna M.
Way, Andrew G.
Weller, Mark S.
Wheeler, Douglas A.
White, James L., Jr.
Wilcox, Gary J.
Woodall, David M.
Yates, Kenneth W.
York, Lary N.

AIRMEN FIRST CLASS

Abshear, Paul D.
Adams, Charles W., Jr.
Adams, Jack R.
Addie, Alan
Allen, James H., Jr.
Anderson, Peggy A.
Anderson, Mark D.
Ansari, Mikal L.
Auriti, Lisa M.
Ayres, Candy C.
Baker, Ivory J.
Baldwin, Debra A.
Barber, Kathy L. P.
Blackford, Kathy A.
Boulis, Diane J.
Boyer, Timothy C.
Brothers, Jack A.
Brown, Morris W., III
Brown, Jane A.
Brown, Denise L.

Buchanan, Emmitt W.
Burger, Lawrence S.
Campbell, Glenn M.
Caulkins, Coleen M.
Chema, Laura A.
Clapp, Lorna C.
Clark, Myla C.
Clark, Gerard J.
Cobb, Carolann
Comis, Christopher A.
Crawford, Lionel J.
Crites, Chris A.
Dangredo, Robert O., Jr.
Dannenhoffer, Gail A.
Debelak, Robert P., Jr.
Derr, Lisa
Detardo, Thomas R.
Dixon, Linda J.
Dorn, Charlotte R.
Drew, Kelsey M.
Dudding, Patricia A.
Edwards, Willie A., II
Essenburg, Brenda K.
Farrar, Ernest A.
Fischer, Alfred L.
Fissori, Karen G.
Fleming, Fred S.
Free, Cheryl L.
Fresco, Anthony J.
Gallow, Peggy J.
Gates, William B., Jr.
Gibson, Robyn L.
Gilbert, Michael E.
Glass, Avis L.
Gordon, Helen J.
Govern, H. T.
Grabowski, Steven J.
Griffin, Lisa A.
Hadleighwest, Lydia L.
Handley, Patricia R.
Hans, Harvey C., III
Hartford, Sharon K.
Hartung, Leigh A.
Harvey, Dennis C.
Haugan, Leota A.
Hearn, Charles T.
Hemmerle, Theresa A.
Hixson, Richard E.
Hobbs, Kathleen F.
Hogue, Lori A.
Hogue, Mark A.
Honeycutt, Maurice L.
Horne, Rebecca R.
Horowitz, Maryann
Hudson, Larry R., Jr.
Hunt, Tonia G.
Hunt, Virginia L.
Jacobs, Ernest T., Jr.
Jacobsen, Paul A.
Jacobsen, Catherine M.
Janko, Loretta
Johnson, Aldin E., Jr.
Keating, Paul G.
Kelley, Cheryl A.
Kelly, Marybeth
Kennedy, Gregory L.
King, Jackylene E.
King, Sheryl D.
Knutson, Charles A.
Larch, John F.
Lawrence, William E., II
Lawson, Richard J.
Lee, Michael J.
Lilly, David E.
Magnon, Gail S.
Martinez, Karen G. E.
Mauldin, William L.
McCauley, Joseph L.
McCollin, Cathie R.
McCombs, Sharon K.
McCoy, Nanette E.
McDermott, Sharon A.
McFall, Charles L.
McFarland, Robert S.
McGilvray, Jeffrey L.
McLeroy, Jacqueline F.
McRea, Terri D.
Means, Lisa C. M.
Michaels, Sherry A.
Miller, James E.
Milone, Joseph
Mitchell, Timothy C.
Montalvo, Joe E.
Morris, Colleen A.
Munoz, Margarita
Ney, Timothy M.
Nosce, Jose N.
Obermesik, Dorri J.
O'Brien, Donna K.
Pacheco, Alma L.
Pate, Donna J.
Perez, Judith A.
Pettit, Laurie A.
Phelps, John J.
Picon, Ivonne
Pitsinger, Bradford D.
Powell, Mark W.
Pulis, Theresa L.
Rachesky, A. W.
Rea, Barbara C.
Reece, Quintin S.
Reed, Scott A.
Rhodes, Hope R.
Rickman, Timothy C.

Saani, Barbara R.
Sands, Erin K. P.
Scheidel, Rodney A., Jr.
Seeley, Franklin L., Jr.
Seybold, David A.
Shamsid, Deen Abdullah W.
Shears, Victoria S.
Shell, Ronnie L.
Shotwell, Marie V.
Sipes, Carla D.
Smith, Robert J.
Starkey, Terri L
Stewart, Deanna L.
Stotler, Gary L.
Stracke, Charlotte M.
Swanson, Roger L.
Taylor, Rozanne R.
Tew, Virginia N.
Thirlaway, Sherry
Thompkins, Earic S.
Thumma, Cindy L.
Tremblay, Victor A.
Trotter, Charles W.
Turek, Arthur R.
Turnbow, Ronald D.
Turner, Scott B.
Tyrrell, Charles W.
Vanbibber, Bruce E.
Vankleef, Deborah L.
Waitman, Larry B., II
Walker, Stacey L.
Warner, Mark L.
Watson, Melinda J.
Webster, Susan M.
Willison, Cynthia A.
Williams, Stallard L., Jr.
Williams, Janice M.
Wolfe, Harold S.
Wood, Gary L.
Young, Kenneth R.

AIRMEN

Acquaviva, Kenneth V.
Ames, Laura J.
Amster, Kimberly S.
Barksdale, George D.
Barney, Penny L.
Barnes, George D.
Bauer, Mark S.
Beebe, Polly A.
Boutte, Virginia A.
Bowen, Gary J.
Bragg, Tammie G.
Brass, Robert M.
Braton, Tammy J.
Bristow, Cynthia J.
Brown, Rolanda P.
Bunning, Jody L.
Bussard, Diana L.
Butts, Brian K.
Campbell, Toni L.
Carroll, Timothy M.
Carroll, John D.
Cline, Cherie M
Clune, Madeline K.
Cochran, Margaret J.
Davis, Brent G.
Dewalt, Jill B.
Dewitt, Douglas O.
Eckols, Noel C.
Emmerson, Robert J.
Enfield, Roscoe L., Jr.
Furlow, Guy A.
Gibson, Susan
Gonyea, Jeffrey S.
Gregg, Rhonda A.
Hairelson, Gary L.
Hale, Kimberly K.
Harris, Gregory D.
Hartman, Lorri A.
Herndon, Farley L.
Hithe, Suzy R.
Howard, James D.
Hunt, Margaret A.
Jamieson, Amy S.
Jarrard, Michael R.
Kraegel, Gloria R.
Lacey, Deborah L.
Lingo, Nita J.
Lund, Lauri J.
Martinez, Liza A.
McCormack, Stephen R.
McGlynn, Patricia M.
McIntyre, William J.
Nelich, Linda L.
Niebaum, Jennifer D.
Patton, Karen A.
Powers, Richard A., Jr.
Preudhomme, Geoffrey U. L.
Rapoza, Elvira D. T.
Skidmore, Clarence A.
Smith, Dennis H.
Stewart, Marvin E.
Stultz, Jonathan L.
Teggatz, Renee T.
Tuell, Steven A.
Vivanco, James
Vollmer, Sharon A.
Yates, Gail G.

AIRMEN BASIC

Bell, Dale O.
Benoit, Lawrence R., Jr.
Boyt, Darrel D.

Brigance, Tamara R.
Buffington, Wade H., III
Carey, John H., II
Cormie, Ronald E.
Fisher, Martha A.
Gardener, Avery K.
Gimbel, Paul R.
Hoch, Jeffrey A.
Iorizzo, Patricia A.
Koenig, Janice D.
McDaniel, Jeannette E.
Murphy, Wanda F.
Nauert, Debra L.
Ritter, Bryan K.
Spaulding, George E.
Tiongison, Herbert
Toma, Phillip W.

APPENDIX 4
IN MEMORIAM–DECEASED CHAPLAINS

Sloan, Robert A., May 1970
Benda, John J., July 1970
Donahue, John P., February 1971
Morgan, William H., February 1971
Hayes, Joseph F., July 1971
Carr, Talmadge, August 1972
Eardley, Edward, September 1972
Sobel, David, March 1974
Schuck, David B., December 1974
Corcoran, John H., June 1975
Ellis, Frederick, June 1975
Capizzi, Joseph L., July 1977
Sedgwick, Kenneth D., March 1979
Downing, Don, December 1979
Arinder, Robert N., February 1980
Hunter, Donald E., April 1980
Powell, Samuel G., August 1980

APPENDIX 5
CHAPLAIN AWARDS

Outstanding Young Chaplain of the Year

1970 Charles I. Carpenter Award — John E. Rasberry
1971 Charles I. Carpenter Award — Philip E. Halstead

Outstanding Ministry to Single Airmen

1970 Terence P. Finnegan Award — David Kirk
1971 Terence P. Finnegan Award — Vernon R. Black

Superior Performance As Senior Installation Chaplain

1970 Robert P. Taylor Award — Martin J. Caine
1971 Robert P. Taylor Award — Oscar L. Sylwester

CHAPLAIN TEAM AWARDS

1971 Edwin R. Chess Award (specific achievements in ministry during crises caused by separation, social unrest, and related problems): Chaplain Section, Seymour Johnson AFB, NC
1972 Charles I. Carpenter Award (outstanding ministry to young adults): Keesler AFB, MS
1972 Terence P. Finnegan Award (outstanding ministry in religious education): Eglin AFB, FL
1972 Robert P. Taylor Award (fostering lay development): Sondrestrom AB, Greenland
1972 Edwin R. Chess Award (highest pastoral concern for human needs): Luke AFB, AZ
1973 Charles I. Carpenter Award: Sheppard AFB, TX
1973 Terence P. Finnegan Award: Loring AFB, ME
1973 Robert P. Taylor Award: Calumet AS, MI
1973 Edwin R. Chess Award: Ramstein AB, Germany
1974 Charles I. Carpenter Award: Travis AFB, CA
1974 Terence P. Finnegan Award: Sheppard AFB, TX
1974 Robert P. Taylor Award: Air Force Academy Chapel Center, CO
1974 Edwin R. Chess Award: Arlington National Cemetery, VA

Awards cancelled in late 1974

APPENDIX 6
CHAPEL CONSTRUCTION

Following is a list of Chapel Facilities approved for construction by the Congress during the period 1970-1980.

FY	Base	Project Title	Scope
70	Cape Lisburne	Chapel Base	560SF
	Lackland AFB, TX	Chapel Center	26,301
	Griffiss AFB, NY	Chapel Center	17,174
	March AFB, CA	Chapel Center	20,794
	Kwang-Ju, Korea	Chapel Base	3,200
	Kwang-Ju, Korea	REF	1,440
71	Reese AFB, TX	Chapel Center	17,995
	Cannon AFB, NM	Chapel Center	19,781
	George AFB, CA	Chapel Center	19,694
	Moody AFB, GA	Chapel Center	15,610
	Moody AFB, GA	Chapel Center	15,084
	Royal Oaks, Spain	REF	5,456
	Royal Oaks, Spain	REF	2,728
	Taegu AB, Korea	REF	1,500
72	Calumet AFS, MI	Chapel Base	1,000
	Norton AFB, CA	Chapel Center	15,627
	Gila Bend AB, AZ	Chapel Base	1,464
	Nellis AFB, NV	REF	6,100
	RAF Mildenhall, UK	Chapel Center	11,929
73	Peterson AFB, CO	Chapel Center	18,000
	Saratoga AFS, NY	Chapel Base	552
	Lowry AFB, CO	Chapel Center	22,575
	Lowry AFB, CO	Chapel Center	19,950
	Hellenikon AB, Greece	Chapel Base	5,120
	Kunsan AB, Korea	Chapel Center	4,640
	Osan AB, Korea	Chapel Center	5,003
	Wake Island AB, Wake	Chapel Center	4,335
	Andersen AB, Guam	REF	8,036
74	USAF Academy, CO	Rectory	1,620
	USAF Academy, CO	Rectory	1,233
	Griffiss AFB, NY	Chapel Hosp.	240
	Bergstrom AFB, TX	Chapel Center	12,779
75	Eielson AFB, AK	Chapel Center	11,143
	Osan AB Korea	REF	4,506

	Yokota AB, Japan	Chapel Base	22,081
	Murphy Dome, AK	Chapel Base	640
76	Cape Charles AFS, VA	Chapel Base	1,007
	Andrews AFB, MD	Chapel Center	10,400
	Bolling AFB, DC	Chapel Center	19,380
	Kadena AB, Japan	Chapel Base	12,630
	Yokota AB, Japan	Chapel Hosp.	81
	Ft Yukon AFS, AK	Chapel Base	459
77	Otis AFB, MA	REF	1,297
	Andrews AFB, MD	REF	2,600
	Andrews AFB, MD	Chapel Center	11,240
	Hickam AFB, HI	Chapel Center	20,660
	RAF Chicksands, UK	Chapel Center	13,500
	Yokota AB, Japan	Chapel Center	7,927
	Cold Bay AFS, AK	Chapel Base	274
78	Watertown AFS, NY	Chapel Base	538
	Keesler AFB, MS	Chapel Center	1,360
	Zweibruecken, GE	REF	300

NOTES

CHAPTER I

1. Carpenter Award Nomination, FY 1972, Osan AB, Korea; Chaplain Historical Report (hereafter cited CHR), Jul-Sep 1974, Clark AB, Philippines; CHR, Apr-Jun 1975, RAF Bentwaters, UK.
2. Letter (hereafter cited ltr), Ch. John F. Richards to AF/HCX, 26 July 1971.
3. CHR, Oct-Dec 1974, Minot AFB, ND; Taylor Award Nomination, FY 1974, McChord AFB, WA.
4. Ltr, Ch. Earl V. DeBlieux to HQ Keesler Tech Tng Ctr HC, 5 April 1972; Chaplain DeBlieux indicated that literature, books and tapes were obtained from Communication Center, Notre Dame, IN. Approximately a dozen young men and women attended weekly, according to Carpenter Award Nomination, FY 1972, Keesler AFB, MS.
5. CHR, Jan-Jun 1974, Keesler AFB, MS.
6. Ltr, Ch. Robert E. Moffitt to USAF Chaplain Board, 14 March 1973.
7. CHR, Apr-Jun 1974, George AFB, CA; Jul-Dec 1976, Hickam AFB, HI; CY 1976, Minot AFB, ND; Jan-Mar 1977, K. I. Sawyer AFB, MI.
8. CHR, Jan-Mar 1977, Travis AFB, CA.
9. CHR, Oct-Dec 1973, Bitburg AB, Germany; CHR, Jan-Mar and Jul-Dec 1976, Rhein Main AB, Germany.
10. CHR, Jan-Jun 1978, USAFE/HC.
11. *Warren Sentinel*, 15 March 1974; Award Nomination, FY 1973, Goose Bay.
12. CHR, Oct-Dec 1974, Bergstrom AFB, TX.
13. CHR, Jan-Mar 1975, Bitburg AB, Germany; CHR, Jul-Sep 1978, Beale AFB, CA.
14. CHR, Jan-Mar 1975, Chanute AFB, IL.
15. Taylor Award Nomination, FY 1974, Osan AB, Korea; Chess Award Nomination, FY 1973, U-Tapao RTAFB, Thailand; Taylor Award Nomination FY 1973, Eielson AFB, AK; Finnegan Award Nomination, 1972, Holloman AFB, NM; Carpenter Award Nomination, FY 1974, McClellan AFB, CA; Chapel Bulletin, May 1973, Whiteman AFB, MO; CHR, Jul-Dec 1976, Hickam AFB, HI; CHR, Jan-Mar 1976, Norton AFB, CA.
16. CHR, Jan-Mar 1976, RAF Bentwaters, UK; CHR, Jul-Dec 1976, Keesler AFB, MS.
17. Finnegan Award Nomination, FY 1972, Offutt AFB, NE; news clipping, March 1974, Pease AFB, NH; CHR, Apr-Jun 1974, Dover AFB, DE; CHR, Jun 1974, Loring AFB, ME; CHR, Apr-Jun 1975, Bitburg AB, Germany; CHR, Jul-Dec 1975, USAFA, CO; CHR, Jan-Jun 1974, Scott AFB, IL; CHR, Apr-Jun 1976, Bitburg AB, Germany.
18. CHR, Jan-Mar 1977, Beale AFB, CA.
19. CHR, Oct-Dec 1977, Beale AFB, CA.
20. CHR, Jul-Sep 1974, George AFB, CA; CHR, Oct-Dec 1976, Spangdahlem AB, Germany; CHR, CY 1974, Karamursel CDI, Turkey; CHR, Oct-Dec 1976, RAF Bentwaters, UK; *Mohawk Flyer*, 5 June 1974; Taylor Award Nomination, FY 1974, Griffiss AFB, NY; PACAF *Chaplain Newsletter*, October 1975.
21. *TIG Brief*, 9, 1971 (XXIII, 7 May 1971), p. 6.
22. AFSC/HC *Newsletter*, III, 8, 8 August 1973.
23. CHR, Jul-Dec 1974, USAFE/HC.
24. CHR, Jan-Mar 1974, Bitburg AB, Germany; Finnegan Award Nomination, FY 1974, Hahn AB, Germany; CHR, Jan-Jun 1974, Scott AFB, IL; CHR, Oct 1974, McConnell AFB, KS; *Lackland Talespinner*, 18 April 1975; CHR, Oct-Dec 1976, F. E. Warren AFB, WY; Finnegan Award Nomination, FY 1974, Edwards AFB, CA; Sunday Bulletin, 5 May 1974, Eglin AFB, FL.
25. CHR, Jul-Dec 1974 and Jan-Jun 1975, Scott AFB, IL; CHR, CY 1974, Wheeler AFB, HI; CHR, Jan-Jun 1976, Andrews AFB, MD; CHR, Jan-Mar 1977, Griffiss AFB, NY.
26. Taylor Award Nomination, FY 1974, Bergstrom AFB, TX; CHR. Apr-Jun 1975, Bergstrom AFB, TX; CHR, Jan-Jun 1974, Keesler AFB, MS; CHR, Jan-Mar 1977, Loring AFB, ME; CHR, Apr-Jun 1977, Scott AFB, IL; CHR, CY 1975, Torrejon AB, Spain; History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1977.
27. CHR, Apr-Jun 1974, Clark AB, Philippines; KESHER, Wright-Patterson Jewish Community, November 1978; CHR, Jul-Sep 1977, Little Rock AFB, AR; HOCC, Jul-Dec 1978.
28. ADC Command Chaplain *Newsletter*, 1972; CHR, May 1973, Plattsburg AFB, NY; CHR, Oct-Dec 1975, Webb AFB, TX.
29. Ltr, MAC/HC to LMDC/HCX, 3 February 1977; ltr, Ch. Paul H. Wragg to MAC/HC, 16 December 1976, with atch; HOCC, Jan-Jun 1978.
30. Finnegan Award Nomination, FY 1973, Homestead AFB, FL; CHR, Jan-Mar 1974, Torrejon AB, Spain; CHR, CY 1974, Shemya AFB, AK.
31. *Beale AFB Space Sentinel*, 1 February 1974, CHR, Jan-Mar 1977, George AFB, CA.
32. CHR, Oct-Dec 1974, Castle AFB, CA.

CHAPTER II

1. *TIG Brief*, 23, 1972 (XXIV, 8 Dec 1972).
2. Letter (hereafter cited ltr), Ch. Benjamin H. Walters to TAC/HC, 16 Feb 1973.
3. Bulletins, RAF Greenham Common, England, _ May 1976, and Castle AFB, CA, 12 June 1977; *Command Post*, Scott AFB, IL, 9 Apr 1976; Chaplain Historical Report (hereafter cited CHR), Jan-Mar 1977, Davis-Monthan AFB, AZ.
4. *TIG Brief*, 21, 1974 (XXVI, 8 Nov 1974), p. 1.

5. *Supplement to the AF Policy Letter to Commanders*, No. 10-1977 (Oct 1977), p. 29.
6. *Britannica Book of the Year, 1973* (Chicago: Encyclopedia Britannica, Inc., 1973), p. 314; see also *Britannica Book of the Year, 1974*, p. 287, and *Britannica Book of the Year, 1977*, p. 306.
7. Finnegan Award Nomination, FY 1974, Hahn AB, Germany.
8. Ltr, Ch. William J. Vaughn to USAFE/HCX, 4 Dec 1973; CHR, Oct-Dec 1973, Bitburg AB, Germany.
9. *Chaplain Newsletter*, January 1974; History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1974, p. 6.
10. CHR, Jan-Mar 1974, Hickam AFB, HI; CHR, Nov 1974, San Vito Dei Normanni AS, Italy.
11. Taylor Award Nomination, FY 1974, Griffiss AFB, NY.
12. CHR, Jul-Dec 1974, Jan-Jun 1975, Jan-Jun 1976, Lackland AFB, TX; CHR, Jul 1974—Jun 1975, Sheppard AFB, TX.
13. CHR, CY 1975, Jan-Jun 1977, Wright Patterson AFB, OH; CHR, Jan 1976—Jun 1977, Tinker AFB, OK.
14. CHR, Jan-Mar 1977, Dyess AFB, TX; CHR, Jan 15-Apr 15, 1977, Langley AFB, VA; CHR, Jan-Mar 1977, Dover AFB, DE.
15. Author's interview with A. Eugene Steward, AF/HCB, 19 Jul 1977.
16. See Indira Gandhi, "A World Without Want," *Britannica Book of the Year, 1975*, (Chicago: Encyclopedia Britannica, Inc., 1975), pp. 6-17.
17. Chess Award Nomination, FY 1972, DaNang AB, RVN.
18. *Lackland Talespinner*, Jan 5 and 26, Mar 16, 1973; *The San Antonio Light*, Mar 15, 1973; CRIB, II, 5, Feb-Mar 1976.
19. Taylor Award Nomination, FY 1974, Kunsan AB, Korea; CHR, Dec 1973, McConnell AFB, KS; CHR, Oct-Dec 1975, Kingsley Fld, OR; CHR, Jan-Jun 1974, Keesler AFB, MS; CHR, Apr-Jun 1976, Davis-Monthan AFB, AZ.
20. Chess Award Nomination, FY 1974, 475ABW, Japan; CHR, CY 1974, Yokota AB, Japan; CHR, Jul-Dec 1974, Lajes Field, Azores; Taylor Award Nomination, FY 1974, Center Chapel, USAFA, CO.
21. Ltr, Ch. John R. Ellis, Jr., to AUIPD/HCX, 13 Feb 1975.
22. *Chaplain Newsletter*, February 1975; ltr, Ch. Simon H. Scott, Jr., to HQ USAF/HCX, 2 Jan 1975.
23. Ltr, Ch. Edward A. Beckstrom to AUIPD/HCX, 10 June 1975; CHR, Jul-Sep 1975, Bergstrom AFB, TX; CHR, Oct-Dec 1976, Webb AFB, TX; CHR, Jan-Mar 1977, Hickam AFB, HI.
24. CHR, Oct-Dec 1975, Carswell AFB, TX.
25. CHR, Jan-Mar and Apr-Jun 1975, Loring AFB, ME; CHR, Apr-Jun 1976, Bergstrom AFB, TX; CHR and attachments, Apr-Jun 1976, Dyess AFB, TX.
26. CHR, Oct-Dec 1976, Torrejon AB, Spain; CHR, Jan-Mar 1977, Dyess AFB, TX; CHR, Apr-Jun 1976, Elmendorf AFB, AK; CHR, Jan-Jun 1976, Iraklion AS, Crete; ltr, Ch. Harland R. Getts to HQ USAF/HC, 22 Apr 1976; CHR, Jul-Sep 1976, Robins AFB, GA; CHR, Apr-Jun 1976, F. E. Warren AFB, WY; CHR, Apr-Jun 1977, Peterson AFB, CO; CHR, Jan-Jun 1976, Lowry AFB, CO.
27. *Chaplain Newsletter*, August 1973; Chaplain Briefing Guide, Barksdale AFB, LA, 1975; CHR, Jan-Mar 1975, McGuire AFB, NJ; CHR, Jan-Mar 1975, Kirtland AFB, NM.
28. *Chaplain Newsletter*, Oct/Nov 1974, and Jan/Feb 1977.
29. *Chaplain Newsletter*, July 1975; HOCC, Jan-Jun 1975 and Jan-Jun 1976; *Chaplain Newsletter*, Sep/Oct 1976 and Jan/Feb 1977.
30. *Chaplain Resources*, Special Edition, February 1978.
31. Nancy Gager, ed., *Women's Rights Almanac* (New York: Harper & Row, Publishers, 1974), p. 370.
32. CHR, Jul-Sep 1975, George AFB, CA; *Atlanta Constitution*, May 30, 1977.
33. *TIG Brief*, 23, 1972 (XXIV, 8 Dec 1972), p. 16; *ibid.*, 14, 1975 (XXVII, Aug 1975), p. 1.
34. Antonio H. Chayes, Assistant Secretary of the Air Force, "Air Force Military Women," *Supplement to the AF Policy Letter to Commanders*, No. 10-1977 (October 1977), pp. 30-32.
35. Chaplain Briefing, Ubon RTAFB, Thailand, 1971.
36. Ltr, Col. Robert W. Childs to 42CSG/HC, 21 Nov 1972.
37. Materials from "We Have Changed Laws, Now Let Us Change Hearts" campaign, USAF Chapel, Ramstein AB, Germany, 1973.
38. AF Pamphlet 190-1, 15 Jul 1974.
39. Tape, 1973 USAF Chaplain Conference; *AF Times*, 8 Oct 1975; John R. Ellis, "Women in the Chaplaincy," *Cumberland Presbyterian*, January 15, 1977.
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41. *Airlift Dispatch*, 5 August 1977.
42. *Straight Line* (ARPC/HC), Summer 1977.
43. *Ibid.*; see also "Women in the Chaplaincy—A Symposium," *The Chaplain*, 32, 3 (1975), pp. 20-26.
44. *Nashville Banner*, June 1, 1977.
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46. CHR, Apr-Jun 1974, RAF Upper Heyford, UK; CHR, Oct-Dec 1974, Pope AFB, NC; CHR, Apr-Jun 1974, Rhein-Main AB, Germany; CHR, Apr-Jun 1975, Homestead AFB, FL.
47. Parish Survey, Feb 1976, McClellan AFB, CA; Chaplain Briefing, 14 Feb 1974, Wurtsmith AFB, MI; CHR, Jan-Mar 1975, K. I. Sawyer AFB, MI; CHR, CY 1974, Hurlburt Field, FL; CHR, FY 1975, Maxwell AFB, AL.
48. CHR, Jul-Dec 1974, 6931 ABS, APO New York (Iraklion Air Station, Crete).
49. Carpenter Award Nomination, FY 1974, Kadena AB, Okinawa, Japan; CHR, Oct-Dec 1976, Travis AFB, CA.
50. CHR, Jan-Jun 1975, Robins AFB, GA; CHR, Apr-Jun 1975, Ramstein AB, Germany; CHR, Jan-Mar 1975, Homestead AFB, FL; CHR, Jan-Mar 1976, Tyndall AFB, FL.
51. CHR, Jul-Dec 1974, Scott AFB, IL; CHR, Jan-Dec 1976, Spangdahlem AB, Germany; Special Report to PACAF/HC from Grant Heights, Japan, 7 Jun 1971; CHR, Jul-Sep 1976, McConnell AFB, KS.
52. Ltr, SSgt. Mark O. Hamersly to 86TFW/HC, 29 Dec 1976; for other activities mentioned in the paragraph, see CHR,

Apr-Jun 1976, Minot AFB, ND; CHR, Jan-Jun 1976, Lowry AFB, CO.

CHAPTER III

1. Letter (hereafter cited ltr), The Most Rev. Paul F. Anderson to Ch. George H. Bause, Jr., 14 June 1971.
2. Ltr, HQ 7AF/HC to CINCPACAF/HC, 26 May 1971; ltr, 366CSG/HC (DaNang) to CINCPACAF/HC, 17 Jul 1971; ltr, 48CSG/HC to LMDC/HC, 1 Apr 1978. For additional information, see Carl Berger, ed., *The United States Air Force in Southeast Asia, 1961-1973* (Office of Air Force History, Washington, D. C.: 1977).
3. *Development of Strategic Air Command, 1946–1976, 21 March 1976*, Office of the Historian, HQ SAC, pp. 143, 156.
4. Ltr, 635CSG/HC to 635CSG/MO, 26 Sep 1970; ltr, 13AF/MO to 13AF/HC, 11 Jan-1971; ltr, Ch. John F. Alberts to Ch. Frank J. Gilchrist, 16 Dec 1970; TWX, 13AF/HC to 635CSG/HC, 18 Jan 1971; ltr, 307BWg/CC to 635CSG/DM, 23 Jan 1971; CINCSAC/HC Staff Meeting Minutes, 31 Jan 1971.
5. Ltr, Ch. Kenneth R. Thompson to HQ USAFE/HCX, 31 Mar 1978.
6. *Development of Strategic Air Command, 1946–1976*, p. 161.
7. CINCSAC/HC Staff Meeting Minutes, 2 Apr 1970 and 27 Jun 1972.
8. Cassette Tape, 1973 USAF Chaplain Conference, Lowry AFB, CO.
9. Daily Lenten Devotions, written by Protestant members of the chapel, Wiesbaden AB, Germany, 1974.
10. Ltr, "To The Chaplains in the United States Air Force," from Clergy and Laity Concerned, undated (Memorial Day weekend, 23 May 1973).
11. Ltr, Brig. Gen. William Temple, Commander, HQ AFOSI, to Ch. Roy M. Terry, 14 Jun 1973.
12. Ltr, Ch. Roy M. Terry to Brig. Gen. William Temple, Commander, HQ AFOSI, 7 Jun 1973. "Clergy and Laity Concerned" claimed to have a membership of 56,000 persons. In January 1972 it released a book on the military chaplaincy, entitled *Military Chaplains: From a Religious Ministry to a Military Religion.* According to Dr. John Bennett, President Emeritus, Union Theological Seminary, one of the fourteen signers of the letter, the letter was "an extension of the fundamental question that the book raised, namely: when issues of conscience are clearly at stake, what is the responsibility of chaplains who are in the military?" See "Clergy and Laity Concerned" Press Release, May 23, 1973, 235 E. 49th St., New York, NY.
13. Chaplain Briefing Inputs, Cam Ranh Bay AB, RVN, 14 Jul 1971.
14. Ltr, 315CSG (Phan Rang AB, RVN) to 7 AF/HC, undated (1971).
15. Chaplain Historical Report (hereafter cited CHR), Jul-Sep 1977, Homestead AFB, FL.
16. Chess Award Nomination, FY 1973, Holloman AFB, NM.
17. *Development of Strategic Air Command, 1946-1976*, pp. 161-64, 168.
18. Chess Award Nomination, FY 1973, U-Tapao RTAB, Thailand.
19. Protestant Parish Bulletin (Newsletter), Kincheloe AFB, MI, March 1973.
20. *Lackland Talespinner*, Sep 18, 1970; *Chaplain Newsletter*, Nov 1970.
21. Taylor Award Nomination, FY 1971, Osan AB, Korea; Ch. Roy M. Terry, CDI Speech, 10 Sep 1971; *McChord Airlifter*, 15 Oct 1971; *Sawadee Flyer*, Korat RTAFB, Thailand, 10 Jul 1971; Special Order TA-1903, 19 Aug 1970; author's interview (hereafter cited intv) with Ch., Brig. Gen., Thomas M. Groome, Jr., 19-20 Jul 1976.
22. Finnegan Award Nomination, FY 1971, Robins AFB, GA; *Interchange*, Oct 1971; *Chaplain Newsletter*, May 1972; author's intv with Chaplain Groome, 19-20 Jul 1976; CHR, 1972, Davis-Monthan AFB, AZ; Taylor Award Nomination, FY 1972, Kirtland AFB, NM.
23. USAF Chaplain Conference Tape, Wright-Patterson AFB, OH, 16-19 Oct 1972; Chess Award Nomination, FY 1972, Luke AFB, AZ.
24. Award Nomination, FY 1972, Little Rock AFB, AR.
25. Carpenter Award Nomination, FY 1973, Rhein-Main AB, Germany; *Wolfpack Chaplain Newsletter*, Ubon RTAFB, Thailand; *McChord Airlifter*, 8 Dec 1972.
26. Ltr, Ch. Alvin J. Gilliam to AUIPD/HCX, 17 Mar 1972; *Interchange*, March 1972.
27. Taylor Award Nomination, FY 1972, Kirtland AFB, NM; *Chaplain Newsletter*, March 1972; Chess Award Nomination, FY 1972, DaNang AB, RVN; *Skoal*, Sondrestrom AB, Greenland, March 17, 1972; "National Week of Concern" brochure, Pope AFB, NC, Mar-Apr 1972; ltr, Pease AFB Chaplain, 3 Apr 1972; *Chapel Spirit*, Eglin AFB, FL, Dec 1972.
28. *Chapel Spirit*, Eglin AFB, FL, Jan-Feb 1973; Carpenter Award Nomination, FY 1973, USAFA, CO; Taylor Award Nomination, FY 1973, Hanscom AFB, MA; Taylor Award Nomination, FY 1973, Griffiss AFB, NY.
29. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jan 1972—Dec 1973; Rodger R. Venzke, *Confidence in Battle, Inspiration in Peace; the United States Army Chaplaincy, 1945–1975* (Office of the Chief of Chaplains, Department of the Army, Washington, D. C.: 1977), p. 171.
30. *Desert Flyer*, George AFB, CA, 17 June 1977; HOCC, Jan-Jun 1970, Jul-Dec 1970, Jan-Jun 1971, and Jan 1972—Dec 1973.
31. CHR, Jan-Dec 1974, Udorn RTAFB, Thailand; Cassette Tape, 1973 USAF Chaplain Conference, Lowry AFB, CO.
32. *Commanders Digest*, March 1, 1973, pp. 1-10.
33. *Houston Post*, October 26, 1972; ltr, Ch. Leonard S. Edmonds to AU/EDX, 18 Dec 1972; Egress Recap Report, Maxwell AFB, AL, undated (Oct-Nov 1972).
34. AF/HCX, "Homecoming (Egress Recap) Hospital Chaplains," 23 Feb 1973.
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36. CHR, Jul 1972—June 1974, Wright-Patterson AFB, OH.
37. Chess Award Nomination, FY 1973, Andrews AFB, MD.
38. Author's intv with Chaplain Groome, 19-20 Jul 1976.
39. *Chaplain Newsletter*, January/February 1973.
40. Ltr, Mrs. Sandy Olsen to Ch. Paul G. Schade, 13 Feb 1973; ltr, Mrs. Sandy Olsen to AF/HCX, 30 Apr 1973.
41. Tape, 1973 USAF Chaplain Conference, Lowry AFB, CO.
42. Ltr, Ch. Roy M. Terry to Brig. Gen. John P. Flynn, 5 Nov 1973.
43. Ltr, Anonymous to Ch. Roy M. Terry, 28 March 1974.
44. Ltr, Donald L. Heiliger to Ch. Roy M. Terry, 14 April 1974.
45. Excerpts from "Just a Closer Walk, A Study of the Religious Experiences of USAF POWs," by Ch. Franklin D. Hartsell, Ch. Frank D. Metcalf, and Ch. John P. McDonough, Air Command and Staff College, 1974-1975, Maxwell AFB, AL, edited by the USAF Chaplain Board.
46. *Ibid.*, pp. 3-5.
47. *Ibid.*, pp. 6-8.
48. *Ibid.*, pp. 9-10.
49. *Ibid.*, pp. 11-14, 21.
50. *Ibid.*, pp. 14, 21.
51. *Ibid.*, pp. 14-15, 20.
52. *Ibid.*, pp. 22-23.
53. *Ibid.*, p. 16.
54. *Ibid.*, p. 17.
55. *Ibid.*, pp. 27-29.
56. *Ibid.*, pp. 31-32.
57. Historical Memorandum of Record (hereafter cited HMR), 14 Oct 1975, AF/HCX.
58. HMR, 16-20 Feb and 26-30 June 1976, AF/HCP; HMR, 4 Feb 1976, AF/HCX; CHR, Jul-Dec 1976, Lackland AFB, TX.
59. *Chaplain Newsletter*, Oct 1978.
60. CHR, Jul-Dec 1975, Craig AFB, AL; *Tailwind*, Nellis AFB, NV, 16 Jul 1976; *Lutherans In Step*, Vol. 8, No. 5 (Nov/Dec 1977), p. 1.
61. Chess Award Nomination, FY 1974, 1143 ABS/HC, Arlington National Cemetery; CHR, CY 1974, 1143 ABS/HC, Arlington National Cemetery.
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64. *Lackland Talespinner*, May 11, 1973; Taylor Award Nomination, FY 1973, Fucha/Kanto, Japan; Taylor Award Nomination, FY 1973, Griffiss AFB, NY; Taylor Award Nomination, FY 1973, Richards-Gebaur AFB, MO; *Falconews*, USAFA, CO, May 11, 1973.
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66. CHR, Jul-Dec 1974, Williams AFB, AZ; CHR, Jan-Mar 1974, Grissom AFB, IN; CHR, Oct-Dec 1975, McChord AFB, WA; CHR, 1975, Hill AFB, UT; CHR, Jul-Sep 1975, Bergstrom AFB, TX; HOCC, Jul-Dec 1976; CHR, Oct-Dec 1973, Beale AFB, CA; CHR, Oct-Dec 1974, Clark AB, Philippines; author's intv with Chaplain Groome; *Clark Clarion*, Spring 1978.
67. TWX, CINCPAC to CINCPACAF, 29 Jul 1975.
68. *Air Force Times*, May 28, 1975, p. 40.
69. *St. Louis Post Dispatch*, April 4, 1975; *Honolulu Advertiser*, April 5, 1975; CHR, Apr-Jun 1975, Travis AFB, CA.
70. Ltr, Ch. Paul H. Wragg to CINCPACAF/HC, 11 April 1975.
71. *Honolulu Advertiser*, April 6-8 and 26, 1975; *Honolulu Star-Bulletin*, April 7, 1975.
72. Ltr, Ch. Paul H. Wragg to CINCPACAF/HC, 17 April 1975.
73. TWX, NAVREGMEDCEN Long Beach, CA to RUHVAAA/CINCPACAF, 16 Apr 1975.
74. CHR, Apr-Jun 1975, 13AF/HC, Clark AB, Philippines.
75. CHR, Apr-Jul 1975, Hickam AFB, HI, i-ii; ltr, Nguyen Cao Vuc to Colonel W. E. Y. Paxton, undated (June/July 1975).
76. *Honolulu Star-Bulletin*, April 22, 1975.
77. Ltr, Ch. Paul H. Wragg to CINCPACAF/HC, 24 Apr 1975.
78. *Ibid.*; *St. Louis Globe Democrat*, April 23, 1975.
79. *Britannica Book of the Year, 1976* (Chicago: Encyclopedia Britannica, 1976), pp. 90, 585.
80. TWX, SECDEF to ALL DOD COMPONENTS, 29 Apr 1975.
81. *Wake Island Newsletter*, June 19, 1975.
82. Ch. David H. Johnson, Jr., "The History of the Ministry of Air Force Chaplains during 'Operation New Life,'" Andersen AFB, Guam, 1975.
83. Ltr, 43SW/HC to 43SW/CC, 13 Jun 1975.
84. *Ibid.*; Johnson, "The History of the Ministry of Air Force Chaplains during "Operation New Life,'" pp. 1-4.
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86. *Wake Island Newsletter*, July 6 and 31, 1975.
87. "Introduction to Activities of the Vietnamese Refugees on Wake Island," by Nguyen van Do, enclosed in CHR, Apr-Jul 1975, Hickam AFB, HI.
88. CHR, Apr-Jul 1975, Hickam AFB, HI.
89. *Ibid.*
90. Ltr, Ch. William S. Schuermann to Ch. Robert W. Tindall, USAF, Ret., 29 May 1975.
91. Ch. James E. Jordan, "Wake Island Trip Report, 1-16 May 1975," in CHR, Apr-Jul 1975, Hickam AFB, HI.
92. CHR, Apr-Jul 1975, Hickam AFB, HI.
93. *Ibid.*
94. *AF Times*, 22 Oct 1975.
95. CHR, CY 1975, Eglin AFB, FL; *Walk Together*, II, 2 (Summer 1975), pp. 4-6.
96. *Ibid.*; *AF Times*, 24 Sep 1975.
97. *Walk Together*, II, 2 (Summer 1975), p. 4.
98. *Ibid.*
99. George R. Lucas, Jr. "Vietnamese in America: Reflections

on Visiting a Refugee Camp," *Christian Century*, July 23-30, 1975.

100. CHR, CY 1975, Hanscom AFB, MA; CHR, Jul 1974—Jun 1975, Sheppard AFB, TX.
101. CHR, Jan-Jun 1975, Shu Lin Kou, Taiwan.
102. Notes from the author's file; the author attended this conference.
103. TWX, AF/HCB to ALMAJCOM, 21 Jul 1975; *Chaplain Newsletter*, Aug/Sep 1975.
104. TWX, AF/HC to ALMAJCOM, 9 Jun 1975; PACAF/HC file on refugee resettlement, including cited letters.
105. Ltr, MAC/HC to All MAC Owned Bases, 22 Sep 1975.
106. Sermon, Ch. Newton R. N. Hardin, Myrtle Beach AFB, SC, 6 Jul 1975.
107. *Chaplain Newsletter*, Aug/Sep 1975; author's intv with Ch. Robert J. Balint, and documents provided by Chaplain Balint.
108. HMR, 2 Sep-15 Dec 1975, AF/HC; HOCC, Jul-Dec 1975.
109. HOCC, Jul-Dec 1976.
110. CHR, Jul-Sep 1975, Pope AFB, SC; *CONTACT*, Scott AFB, IL, Feb 1976; CHR, Apr-Jun 1976, March AFB, CA; CHR, Jul-Sep 1975, Andrews AFB, MD; CHR, Jan-Mar 1976, McChord AFB, WA; CHR, Jul-Sep 1975, Kelly AFB, TX; CHR, Oct-Dec 1975, George AFB, CA.
111. CHR, Jul-Dec 1975, Lowry AFB, CO; CHR, Jul-Dec 1975, Edwards AFB, CA; CHR, Jul-Dec 1975, Altus AFB, OK; CHR, Oct-Dec 1975, McGuire AFB, NJ; CHR, Oct-Dec 1975, K. I. Sawyer AFB, MI; CHR, Jul-Sep 1975, Richards-Gebaur AFB, MO.
112. CHR, Jul-Dec 1975, Jan-Mar 1977, Carswell AFB, TX; News Release, "Carswell's 'New Citizens' Program," 30 June 1976; *Carswell Sentinel*, Jan 14, 1977.
113. News Release, Richards-Gebaur AFB, MO, 24 Dec 1975; *Crossfeed*, VI, 5 (October 1975), p. 60.
114. CHR, CY 1975, Tinker AFB, OK.
115. CHR, CY 1975, Tinker AFB, OK; author's intv with nine Protestant representatives and two chaplains at Tinker AFB, OK, 25 Sep 1976.
116. Author's intv with nine Protestant representatives and two chaplains at Tinker AFB, OK, 25 Sep 1976. The family sponsored by the Roman Catholic parish at Tinker appeared to have very high expectations upon arrival, expecting to start at the top of the socio-economic ladder. Several of the parishioners were themselves immigrants from Europe, and they encouraged the family to retain some previous traditions and values while accommodating to their new way of life. The Catholic parish made the same commitment to have the family self-supporting (financially, psychologically, spiritually) in six months. In an interview in September 1976, the father of this family expressed a continuing fear of being killed by communists, indicating that one son remained in Vietnam. The family had fled from the north to the south in the 1950s, and the father served in the RVN Army. He indicated that among the best attributes of life in the United States were silence, the fact that families restrained and disciplined their children, and space for each family to live. He stressed that what the communists kept promising in their propaganda—food and material gains—was a reality in the United States. Author's intv with Roman Catholic parishioners and Catholic-sponsored family, Tinker AFB, OK, 25 Sep 1976.
117. CHR, Oct-Dec 1975, Hickam AFB, HI.
118. HMR, 28 Mar-3 Apr 1976, AF/HC: CHR, Apr-Jun 1976, March AFB, CA.
119. Catholic Bulletin, Dyess AFB, TX, 30 Jan 1977.
120. CHR, Sep-Oct 1975, NKP RTAFB, Thailand.
121. Catholic Parish Bulletin, 7 Dec 1975, Korat RTAFB, Thailand; Close-Out Records, Protestant and Catholic Chaplain Funds, 1975, Korat RTAFB, Thailand.
122. Ltr, Ch. James T. Myers to CINCPACAF/HC, 12 June 1976.
123. *Ibid.*
124. Ltr, PACAF/HCX to AUIP/HCX, 16 Jun 1976.

CHAPTER IV

1. *Chaplain Newsletter*, August 1971; History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jan 1972—Dec 1973; Chaplain Historical Report (hereafter cited CHR), Jan-Jun 1974, AFMPC/HC.
2. Historical Memorandum of Record (hereafter cited HMR), 28 Oct 1975, 26-30 Jul 1976, 16-20 Feb 1976, AF/HCP; HOCC, Jul-Dec 1976, Jul-Dec 1977, Jul-Dec 1978.
3. CHR, Jul-Dec 1976, SAC/HC; *Chaplain Newsletter*, March 1976.
4. 1974 USAF Chaplain Conference Tape, Wright-Patterson AFB, OH, 8-11 October 1974.
5. *Chaplain Newsletter*, Jan, Apr and Jul, 1975.
6. HMR, 14 Oct 1975, AF/HCP; *Chaplain Newsletter*, March 1976; *The Air Pulse*, Offutt AFB, NE, 22 Apr 1976.
7. HMR, 5-9 Jan 1976, AF/HCP; *Chaplain Newsletter*, March 1976.
8. HMR, 26-27 Feb 1976, AF/HCP; *Chaplain Newsletter*, March 1976.
9. Letter (hereafter cited ltr), Ch. Simon H. Scott, Jr., to All USAFE Chaplains, 8 Apr 1976 and 19 Apr 1976; CHR, Jan-Jun 1976, CINCUSAFE/HC.
10. Address of SAC Chaplain Edmund A. Puseman to SAC Chaplains, 9 Nov 1976.
11. CHR, Jul-Dec 1977, AAC/HC.
12. HMR, 10-14 May 1976, AF/HCP.
13. HOCC, Jul-Dec 1976.
14. AF/HCP Briefing Paper for USAF Chaplain Conference, Kirtland AFB, NM, 3-6 Oct 1977.
15. Maj. Gen. Jack L. Posner, "Deciding the Manpower Mix," *Supplement to the AF Policy Letter for Commanders*, No. 10-1977 (October 1977), pp. 22-24; AF Pamphlet 190-1, 15 Jul 1974; *Britannica Book of the Year, 1977* (Chicago: Encyclopedia Britannica, 1977), p. 236; *Crossfeed*, Winter 1976. SAC's personnel strength of 140,735 in December 1975 was the command's lowest assigned strength since December 1951; it was composed of 22,000 officers,

99,000 airmen, and 20,000 civilians. By March 1976, the figure stood at 145,869. See *Development of Strategic Air Command, 1946-1976, 21 Mar 1976*, Office of the Historian, HQ SAC, p. 177.

16. *The New Breed, A Resume of Some Current Research and Opinion and Some Implications for Air Force Leadership and Morale*, USAF Chaplain Board, 20 Dec 1974, pp. 25-28.
17. *AF Times*, 2 Sep 1975.
18. "Current Assessment of Student," attachment to Policy Ltr No. 3, Keesler AFB, MS, 22 Aug 1975, Ch. Peter C. Schroder, Jr., Center Chaplain.
19. AF Form 1270, Jan-Jun and Jul-Dec 1975, 3700 ABG/HC, Lackland AFB, TX. See also the discussion of the ATC values clarification program in Chapter XL.
20. The names of the prior-service chaplains were gleaned from chaplain award nominations for FY 1971-74, and other documents. Other information came from *The Galaxy*, Altus AFB, OK, 18 Feb 1977; *In Step*, Vol. 6, No. 1, March/April 1975; HOCC, Jun 1972-Dec 1973.
21. HOCC, Jan-Jun 1975.
22. HOCC, Jan-Jun 1977; *Chapel Manager Crossfeed*, Jul-Sep 1977; Dr. Charles C. Moskos, Jr., "The Armed Forces: An Occupation or Calling?", *Supplement to the Air Force Policy Letter for Commanders*, No. 6, 1977 (June 1977), pp. 25-30.
23. HOCC, Jul-Dec 1976.
24. *Chaplain Newsletter*, Oct 1975; CHR, Jan-Jun 1976, SAC/HC; HOCC, Jan-Jun 1978.
25. HOCC, Jul-Dec 1976; *Chaplain Newsletter*, Nov 1976; FY 1978 *Chaplain Directory*.
26. *Crossfeed*, Spring 1977.
27. CHR, Jan-Jun 1975, K. I. Sawyer AFB, MI; CHR, Apr-Jun 1974, Clark AB, Philippines; CHR, Jul-Dec 1974, Lackland AFB, TX; CHR, Jul-Sep 1974, McChord AFB, WA.
28. CHR, Jul-Sep 1975, Oct-Dec 1974, RAF Bentwaters, England.
29. 475ABW/HC Briefing, Yokota AB, Japan, 31 Dec 1973.
30. 15ABW/HC Briefing, Hickam AFB, HI, 1976.
31. Chapel Brochure, Sembach AB, Germany, May 1976.
32. Taylor Award Nomination, FY 1973, Robins AFB, GA.
33. Ltr, 435CSG/HC to AUIPD/HCX, 29 Jun 1976.
34. Chess Award Nomination, FY 1973, Sheridan Chapel, Augsburg, Germany.
35. CHR, Jan-Jun 1976, Johnston Atoll, Field Command.
36. AF Form 1270, Chaplain Statistical and Facility Utilization Report, was compiled by the Professional Division, Office of the Chief of Chaplains, for the entire Air Force for CY 1977. A brief review of the document provides some insight into the quantity of activities in chapel communities throughout the Air Force.

In general, the tabulated summary demonstrated that the decrease in the number of Air Force personnel continued to have an impact on the number of people involved in various chapel programs and services. The total number of persons attending Sunday/Sabbath services, for example, continued to drop, as did the number of services conducted. In 1974 the 67,294 services on Sundays and Sabbaths attracted 8,066,055 worshipers; this number dropped to 7,577,917 worshipers in 63,681 services in 1975, and to 7,041,334 attendees at 59,583 services in 1976. In 1977, figures were 6,636,666 worshipers at 56,998 services, or nearly 128,000 persons attending chapel services on Air Force bases each week.

The same trend was apparent in the counseling performed by chaplains in their role as clergypersons. The pertinent counseling figures for the years 1974-77 are as follows:

YEAR	NUMBER OF COUNSELING CASES	NUMBER OF SESSIONS
1974	307,529	421,876
1975	296,010	409,941
1976	268,390	376,080
1977	255,864	350,710

In comparison with 1976, the 1977 figures showed a decrease, in terms of both cases and sessions, in all areas of counseling: alcoholism, CHAP (Children Have a Potential), conscientious objectors, drugs, family or marital, moral, premarital, religious, and other. One factor among many involved in the drop between 1974 and 1977 was the fact that fewer chaplains were on active duty in 197[illegible].

There were exceptions to the general rule in two areas. First, the number of visitations made by chaplains held firm between 1974 and 1977: chaplains made 1,218,319 visits in 1974, 1,123,378 in 1975, 1,257,326 in 1976, and 1,223,812 in 1977. Visits to hospitals increased from 408,701 in 1976 to 419,294 in 1977. The number of chaplain visits to hospital beds in 1976 and 1977 showed significant increases in SAC, TAC and USAFE, and significant decreases in AFSC, PACAF and AAC:

CHAPLAIN HOSPITAL VISITS

COMMAND	1976	1977
ADCOM	2,601	3,023
AFLC	41,295	48,427
AFSC	168,766	68,534
ATC	49,059	57,531
AU	10,947	8,977
AFRES	102	108
MAC	10,561	80,501
SAC	29,531	48,350
TAC	29,874	45,602
USAFA	4,823	13,303
USAFSS	3,511	2,097
AAC	27,332	14,133
PACAF	23,332	7,027
USAFE	6,661	21,586
AFCS	216	95
	408,701	419,294

The other exception was the area of religious education. Statistics seem to indicate that a "bottoming out" had occurred. The average enrollment of religious education classes at the end of 1974 was 81,834, with an average weekly attendance of 63,572. The same figures for 1975

were, respectively, 78,354 and 59,514; for 1976, 83,467 and 65,123. At the end of 1977 both figures were appreciably higher: 100,560 and 81,069. One area of significant growth was religious education for adults. The average enrollment was 6,272 at the end of 1976, but 10,479 in 1977; corresponding average attendance figures were 4,935 in 1976 and 7,847 in 1977.

The sources of the charts are HOCC, 1970, Jan-Jun 1977, Jan-Jun 1978, and AF-Wide Summary of AF Form 1270 for 1979.

37. See Martin H. Scharlemann, *Air Force Chaplains*, 1961-1970, Air Force Chaplains, Volume III (Office, Chief of Air Force Chaplains, n.d.), p. 124.
38. HOCC, Jan-Jun 1977.
39. Ltr, AFIT/CIPC to AF/HC, 22 Feb 1974; AF/HCX Memorandum, 12 Mar 1973; HOCC, Jan-Jun 1975.
40. HOCC, Jan-Jun 1975; *Chaplain Newsletter*, May/June 1973.
41. The information on the following description of short courses during FY 1971-74 is found in AF/HCX File, AFIT SPECIAL SHORT COURSES, FY 1971, FY 1974. See Chapter XXX for the CDIs.
42. Ltr, Ch. Roy M. Terry to AF/CVSBA, 7 Jul 1972.
43. Material on the FY 1971-74 short courses is found in AF/HCX File, AFIT SPECIAL SHORT COURSES, FY 1971—FY 1974. See also the discussion of Clinical Pastoral Education in Chapter XXXVII.
44. *Chaplain Newsletter*, June 1972.
45. *Chaplain Newsletter*, April/May 1971.
46. HOCC, Jan-Jun 1974.
47. Ltr, SAC/HC to AUIPD/HCX, 21 Apr 1975; CHR, FY 1975, USAF Chaplain School.
48. HOCC, Jan-Jun 1975; *Chaplain Newsletter*, Jun 1976.
49. AF/HCP Report to USAF Chaplain Conference, 8-11 Oct 1974; CHR, FY 1975, Maxwell AFB, AL; *The Dispatch*, Maxwell AFB, AL, 28 May 1976. As a group chaplains generally had not done well at SOS, consistently performing at levels well below those of other officer students. Those who attended were not volunteers, and neither were they as motivated in the areas of study and work as other non-clergy officers attending. A study of the 27 most recent enrollees in 1973 showed that in all areas except speaking, the chaplains' average fell below the 50th percentile. The average percentiles of these 27 chaplains, weighed against all of the students attending during these years, was as follows: writing, 40.6; speaking, 71.7; individual problem solving, 33.3; group problem solving, 39.1; exams, 19.8; overall, 31.6. See USAF Chaplain Board Study, "Chaplain Participation in Squadron Officer School," 1973.
50. Taylor Award Nomination, FY 1971, Osan AB, Korea.
51. Ltr, Ch. Nicholas T. Kiryluk, 23 Dec 1974.
52. CHR, Jul-Dec 1973, Osan AB, Korea; HOCC, Jul-Dec 1976, p. 31; CHR, Apr-Jun 1977, Osan AB, Korea. In 1977, Chaplain Doo Sik Kim, Korean Air Force Chief of Chaplains, visited March AFB, CA and was guest speaker at the Protestant Services on 11 September. See CHR, Jul-Sep 1977, March AFB, CA.
53. CHR, Apr-Jun 1975, Taipei AS, Taiwan.
54. PACAF Form 4, Ch. John R. Wood to 635CSG/HC, 24-28 Dec 1975.
55. CHR, Apr-Jun 1976, Hickam AFB, HI.
56. CHR, Jul-Dec 1974, USAFE/HC.
57. CHR, Jul 1974—Jun 1975, AFCS, Hq European Communications Area; CHR, Jan-Jun 1975, Iraklion AS, Crete.
58. CHR, Jul-Dec 1974, Iraklion AS, Crete.
59. CHR, Jul-Dec 1974, Torrejon AB, Spain.
60. CHR, CY 1975, Izmir, Turkey.
61. Ltr, Ch. Harry E. Houseman, CINCUSAFE/HCB, to Ch. John E. Groh, USAFR, 14 Apr 1977, and attachment, "Embargo Correspondence."
62. CHR, Jan-Jun 1976, Ankara, Turkey.
63. Ltr, Ch. Fred Lewin to AUIPD/HCX, 3 Mar 1976.
64. Ltr, Ch. Gary S. Atkins to CINCPACAF/HCX, 12 May 1976.
65. CHR, Jan-Jun 1978, Wright-Patterson AFB, OH.
66. *Chaplain Newsletter*, May 1972; HOCC, Jan 1972—Dec 1973; Jan-Jun 1976, Jul-Dec 1978; CHR, Jan-Jun 1976, CINCUSAFE/HC.
67. Taylor Award Nomination, FY 1971, Torrejon AB, Spain; USAFE/HC Chronology of Chaplain Sponsored Programs, 1975.
68. *U.S. Air Traveller*, Mildenhall, Suffolk, England, October 16, 1973; *Endorse*, January 20, 1978.
69. CHR, Jul-Dec 1976, USAFE/HC; Chess Award Nomination, FY 1972, Ramstein AB, Germany; International Prayer Breakfast Bulletin, Ramstein AB, Germany, 3 Feb 1976; Chapel Brochure, Sembach AB, Germany, May 1976; CHR, Apr-Jun 1974, Bitburg AB, Germany.
70. Ltr, Ch. Vancil V. Gibson to USAFE/HC, 19 Oct 1976; CHR, Oct Dec 1976, Tempelhof Central Airport, Berlin, Germany.
71. *The Airman*, September 1977, pp. 45-48.
72. CHR, Jul-Dec 1977, USAFE/HC. See the discussion of MAST in Chapter XXXIX.
73. CHR, Jul-Sep 1975, George AFB, CA; Carpenter Award Nomination, FY 1973, Sheppard AFB, TX.
74. Paul H. Wragg, "USAF Chaplains and Guyana," *CHAPLAINCY*, Vol. II, Number 1 (1979), pp. 48-49; interview, Ch. Richard H. Thomas, USAFR, with Ch. Paul H. Wragg, 12 Jun 1979; HOCC, Jul-Dec 1978.
75. HOCC, Jul-Dec 1979, Jan-Jun 1980; CHR, Jan-Apr 1980, Travis AFB, CA; CHR, Jan-Jun 1980, Andrews AFB, MD; *HILL TOP TIMES*, Dec 5, 1979; CHR, Oct-Dec 1979, Bitburg AB, Germany; CHR, Apr-Jun 1980, Carswell AFB, TX; CHR, Apr-Jun 1980, Hurlburt Fld, FL.
76. CHR, Jan-Mar 1980, Kadena AB, Okinawa, Japan; CHR, Apr-Jun 1980, Pease AFB, NH.
77. "Partners with God: AF Chaplaincy and the Cuban Refugees at Eglin AFB, FL," May-Jun 1980; HOCC, Jan-Jun 1980.

CHAPTER V

1. Author's interview (hereafter cited intv) with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976; letter (hereafter cited ltr), AF/HCX to Command Chaplains, 4 Sept 1970.)
2. *TIG Brief*, 3, 1972, p. 14.
3. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jan-Jun 1971.
4. Ltr, Ch. Roy M. Terry to Command Chaplains, 4 September 1970.
5. Study Guide I, Now Man, 12 Nov 1970; HOCC, Jan-Jun 1971.
6. HOCC, Jan-Jun 1971.
7. Speech of Ch. Roy M. Terry to Protestant CDI, 10 Sep 1971.
8. *Interchange*, March 1971; ltr, ADC/HC, Feb 1971. Commenting on the use of the study materials mailed to all chaplains, Ch. James E. Townsend of the USAF Chaplain Resource Board wrote in a letter that, in the Board's opinion, the four books and accompanying study guides "failed to encourage the kind of discussion we'd like to see simply because not everyone could be depended upon to read the books at the speed of the group, or, for that matter, to read them at all." This was one reason why the Board provided cassette tapes in support of the "NOW Family" theme the next year. See ltr, Ch. James E. Townsend to Rabbi Aryeh Lev, Director, Commission on Chaplains, National Jewish Welfare Board, New York, NY 10010, 9 Feb 1972.
9. Ltr, Ch. Ashley D. Jameson to AF/HCX, 17 Nov 1971.
10. *Chaplain Newsletter*, July, 1971; ltr, Ch. James E. Townsend to AF/IGPP, 25 June 1971; *TIG Brief*, 16, 1971 (24 Aug 1971), p. 11; 21, 1971 (5 Nov 1971), p. 1; *Interchange*, Oct 1971.
11. Robert E. Hendricks, Ch., Lt. Col., "Worship for the NOW Generation," Report No. 71A 10, AFCS, Air University, Maxwell AFB, AL, January 1971, pp. 37-40.
12. *Cathedral Column*, Izmir, Turkey, April 1971.
13. Chaplain Historical Report (hereafter cited CHR), Nakhon Phanom RTAFB, Thailand, CY 1971).
14. Ltr, Ch. William J. King to 5AF/HC, 13 Oct 1971.
15. Atch 1, ltr, SAC/HC to AF/HCX, 17 Nov 1971.
16. HOCC, Jul-Dec 1971.
17. SAC/HC Staff Meeting Minutes, 15 Apr 1971; ltr, AF/HCX to Conferees, USAF Chaplain Conference, 11-14 Oct 1971; *Chaplain Newsletter*, August 1971.
18. HOCC, Jan-Jul 1971.
19. HOCC, Jul-Dec 1970, Jan-Jun 1971.
20. Ltr, CINCPACAF/HC to AF/HCX, 9 Apr 1971; information on this program is contained in the AF/HCX file, "Come Alive Program, 1971."
21. "The Now Family: A Summary of Findings Based on Air Force Wide Mini Conferences," AF/HCX, undated (late 1971). The following paragraphs draw on this document.
22. Tape recording, USAF Chaplains Conference, 12-14 October 1971, Randolph AFB, TX.
23. Atch to HOCC, Jul-Dec 1971.
24. HOCC, Jul-Dec 1971, including ltr, "Announcement of 1972 Annual Emphasis," 16 Nov 1971
25. *Air Force Policy Letter for Commanders*, 15 Feb 1972; *TIG Brief*, 3, 1972 (25 Sept 72), p. 14; *Chaplain Newsletter*, May 72; theme brochure, "This is Our Mission," 1972.
26. Carpenter Award Nomination, FY 1972, Homestead AFB, FL; Carpenter Award Nomination, FY 1972, Minot AFB, ND; Award Nomination, FY 1972, Holloman AFB, NM; Taylor Award Nomination, FY 1972, Kirtland AFB, NM; Taylor Award Nomination, FY 1972, Kadena AB, Okinawa.
27. Ltr, Ch. Roy M. Terry to commands indicated, 7 May 1971.
28. Ltr, CINCUSAFE/HC to AF/HCX, 28 Dec 1971.
29. Ltr, CINCPACAF/HC to AF/HCX, 9 Jul 1971; see also AF/HCX file, "Overseas Laity Program," FY 1972.
30. Ltr, MAC/HC to AF/HCX, 22 Dec 1972; ltr, USAFSO/HC to AF/HCX, 7 Jul 1972.
31. AF/HCX File, "Overseas Laity Program," FY 1973.
32. Report by Ch. Philip A. Hamilton, USAFR, on Scientific Sampling of 2,000 Questionnaires Received from AF Chapel Communities, Summer, 1972.
33. 1972 USAF Chaplain Conference Tape, 16-19 Oct 1972, Wright Patterson AFB, OH.
34. *Ibid.*
35. Worship Experiences, USAF Chaplain Conference, Wright-Patterson AFB, OH, 16-19 Oct 1972.
36. *Chaplain Newsletter*, October 1972. The art work for the theme was prepared by the French artist Mille. Annie Vallotton, the woman who prepared the line drawings for the American Bible Society's *Good News for Modern Man* translation in 1966. USAFE Command Chaplain Thomas M. Groome, Jr., recounted in detail how she was commissioned for the task. In August 1972 he received a call from Chaplain Terry asking him to solicit her cooperation in preparing a sketch for the proposed 1973 theme. Chaplain Groome asked where the artist lived in France, but Chaplain Terry had no exact address. Chaplain Groome reminded him that Paris in August was nearly empty and fast action would be difficult, but Chaplain Terry reassured him of his skill. After trying to reach her by phone in Paris and using the embassy there unsuccessfully, Chaplain Groome discovered through a friend where to reach the artist's secretary and, in turn, Mille. Vallotton. Within ten days after receiving Chaplain Groome's request, she had three different sketches on his desk and copies on the way to Washington as well. By the first of September the final art design was finished—what Chaplain Groome said "looked like a big sunny side up egg . . . . I thought it was ghastly." Author's intv with of Ch. Thomas M. Groome, Jr., 19-20 Jul 1976, p. 44.
37. Chief of Chaplains Roy M. Terry, Address at "Corona Salt," 9 Feb 1973.
38. Taylor Award Nomination, USAFA Center Chapel, FY 1974; ltr, Ch. Simon H. Scott, Jr., to AUIPD/HCX, 4 May 1973, 1 atch.

39. *Chaplain Newsletter*, Sept Oct 1973; "Walk Together" Planning Guide and Calendar, 1974.
40. *TIG Brief*, XXVI,1 (18 Jan 74), p. 22. The next chapter discusses the new regulation fully.
41. "Walk Together," speech by Ch. Frederick K. Finke to TAC Chaplains, 2 Oct 1973, prepared by Ch. Richard Carr.
42. Cassette tape, 1973 USAF Chaplain Conference, Lowry AFB, CO.
43. Ltr, Chaplain's Office, Malmstrom AFB, MT to AUIPD/HCX, Maxwell AFB, AL, 11 Feb 1974; CHR, Jan-Mar 1974, Homestead AFB, FL; CHR, Jan-Jun 1974, Karamursel CDJ, Turkey; CHR, Apr-Jun 1974, Torrejon AB, Spain; "Walk Together in '74", Kadena AB, Okinawa, Japan.
44. CHR, Jan-Mar 1975, Andrews AFB, MD; CHR, Jan-Dec 1975, San Vito, Italy.
45. Ltr, Chief of Chaplains Henry J. Meade to All Command Chaplains, 6 Feb 1975.
46. Remarks of Ch. Henry J. Meade to annual convention of Military Chaplains Association, New York, NY, 21 Apr 1975, reprinted in *Crossfeed*, Jul-Aug 1975, p. 10, and in *AF Policy Letter for Commanders*, Jul 1975.
47. Sermon of Ch. George M. Rushe at Shaw AFB, SC, 29 Jun 1975; Dedication Bulletin, New Chapel Facility, Yokota AB, Japan, 7 Sep 1975.
48. Remarks by Chief of Chaplains Henry J. Meade at 1975 USAF Chaplain Conference, Vandenberg AFB, CA, 6 Oct 1975.
49. Ltr, Ch. Mack C. Branham, Jr., to Project FORWARD '76, New York, NY, 10 Mar 1975.
50. Bicentennial Brochures, Fairchild AFB, WA and Ramstein AB, Germany; CHR, Jan-Mar 1976, Spangdahlem AB, Germany.
51. CHR, Apr-Jun 1976, Elmendorf AFB, AK; CHR, Oct-Dec 1975, Makah and Blaine AFS, WA; CHR, Jul-Sep 1976, Langley AFB, VA; CHR, Jan-Mar 1976, Torrejon AB, Spain; CHR, CY 1976, Eglin AFB, FL.
52. CHR, Jul-Dec 1975, Andrews AFB, MD; CHR, Jul-Sep 1976, Tyndall AFB, FL.
53. CHR, Jul-Sep 1975, Plattsburg AFB, NY; CHR, Apr-Jun 1975, Patrick AFB, FL; CHR, Oct-Dec 1975, McChord AFB, WA; CHR, Jan-Jun 1976, Norton AFB, CA; CHR, Apr-Jun 1976, Rickenbacker AFB, OH.
54. CHR, Jul-Dec 1975, Altus AFB, OK; CHR, Oct-Dec 1974, Patrick AFB, FL; *Lackland Citizen*, November 20, 1975; CHR, Jan-Jun 1976, Keesler AFB, MI; CHR, Jan-May 1976, Arlington Cemetery, D.C.; CHR, Jan-Dec 1976, AF Alconbury, England; CHR, Apr-Jun 1976, K. I. Sawyer AFB, MI.
55. Program, Interfaith Seder, Wright-Patterson AFB, OH, 4 Apr 1976.
56. Ltr, Chaplain, Reese AFB, TX to LMDC/HCX, 3 Nov 1976; CHR, Jan-Mar 1976, RAF Upper Heyford, England.
57. CHR, Jul-Dec 1976, Hickam AFB, HI; CHR, Jul-Sep 1976, Travis AFB, CA; CHR, Jul-Sep 1976, Kadena AB, Okinawa, Japan; CHR, Jul-Sep 1976, Osan AB, Korea; CHR, Jul-Dec 1976, Lowry AFB, CO; CHR, CY 1976, Hanscom AFB, MA.
58. CHR, Jul-Sep 1976, Shemya AFB, AK; CHR, Jul-Dec 1976, Howard and Albrook AFBs, CZ; CHR, Jul-Dec 1976, Keesler AFB, MS.
59. CHR, Jul-Sep 1976, Webb AFB, TX; CHR, Jul-Sep 1976, Peterson AFB, CO.
60. *City Preview* (Fairchild AFB, WA), June 1976; CHR, Oct-Dec 1976, Ramstein AB, Germany.
61. CHR, Jan-Jun 1976, SAC/HC; Gen. Dougherty's sermon, "The Goodness of America," is found in *The Chaplain*, 33. 4 (4th Quarter, 1976), pp. 3-7.
62. Richard D. Miller, "Prayer on Demand," *The Chaplain*, 34, 2 (2nd Quarter, 1977), pp. 39-41.
63. CHR, Jan-Mar 1976, Norton AFB, CA.
64. See Catherine L. Albanese, *Sons of the Fathers; the Civil Religion of the American Revolution* (Philadelphia: Temple University Press, 1976), pp. 46-80.
65. CHR, Jul-Sep 1976, Plattsburg AFB, NY; CHR, Jul-Sep 1976, Spangdahlem AB, Germany.
66. CHR, Jan-Mar 1976, Spangdahlem AB, Germany; *Command Post*, Scott AFB, IL, 27 Feb 1976; *4-Site*, March 1976; CHR, Jan 1976-Jun 1977, Tinker AFB, OK.
67. CHR, Jul-Sep 1976, Bitburg AB, Germany; *The Jet Gazette*, Bergstrom AFB, TX, July 10, 1976; CHR, Jan-Jun 1976, USAFE/HC; ltr, Chaplain, Wright-Patterson AFB, OH to LMDC/HCX, 20 May 1976.
68. Ltr, Ch. James E. Townsend to Ch. Richard D. Miller, and attached script, 12 Mar 1976.
69. *Chaplain Newsletter*, Sep-Oct 1976.
70. USAF Chaplain 1977 Desk Calendar; "An Assessment of Family Life in an Air Force Environment," Office of Chief of Air Force Chaplains, p. 19; HOCC, Jul-Dec 1976; ltr, Chief of Chaplains Henry J. Meade to All AF Chaplains, 12 Oct 1976.
71. HOCC, Jul-Dec 1976.
72. Ch. Stuart E. Barstad, Briefing to AFSC Chaplains, Oct 1976; CHR, Jul-Dec 1976, SAC/HC.
73. HOCC, Jan-Jun 1977.
74. Ltr, Ch. J. Marion Boggs to Retreatants, 29-31 Oct 1976; Religious Education Program, Duluth IAP, MN, 17 Oct 1976; CHR, Jul-Sep 1976, Altus AFB, OK; CHR, Jul-Sep 1976, Torrejon AB, Spain; Interfaith Seder, "Unless the Lord Builds," Wright Patterson AFB, OH, 26 Mar 1977.
75. The USAF Chaplain Resource Board annually proposed a theme to the Professional Division. In preparation for the 1976-77 theme it used these guidelines: the theme should encourage an exploration of the religious community in the U. S. and world culture; be flexible enough to offer a broad range of opportunity for ministry to the total AF community, and yet to focus on the life of the chapel community; reaffirm the individual in personal and spiritual growth; and challenge the chapel community to fulfill the commission given by God. The Board initially proposed the following four themes: "Century III," "Experiencing Life's Vision," "Experiencing the Vision of Faith," and "Affirm Faith—Fulfill Life." None of these were acceptable to the Professional Division. See USAF Chaplain Board file, "Theme," 1976-77.

76. Ltr, Ch. Henry J. Meade to Command Chaplains, 1 Apr 1977.
77. HOCC, Jan-Jun 1978; CHR, Jan-Jun 1978, USAFE/HC.
78. HOCC, Jan-Jun 1977, Jul-Dec 1977.
79. Undated letter to all newcomers from Protestant Chaplains, Cannon AFB, NM, 1977 78.
80. Chapel Bulletin, Kirtland AFB, NM, Sep 1977.
81. HOCC, Jan-Jun 1978.
82. Program Goals/Specific Objectives, Bergstrom AFB, TX, Chapel Year 1978-79.
83. Ltr, Gen. Bryce Poe, II, to Chief of Chaplains Richard Carr, 21 Oct 1978.
84. Ltr, AF/HCX to All MAJCOMs, 13 Jun 1979; HOCC, Jan-Jun and Jul-Dec 1979.

CHAPTER VI

1. Martin E. Marty, *Righteous Empire: The Protestant Experience in America* (New York: The Dial Press, 1970), p. 179; see also pp. 177-87. Marty's *The Pro & Con Book of Religious America; A Bicentennial Argument* (Waco: Word Books, Publisher, 1975) resumed the discussion in two chapters, "The Humanitarian Impulse versus The Self Seekers in Religion," pp. 99-108, and "The Self Seekers in Religion versus The Humanitarian Impulse," pp. 103-112.
2. "Crosstalk-4747," *Desert Airman*, Davis-Monthan AFB, AZ, 22 Feb 1974.
3. *Chaplain Newsletter*, March 1973.
4. Cassette Tape, USAF Chaplain Conference, 1973, Lowry AFB, CO.
5. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jan-Jun 1974; author's interview (hereafter cited intv) with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976, p. 31.
6. AFR 265-1, para 18.
7. Ch. Edmund A. Puseman, Address at SAC Command Chaplain Conference, 9 Nov 1976.
8. Author's intv with Ch. Henry J. Meade, 7-8 Feb 1978, p. 112.
9. *Ibid.*, pp. 55-58.
10. *Ibid.*, p. 139.
11. HOCC, Jul-Dec 1971, Jan 1972—Dec 1973, Jan-Jun 1976; *Chapl... Newsletter*, Jul 1973.
12. HOCC, Jul-Dec 1976; CHR, Jul-Dec 1975, AU/HC; Agenda, USAF Planning Conference, 7-9 Aug 1974.
13. HOCC, Jan-Jun 1974.
14. Historical Memorandum of Record (hereafter cited HMR), 12 Jan 1976, 22 Mar 1976 (and attached agenda), AF/HCX; letter (hereafter cited ltr), Ch. Henry J. Meade to X-Network Chaplains, 2 Apr 1976; HOCC, Jan-Jun 1976.
15. HMR, 13 Sep 1976, AF/HCX.
16. Author's intv with Chaplain Groome, p. 49; HMR, 4 Feb and 6 Apr 1976, AF/HCX; *Chaplain Newsletter*, May 1976: Memorandum, Ch. Richard D. Miller to Chaplain Meade, Chaplain Groome, AF/HCP and AF/HCR, 6 Apr 1976.
17. Author's intv with Chaplain Meade, pp. 35-37.
18. Ltr, Ch. Ransom B. Woods, Jr., to PACAF Chaplain Activities, 22 Mar 1974.
19. Ltr, CMSgt. Gerald D. Cullins to CINCPACAF/HC, 9 Sep 1974.
20. Author's intv with Chaplain Meade, pp. 58-59; HMR, 24 Mar 1976, AF/HCR.
21. These articles appeared in the following order: 25 Sep 1972, 18 Jan 1974, 12 Apr 1974, 24 Nov 1972, 7 Apr 1972, 29 Sep 1972, 20 Mar 1973, 27 Apr 1973, 10 Sep 1976, 11 Feb 1977, 15 Sep 1972, 3 Dec 1976, 9 May 1975, 16 Jul 1976 and 13 Aug 1976.
22. These articles appeared in the following order: 9 May 1975, 5 May 1972, 8 Jun 1973, 13 Sep 1974, 5 Dec 1975, 22 Apr 1977, 8 Dec 1972, 11 Mar 1977.

CHAPTER VII

1. Chaplain Historical Report (hereafter cited CHR), Air Force Chaplain Inspector General Branch, Norton AFB, CA, undated (1970-76); hereafter cited CHR, AFCIGB. See also Martin H. Scharlemann, *Air Force Chaplains, 1961-1970*, Vol. III in Air Force Chaplains (Office, Chief of Air Force Chaplains, n.d.), p. 40.
2. CHR, 1970-76, AFCIGB, p. 1; letter (hereafter cited ltr), Ch. Roy M. Terry to AFIG (Maj. Gen. C. Box), 17 Dec 1970.
3. CHR, 1970-76, AFCIGB, p. 1; *Chaplain Newsletter*, Sept 1971; History of the Office of the Chief of Chaplains (hereafter cited HOCC), July-Dec 1970.
4. CHR, 1970-76, AFCIGB, p. 2.
5. CHR, FY 1973 and 1974, AFCIGB, pp. CD, 40, 137.
6. CHR, Jul-Dec 1975, AFCIGB
7. *TIG Brief*, XXIV,17 (15 Sep 1972), pp. 25-29.
8. Speech of Ch. Charles T. Reese, AFCIGB, Norton AFB, CA, to Advanced Chaplain Course, AF Chaplain School, Maxwell AFB, AL, January 1976, as recorded by the author.
9. Address of SAC Chaplain Edmund A. Puseman to Chaplains and Sr. Chapel Managers of SAC, 9 Nov 1976.
10. Author's interview (hereafter cited intv) with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976, pp. 32-33; Historical Memorandum of Record (hereafter cited HMR), 15 Dec 1975, AF/HCX, in which Ch. Meade indicated sympathy for the Division, noting that "working for the IG and the Chief of Chaplains sometimes is hazardous, and only frequent dialogue keeps the relationship in balance."
11. HMR, 10 Feb 1976, AF/HCX, with attachment; Agenda, Professional Division Chaplain Conference, 11-12 Mar 1976; HOCC, Jan-Jun 1977, p.1.
12. HOCC, Jan-Jun 1977, p. 1; *TIG Brief*, XXIII,3 (3 Dec 1976), pp. 1-2 of Guide H.
13. *TIG Brief*, XXIII,3 (3 Dec 1976), pp. 1-2 of Guide H.
14. CHR, 1970-76, AFCIGB, p. 3.
15. CHR, 1970-76, AFCIGB, pp. 4-6.
16. CHR, Jan-Jun 1976, USAFE/HC, p. 10. See also HOCC,

Jan-Jun & Jul-Dec 1979, Jan-Jun 1980; see *TIG Brief*, XXXI,4 (23 Feb 1979) and XXXII,7 (4 Apr 1980) for the following paragraphs.

17. CHR, Jan-Jun 1976, SAC/HC.
18. CHR, Jan-Jun 1976, USAFSS/HC.
19. *ADCOM Chaplain Newsletter*, May 1976.
20. CHR, FY 1974, Jul 1975, AFLC/HC.
21. HQ COMD/HC Memoranda of 22 Aug and 15 Sept 1975 to 1100 ABW/HC and 1100ABW/CC, and 1 COMPSG/HC and 1 COMPSG/CC.
22. CHR, Jan-Jun 1976, Jul-Dec 1976, USAFE/HC.
23. CHR, Jan-Jun 1977, Lajes Field, Azores; Oct-Dec 1976, Fairchild AFB, WA.
24. Tape Cassette, 1971 USAF Chaplain Conference, Randolph AFB, TX.
25. *Ibid.*
26. *TIG Brief*, XXIV,9 (19 May 1972), p. 12; XXV,23 (30 Nov 1973), p. 22.
27. CHR, Oct-Dec 1975, Ramstein AB, Germany.
28. CHR, Jul-Dec 1975, Hickam AFB, HI.
29. CHR, Oct 1976, AFSC/HC.
30. *Chapel Manager Crossfeed*, Jan-Mar 1977, p. 9.
31. Ltr, USAF/HCB to CINCPACAF/HC, 25 Feb 1976.

CHAPTER VIII

1. *Chaplain Newsletter*, Aug and Nov 1972.
2. *TIG Brief*, 6, 1972 (7 Apr 1972), p. 13; 22, 1972 (24 Nov 1972), p. 16.
3. *Chaplain Newsletter*, April 1975; *TIG Brief*, 3, 1977 (11 Feb 1977).
4. See the paper written at mid-decade by Ch. David L. Valen on a team ministry experiment he conducted at Chanute AFB, IL, pp. 1-3. It is filed in the AF Chaplain Archives, Maxwell AFB, AL.
5. Taylor Award Nomination, FY 1971, Lackland AFB, TX.
6. Author's interview (hereafter cited intv) with Ch. Francis D. Shroyer, Jan 1976.
7. *Interchange*, October 1971; Chess Award Nomination, FY 1971, Travis AFB, CA.
8. Chess Award Nomination, FY 1972, DaNang AB, RVN; Finnegan Award Nomination, FY 1973, Homestead AFB, FL; FY 1974, Sheppard AFB, TX; CHR, Jan-Mar 1975, Langley AFB, VA.
9. Briefing, Elmendorf AFB, AK, Jan 1977; In-House Chaplains' Educational Program, Department of Pastoral Care, Wilford Hall USAF Medical Center, Lackland AFB, TX, 1977.
10. Chaplain Historical Report (hereafter cited CHR), 1974, Keesler AFB, MS.
11. CHR, Jul-Dec 1974, SAC/HC. As an example of an earlier chaplain/CMP conference, in 1972 Command Chaplain Harold D. Shoemaker of AFLC convened a gathering on 9-11 May at which a member of the Chaplain Board discussed audio-visual communications. See letter (hereafter cited ltr), AFLC/HC to AUIPD/CC, 7 Apr 1972.
12. See PACAF File, Senior Chaplain/NCO Conference, 17-21 Oct 1976.
13. USAFE/HC Staff Presentations, Chaplain Career Development Institutes, Ramstein AB, Germany, 1977, p. 7.
14. *Chapel Manager Crossfeed*, Apr-Jun 1977, p. 16.
15. Briefing, Elmendorf AFB, AK, January 1977.
16. Narrative Report, SAC/HCX, Jan-Jun 1976.
17. CHR, Jul-Dec 1976, SAC/HC.
18. Ltr, Ch. Gerard M. Brennan to HQ USAF/HCX, 6 Jun 1977.
19. *Chapel Manager Crossfeed*, Jul-Sep 1977, p. 16.
20. Ltr, Ch. Paul F. McDonald to HQ USAF/HCX, 13 Jan 1978.
21. Ltr, SAC/HC to ALMAJCOM/HC, 13 Jun 1978; CHR, Apr-Jun 1978, Dyess AFB, TX; CHR, Apr-Jun 1978, Beale AFB, CA.
22. Narrative Report, PACAF/HCX, Jan-Jun 1977, p. 9.
23. CHR, 1970—Apr 1978, ATC/HC.
24. Ltr, Ch. Simon H. Scott, Jr., to USAF/HC, 14 Mar 1978, with Attachment, "X-Network Information Sharing, TAC Command Chaplain Report."
25. *TIG Brief*, 3, 1977 (11 Feb 1977), p. 20.
26. *Chaplain Newsletter*, Nov 1970 and Nov/Dec 1971.
27. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1970, Jul-Dec 1971.
28. *Chaplain Newsletter*, Oct 1972.
29. Ltr, Ch. Roy M. Terry to MAJCOM, 6 Apr 1973, with attachments.
30. Ltr, AF/HC TO ALMAJCOM/HC, 5 Sep 1973.
31. *Chaplain Newsletter*, Oct/Nov 1974.
32. Ltr, Ch. Henry J. Meade to MAJCOM, 13 Nov 1974; *Crossfeed*, Jan-Feb 1975; *Chaplain Newsletter*, Dec 1974.
33. *The Chaplain*, Fall Quarter, 1974, p. 79; *The Fairborn Daily Herald*, January 25, 1977; *ADCOM Chaplain Newsletter*, Oct 1976; CHR, Jul-Dec 1976, USAFE/HC; CHR, CY 1977, Wilford Hall USAF Medical Center, Lackland AFB, TX; CHR, Jul-Dec 1977, Beale AFB, CA.
34. CHR, Jul-Dec 1976, Hickam AFB, HI; *ADCOM Chaplain Newsletter*, Jul-Sep 1975; CHR, Jan-Jun 1976, SAC/HC; ltr, Ch. Hans E. Sandrock to HQ USAF/HC, 17 Nov 1977; CHR, Jul-Sep 1976, Osan AB, Korea.
35. Chess Award Nomination, FY 1972, DaNang AB, RVN; CHR, FY 1974, Air Force Inspection and Safety Center, Norton AFB, CA, p. xiii; *Chaplain Newsletter*, April 1977; *Chaplain Newsletter*, Nov/Dec 1973; ltr, President of B'nai B'rith, 24 May 1974; CHR, CY 1977, AU/HC.
36. Award Nomination, FY 1974, Lowry AFB, CO; *Lackland Talespinner*, May 25, 1973; CHR, Jan-Jun 1976, Lackland AFB, TX; CHR, Jan-Mar 1975 and Apr-Jun 1977, George AFB, CA.
37. Ltr, Raymond V. Morgan to Ch. Henry J. Meade, 30 June 1977; Award Nomination, Arlington National Cemetery, Arlington, VA; CHR, Jan-Mar 1977, Kincheloe AFB, MI; CHR, Jan-Jun 1974, HQ CAP/HC.
38. Ltr, Ch. Harland R. Getts to LMDC/HCX, 24 Sep 1976, with attachments.
39. *Chaplain Newsletter*, April/May 1971, June 1972, April

1973; *Chapel Manager Crossfeed*, Apr-Jun 1977; Bennett Roberts Trophy Nomination, Kincheloe AFB, MI, 9 Jan 1975; CHR, Jan-Mar 1977, F. E. Warren AFB, WY; see also SACR 900 1, 10 Sep 1974.

40. Ltr, HQ USAF/HCE to MAJCOM, 11 Jan 1977; *Chapel Manager Crossfeed*, Jan-Mar 1977, p. 4; Official Program, Cheshire Hall Dedication.
41. CHR, Jan-Jun 1977, Minot AFB, ND; CHR, Sep-Dec 1977, Chanute AFB, IL; CHR, Jan-Mar 1977, McConnell AFB, KS; *Champlaner*, July 1, 1977; *Chapel Manager Crossfeed*, Apr-Jun 1977, p. 11; *Tabulator*, November 6, 1975.
42. *The Protestant Chapel Key*, Randolph AFB, TX, Dec 1977.
43. CHR, Jan-Jun 1977, AAC/HC.
44. CHR, Jul-Dec 1974, Scott AFB, IL; CHR, 1975, Soesterberg AB, Netherlands; CHR, 1975, Wright-Patterson AFB, OH.
45. CHR, Jul-Sep 1976, Peterson AFB, CO; *Lackland Talespinner*, 1973.

CHAPTER IX

1. Taylor Award Nomination, FY 1972, Little Rock AFB, AR, Chaplain Historical Report (hereafter cited CHR), 1975, Sembach AB, Germany.
2. Letter (hereafter cited ltr), Ch. Vernon J. Meerdink to AU/HCX, 16 Nov 1970, with attached memorandum by Ch. Richard D. Miller.
3. The use of the term "parish council" may have given impetus to the creation of "parishes" by some Catholic chapel groups. At Kwang Ju AB, Korea in 1974, for example, the parish was officially dedicated to St. Frances Xavier Cabrini in a Mass celebrated by the Most Reverend Luigi Dosena, Apostolic Pro Nuncio from the Vatican to the Republic of Korea. Similarly, the Catholic parish at Patrick AFB, FL had been given the name "St. George Catholic Parish" sometime around mid-decade. But in 1977, Installation Chaplain John F. Denehy wrote that "under the (Roman Catholic) Military Ordinariate there are no such things as parishes' within the military structure. Since my arrival here in Sept 1976, I have discouraged any such use of title or terminology." See *The Defender*, Air Forces Korea, 10 Apr 1974; ltr, Ch. John F. Denehy to author, 17 Jan 1977.
4. Ltr, Ch. James E. Townsend to Ch. Vernon J. Meerdink, 4 Dec 1970.
5. Taylor Award Nomination, FY 1971, Lackland AFB, TX; *Interchange*, March 1971; Taylor Award Nomination, FY 1972, Little Rock AFB, AR; ltr, Ch. William J. King to SAC/HC, 13 Oct 1971; CHR, Jan-Jun 1971, 2AF/HC.
6. Taylor Award Nomination, FY 1972, Reese AFB, TX; Taylor Award Nomination, FY 1972, RAF Chicksands, England.
7. *TIG Brief*, 18, 1972 (29 Sep 1972), p. 4.
8. Protestant and Catholic Brochures, USAFA Center Chapel, 1972-73; CHR, 1977, USAFA/HC.
9. Taylor Award Nomination, FY 1973, Robins AFB, GA; Catholic Brochure, 1973, Grand Forks AFB, ND; Taylor Award Nomination, FY 1974, Kunsan AB, Korea.
10. Ltr, Ch. James E. Townsend to Ch. Richard A. Seiber, 15 Aug 1973.
11. Taylor Award Nomination, FY 1974, McChord AFB, WA; CHR, Jan-Jun 1974, Vandenberg AFB, CA; CHR, Aug-Oct 1974, Homestead AFB, FL; CHR, Jul-Dec 1974, Minot AFB, SD; CHR, Jul-Sep 1974, Luke AFB, AZ; CHR, Jul-Dec 1974, Williams AFB, AZ; CHR, 1974, Udorn RTAFB, Thailand; Taylor Award Nomination, FY 1974, Athenai Airport, Greece.
12. Award Nomination, FY 1974, Thule AB, Greenland.
13. CHR, Jul-Sep 1974, George AFB, CA; CHR, Jul-Sep 1974, Plattsburg AFB, NY.
14. Observations for AF/HC Planning Conference, Reston, VA, 18-21 Aug 1975, by Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA.
15. *ADCOM Chaplain Newsletter*, Jan 1976 and Dec 1977; CHR, Oct-Dec 1976, Duluth IAP, MN.
16. Parish Survey of Roman Catholic Community, McClellan AFB, CA, Feb 1976; Historical Memorandum of Record (hereafter cited HMR), 7-15 Mar 1977, AF/HCR; for a broad survey of lay leaders in chapel programs, see Ch. Robert T. McManus, "The Role of the Lay Leader in the Air Force Chapel Program," Air War College, Air University, Maxwell AFB, AL, Report No. 6001, May 1976.
17. Catholic Bulletin, Zweibruecken AB, Germany, 25 May 1975; *Lackland Talespinner*, March 28, 1975; CHR, 1975, Sembach AB, Germany; Chapel Brochure, Sembach AB, Germany, May 1976; CHR, Jul-Sep 1976, Ramstein AB, Germany; Carpenter Award Nomination, FY 1973, Tyndall AFB, FL; Taylor Award Nomination, FY 1972, Little Rock AFB, AR.
18. *Interchange*, April 1978.
19. CHR, Oct-Dec 1974, Langley AFB, VA; CHR, Jul-Dec 1976, Hickam AFB, HI.
20. CHR, Jan 1976—Jun 1977, Hill AFB, UT; Taylor Award Nomination, FY 1973, Randolph AFB, TX; Chapel Brochure, Shaw AFB, SC, Apr 1972; Chapel Brochure, K. I. Sawyer AFB, MI, Aug 1974; *St. Thomas More News*, Griffiss AFB, NY, June 1976.
21. CHR, Oct-Dec 1974, McGuire AFB, NJ; CHR, Apr-Jun 1977, Scott AFB, IL.
22. CHR, 1974, Misawa AB, Japan.
23. CHR, Oct-Dec 1977, Lindsey AS, Germany.
24. CHR, 1975, Hill AFB, UT; *The Air Pulse*, 8 November 1974; "Faith in Action" Pamphlet for 1 Jul 1976—30 Jun 1977, Prince of Peace Parish, Columbus AFB, MS, 27 Jun 1976.
25. *Lackland Talespinner*, 6 Oct 1972.
26. *Catholic Bulletin Board*, Jun-Jul 1976, Bolling AFB, D.C.
27. Taylor Award Nomination, FY 1974, McChord AFB, WA; CHR, Oct-Dec 1974, NKP RTAFB, Thailand; Taylor Award Nomination, FY 1973, RAF Chicksands, England; *ibid.*, 1972; CHR, Jul-Sep 1976, Rickenbacker AFB, OH; Catholic Bulletin, March AFB, CA, 16 Apr 1978.

28. Taylor Award Nomination, FY 1974, Griffiss AFB, NY; ltr, Ch. Michael Margitich to CINCPACAF/HC, 1 Apr 1976, with attachment.
29. CHR, Jul-Sep 1977, Scott AFB, IL.
30. Taylor Award Nomination, FY 1972, Sembach AB, Germany; CHR, Oct-Dec 1974, Langley AFB, VA.
31. Taylor Award Nomination, FY 1973, Eielson AFB, AK.
32. Taylor Award Nomination, FY 1974, Tachikawa AB, Japan; Memorandum to Kadena Catholic Parish, 6 Sep 1976, 18CSG/HC.
33. CHR, Oct-Dec 1975, Sondrestrom AB, Greenland; *The Chapel Spirit*, Eglin AFB, FL, Summer 1972; SAC/HC ltr of 21 Apr 1975; CHR, Oct-Dec 1975, Chanute AFB, IL; CHR, 1976, RAF Welford, England; CHR, Apr-Jun 1975 and Jul-Sep 1976, Bergstrom AFB, TX; CHR, 1975, Diyarbakir, Turkey.
34. *Interchange*, 1977; see also the untitled study paper on the experiment, a D. Mn. Project, by Ch. David L. Valen of Chanute AFB, IL, 1977, a copy of which is in the AF Chaplain Archives.

CHAPTER X

1. Letter (hereafter cited ltr), David J. Mirkovich to AF/HC, 29 Dec 1971; ltr, Ch. Paul F. McDonald to same, 12 Jan 1972.
2. Daniel B. Jorgensen, *Air Force Chaplains, 1947-1960*, Vol. II in Air Force Chaplains (Office, Chief of Air Force Chaplains, n.d.), p. 18; AFHCHB News Release, 1 May 1970.
3. AFHCHB News Release, 1 May 1970; History of the Office of the Chief of Chaplains (hereafter cited as HOCC), Jan-Jun 1970 and Jul-Dec 1970.
4. *Interchange*, Jan 1971; Summary of Minutes, USAF Spiritual Life Pre-Planning Conference for Silver Bay at Otis AFB, 5 Mar 1970 and 5 May 1970; AF/HCX file, Mo Ranch SLC, 1970.
5. *Chaplain Newsletter*, Jan/Feb 1971; HOCC, Jul-Dec 1970, and Jul-Dec 1971.
6. Ltr, Ch. Adlai C. Holler to AF/HCX, 18 Aug 1971.
7. Ltr, Ch. Raymond T. Mattheson to AF/HCX, 9 Sep 1971.
8. Ltr to AF/HCX, 29 Aug 1971.
9. AF/HCX file, Squaw Valley SLC, 1971.
10. AF/HCX files on Squaw Valley and Ridgecrest SLCs, 1971.
11. AF/HCX files, St. Olaf SCL, California Lutheran College SLC, and Mo Ranch Conference, 1971.
12. *Chaplain Newsletter*, March 1972.
13. Ltr, Ch. Ralph E. Drone to AF/HCX, 17 Oct 1972.
14. Ltr, Ch. Hans E. Sandrock to AF/HC, 18 Aug 1972.
15. Ltr, Ch. Paul H. Wragg to AF/HCX, 6 Sep 1972.
16. Ltr, Ch. Armistead Boardman to AF/HCX, 12 Jun 1972.
17. *Ibid.*, 31 Aug 1972.
18. Ltr, Ch. Mack C. Branham, Jr., to AF/HCX, undated, 1972.
19. Ltr, Chief of Chaplains Roy M. Terry to Commanders of indicated commands, 15 Dec 1972.
20. Letters of the cited chaplains to AF/HCX, dated respectively as follows: 11 Jul 1973; 30 Aug 1973; 21 Sep 1973; 27 Jul 1973; 30 Aug 1973.
21. Letters of the cited chaplains to AF/HCX, dated respectively as follows: 11 July 1973; 20 Aug 1973; 13 Aug 1974.
22. AF/HCB Financial Tally Sheet, 1973 CECs.
23. In 1973, for the first time Protestants in Okinawa conducted their own in-island CEC because the cost of transportation elsewhere was prohibitive. The same process was followed in 1974. See Briefing, Chaplain Section, Kadena AB, Okinawa, April 1974.
24. Summary Report, Third Professional Division Chaplain Conference, 27-29 Nov 1973, Andrews AFB, MD.
25. Minutes, Estes Park CEC Planning Session, 5-7 Feb 1974; ltr, Ch. Norman G. Metsy to AF/HCX, 13 Aug 1974 and 3 Sep 1974.
26. Ltr, Ch. Victor H. Schroeder to AF/HCX, 20 Aug 1974. In 1972, about 600 attended the Silver Bay conference. The next year 610 attended full time; this number was equally divided between Protestants and Catholics. In 1974 the 586 conferees came from bases, Civil Air Patrol, and ADC sites. Attendance dropped appreciably in 1975, to 345, as a result of the policy not allowing permissive TDY to be used for conference attendance. See AF/HCX files on Silver Bay Conference for these years.
27. Ltr, Ch. John J. McGowan and Ch. James F. Wilson, Jr., to AF/HCX, 30 Aug 1974.
28. AF/HCB Financial Tally Sheets, 1974 CECs.
29. Handwritten memo attached to Whitworth College CEC evaluation, AF/HCX, 30 Aug 1974.
30. Point Paper, "Special Program Interest Indicator," HQ SAC/HC, Jan-Jun 1976; HOCC, Jul-Dec 1974, p. 16.
31. Ltr, AF/HCX to MAJCOMS, 22 Nov 1974.
32. *Chaplain Newsletter*, Feb 1975.
33. Ltr, Ch. Kenneth W. Hamstra to AF/HCX, 22 Aug 1975; Chaplain Historical Report (hereafter cited CHR), Jul-Aug 1975, ADC/HC; CHR, CY 1975, TAC/HC; CHR, Jul-Sep 1975, CINCUSAFE/HC; CHR, CY 1975, HQCOM/HC.
34. Ltr, Ch. James R. Taylor to LMDC/HCX, 14 Jun 1977, with attachments.
35. Point Paper, "Special Program Interest Indicator," SAC/HC, Jan Jun 1976.
36. Ltr, SAC/HCX to 23 bases, 14 Jan 1975.
37. CHR, Apr-Jun 1978, Beale AFB, CA.
38. Historical Memorandum of Record (hereafter cited HMR), 2 Sep 1975, AF/HCX.
39. Comments by Ch. Stuart E. Barstad at AFSC/HC Briefing, October 1976. In a letter to command chaplains, Chaplain Meade noted that "permissive TDY for non-chaplain personnel is no longer authorized for attendance at religious convocations, conferences, retreats or to participate in holy days observances. An official USAF change is forthcoming." See ltr, AF/HCX to MAJCOMS, 24 Nov 1975.

40. Point Paper, "Special Program Interest Indicator," SAC/HC, Jan Jun 1976.
41. CHR, CY 1975, Hill AFB, UT; Chapel Brochure, Sembach AB, Germany, May 1976; ltr, Ch. Frank M. Caughey, Jr., to author, Dec 1976.
42. *Chaplain Newsletter*, April 1976; ltr, ATC/HC to Base Coordinators, 4 Mar 1976
43. CHR, Apr-Jun 1976, Kadena AB, Okinawa, Japan; CHR, Jul-Dec 1976, CINCUSAFE/HC.
44. *Chaplain Newsletter*, June and Sep/Oct 1977.
45. CHR, Jul-Sep 1977, Dover AFB, DE.
46. CHR, Jan-Jun 1978, CINCUSAFE/HC.
47. HOCC, Jan-Jun 1977, p. 12; see also *TIG Brief*, 3, 1977, p. 20.
48. CHR, Oct-Dec 1974, RAF Bentwaters, England.
49. HOCC, Jan-Jun 1970; *Ministering to Jewish Personnel* . . . .
50. *Chaplain Newsletter*, March 1973.
51. Ltr, Ch. Ashley D. Jameson to 2AF/HC *et al.*, 7 Jan 1972; ltr, Chaplain Jameson to 688/HC, 8 Sep 1972; ltr, 95 StratWg/CC to 2AF/HC, 16 Dec 1971.
52. CHR, CY 1974, SAC/HC.
53. Ltr, Chief of Chaplains Roy M. Terry to Capt. Leonhard A. Ruder, 10 Apr 1973, and attachments.
54. CHR, Jan-Dec 1974, Bangkok, Thailand.
55. CHR, Apr-Jun 1974, Clark AB, Philippines.
56. Briefing for Deputy Chief of Chaplains Thomas M. Groome, Jr., Kadena AB, Okinawa, Japan, Dec 1974.
57. Ltr, Ch. Earl W. Minor to USAF/HCX, 30 Jan 1973, and attachments; *SAC Chaplain Newsletter*, 1 Mar 1974; ltr, AF/HCX to MAJCOMS, 22 March 1974; ltr, Rabbi Aryeh Lev to Chief of Chaplains Roy M. Terry, 8 Feb 1974; ltr, AF/HCX TO MAJCOMS, 8 Mar 1976; HOCC, Jul-Dec 1977, p. 6; HMR, 1 Jun 1976, AF/HCX.
58. Award Nomination, FY 1974, Yokota AB, Japan; *The Valley Bomber*, Castle AFB, CA, 13 Sep 1974; USAF News Release, No. ZARA 76-06-02, undated (1975); *Command Post*, Scott AFB, IL, 21 May 1976; *Dyess Pacemaker*, 30 Sep 1977; CHR, Apr-Jun 1978, Minot AFB, ND.

CHAPTER XI

1. *The Way*, PWOC, Camp New Amsterdam, Netherlands, Jan 1977.
2. PWOC Brochure, Pope AFB, NC, 1975.
3. Taylor Award Nomination, FY 1973, Eielson AFB, AK.
4. Chaplain Historical Report (hereafter cited CHR), CY 1974, Hill AFB, UT; CHR, CY 1977, RAF Alconbury, England; Chess Award Nomination, FY 1972, Ramstein AB, Germany.
5. CHR, Jul-Dec 1976, Keesler AFB, MS; Briefing, Patrick AFB, FL, late 1973.
6. CHR, Jul-Dec 1974, Scott AFB, IL; CHR, Apr-June 1976, Carswell AFB, TX.
7. CHR, Jan-Mar 1975, Mountain Home AFB, ID.
8. Chess Award Nomination, FY 1972, Lajes Field, Azores.
9. Award Nomination, FY 1972, Little Rock AFB, AR.
10. *Air Scoop*, March 31, 1978, Seymour Johnson AFB, SC.
11. Finnegan Award Nomination, FY 1973, Loring AFB, ME; CHR, Jul-Sep 1974, Goose Bay; CHR, Oct-Dec 1976, Ramstein AB, Germany; PWOC Brochure, 1976-77, Robins AFB, GA.
12. CHR, Apr-Jun 1974, Travis AFB, CA; CHR, CY 1975, Torrejon AB, Spain; Brochure, London Conference, PWOC, 29 Apr—3 May 1974; CHR, Jul-Dec 1976, Jan-Jun 1976, Jan-Jun 1977, USAFE/HC.
13. Chapel Brochure, May 1976, Sembach AB, Germany; CHR, Jan-Jun 1977, Lackland AFB, TX.
14. Narrative accompanying slide show, Kadena AB, Okinawa, 1971.
15. Briefing, Patrick AFB, FL, 1973; CHR, Oct-Dec 1975, Peterson Field, CO.
16. Chess Award Nomination, FY 1972, Lajes Field, Azores; CHR, Jul-Dec 1974, Altus AFB, OK; CHR, June 1974, Dyess AFB, TX; CHR, Jul-Sep 1976, Dover AFB, DE.
17. CHR, Oct-Dec 1974, Seymour Johnson AFB, NC.
18. Communication from Echo House, Charleston, SC, 1971.
19. Taylor Award Nomination, FY 1973, RAF Chicksands, United Kingdom.
20. CHR, Jul-Dec 1973, Jul-Dec 1975, CINCUSAFE/HC.
21. CHR, Apr-Jun 1977, Patrick AFB, Fl.
22. CHR, Jan-Dec 1976, Wright-Patterson AFB, OH.
23. Jewish Chapel Bulletin, Keesler AFB, MS, July 1977.
24. Women's Organizations and Program, USAF Academy Community Center Chapel, 1972-73; Carpenter Award Nomination, FY 1974, Kadena AB, Okinawa, Japan; CHR, Apr-Jun 1976, Malmstrom AFB, MT; CHR, Jan-Jun 1974, Karamursel, Turkey; *Interchange*, Oct 1971.
25. CHR, Jan-Jun 1975, Bitburg AB, Germany; CHR, Jan-Mar 1975, Pope AFB, SC; CHR, Jan-Mar 1975, Wiesbaden AB, Germany; CHR, Jul-Dec 1975, Lajes Field, Azores; Taylor Award Nomination, FY 1973, Richards-Gebaur AFB, MO; CHR, Jan-Mar 1976, Cannon AFB, NM.
26. Letter (hereafter cited ltr), 13AF/HC to Ch. Roy M. Terry, 24-27 Apr 1974; CHR, Jan-Dec 1976, Pruem AS, Germany; CHR, Jul-Dec 1976, Bolling AFB, D.C.
27. Finnegan Award Nomination, FY 1973, Homestead AFB, FL.
28. Taylor Award Nomination, FY 1973, Andrews AFB, MD; CHR, Apr-Jun 1975, Charleston AFB, SC; CHR, Oct-Dec 1975, Pope AFB, NC; CHR, CY 1975, Luke AFB, AZ; CHR, CY 1976, Pruem AS, Germany.
29. CHR, Jul-Dec 1975, Jan-Jun 1976, Jul Dec 1976, Jan-Jun 1977, USAFE/HC; ltr, USAFE/HC to All USAFE Chaplains, 2 Jun 1976.
30. CHR, Apr-Jun 1977, Davis-Monthan AFB, AZ; Finnegan Award Nomination, FY 1974, Edwards, AFB, CA
31. Briefing, Nakhom Phanom RTAFB, Thailand, 1972.
32. CHR, Apr-Jun 1971, Ubon RTAFB, Thailand.
33. CHR, Jan-Mar 1976, Kadena AB, Okinawa, Japan.
34. Chess Award Nomination, FY 1972, Lajes Field, Azores; CHR, Jan-Mar 1977, McGuire AFB, NJ.
35. *Chapel Spirit*, Eglin AFB, FL, Dec 1972; CHR, Oct-Dec

1974, Grand Forks, ND; CHR, Apr-Jun 76, Shemya AFB, AK.

36. Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA, "Observations for AF/HC Planning Conference," Reston, VA, 18-21 Aug 1975; Ch. Donald C. Ofsdahl, "Military Dependent Youth in Germany; Needs, Responsibilities, Programs," Report No. 6020, Air War College, Air University, Maxwell AFB, AL, April 1976.
37. Ltr, Chapel Section, Wiesbaden AB, Germany, to LMDC/HCX, 29 Jun 1976; Finnegan Award Nomination, FY 1974, Hahn AB, Germany; ltr, Ch. Charles R. Posey to LMDC/HCX, 1975; "The Passion Play," Malmstrom AFB, MT, 9-10 Apr 1977.
38. Chapel Brochure, May 1976, Sembach AB, Germany; Briefing, Patrick AFB, FL, 1973; CHR, Jul-Dec 1976, Bolling AFB, D.C.; see also Chapter II.
39. CHR, Oct-Dec 1974, Pope AFB, NC; Lock-In Devotional Service, Pope AFB, NC, 23 Jan 1976; CHR, Apr-Jun 1976, Hickam AFB, HI.
40. *Interchange*, Oct 1971; CHR, Jan-Jun 1976, Bolling AFB, D.C.
41. CHR, Jan-Jun 1976, Andrews AFB, MD; CHR, Jul-Sep 1976, Grand Forks AFB, ND; Chapel Brochure, May 1976, Sembach AB, Germany; CHR, Jul-Sep 1974, Dyess AFB, TX; Carpenter Award Nomination, FY 1972, Charleston AFB, SC; CHR, Jan-Mar 1975, Tyndall AFB, FL.
42. CHR, Apr-Jun 1975, Pope AFB, NC; *AF Times*, 6 Aug 1975
43. CHR, Apr-Jun 1974, Loring AFB, ME.
44. CHR, Oct-Dec 1974, Pope AFB, NC; Chess Award Nomination, FY 1972, Ramstein AB, Germany; CHR, Oct-Dec 1975, Holloman AFB, NM; CHR, Oct-Dec 1974, K. I. Sawyer AFB, MI.
45. Finnegan Award Nomination, FY 1972, Randolph AFB, TX; CHR, Jan-Mar 1976, Elmendorf AFB, AK.
46. Boy Scout Sunday, Keesler AFB, MS, 8 Feb 1976; "Items of Interest," USAFE/HC, 8 Mar 1976; "Seventeen Girl Scouts Honored," Kadena AB, Okinawa, Japan, undated (mid-1971); CHR, Jan-Mar 1977, Loring AFB, ME.
47. Taylor Award Nominatio.., Hickam AFB, HI, 16 Jul 1973.
48. CHR, Apr-Jun 1976, Davis-Monthan AFB, AZ; CHR, Oct-Dec 1976, Torrejon AB, Spain; CHR, Oct-Dec 1974, Clark AB, Philippines; CHR, Jan-Mar 1975, Pope AFB, NC.
49. "Items of Interest," USAFE/HC, 8 Mar 1976.
50. Ltr, USAFE/HC to All USAFE Chaplains, 24 Dec 1975.
51. Finnegan Award Nomination, FY 1972, Clark AB, Philippines; Award Nomination, FY 1972, DaNang AB, RVN; CHR, Jul-Sep 1975, Shemya AFB, AK.
52. "Family Camping Retreat," Grissom AFB, IN, 28-31 May 1971, CHR, Jul-Sep 1975, Mountain Home AFB, ID; CHR, CY 1975, Izmir, Turkey; CHR, Jul-Sep 1975, Peterson Field, CO; CHR, Oct-Dec 1975, McGuire AFB, NJ.
53. CHR, FY 1975, Misawa, Japan.
54. CHR, Jul-Sep 1975, Rickenbacker AFB, IN; CHR, Jan-Mar 1975, McChord AFB, WA.
55. CHR, Oct-Dec 1976, Spangdahlem AB, Germany.
56. CHR, Apr-Jun 1975, Sondrestrom AB, Greenland.
57. *Sawadee Flyer*, Jan 31, 1976; CHR, Oct-Dec 1974, U-Tapao RTAFB, Thailand.
58. CHR, Jan-Mar 1978, March AFB, CA.

CHAPTER XII

1. *The Baptist Program*, Dec 1971, "Deadend or Future for Administrators?"
2. Chaplain Historical Report (hereafter cited CHR), Jul-Sep 1976, Dyess AFB, TX.
3. CHR, Apr-Jun 1977, Scott AFB, IL.
4. Address, CMSgt. Archie G. Hazlett, AFMPC/HCE, to 1977 USAF Chaplain Conference, Kirtland AFB, NM, 6 Oct 1977, pp. 3, 7; hereafter cited "Address."
5. CHR, Jan-Mar 1977, Malmstrom AFB, MT; *Chapel Manager Crossfeed*, Jul-Sep 1977, p. 15.
6. *Chapel Manager Crossfeed*, Oct 1978 Mar 1979.
7. Letter (hereafter cited ltr), AFHCH to MAJCOM/HC, 1 May 1970; History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jan-Jun 1970.
8. *Chaplain Newsletter*, Apr, Sep/Oct, 1973; Aug/Sep 1974; Aug/Sep 1975; Nov 1976; Aug-Sep 1978; ltr, AF/HCE to MAJCOM/HC, 22 Sep 1976; *Chapel Manager Crossfeed*, Apr-Jun 1977, p. 20.
9. "Address," pp. 10-11.
10. *Chapel Manager Crossfeed*, Jan-Mar 1977.
11. *Chaplain Newsletter*, Apr 1973, Jan 1975; *Chapel Manager Crossfeed*, Jan-Mar 1977; HOCC, Jul-Dec 1976.
12. CHR, Jan-Jun 1974, USAF Chaplain Board; author's interview (hereafter cited intv) with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976.
13. "Address," pp. 8-9.
14. "Address," p. 9.
15. "Address," pp. 9-10.
16. *Chaplain Newsletter*, Sep 1972, Aug/Sep 1974.
17. Personnel Briefing, USAF Chaplain Board File, 1974.
18. *Chaplain Newsletter*, Feb/Mar 1970.
19. AF/HCX Briefing, USAF Chaplain Conference, Wright-Patterson AFB, OH, 6-19 Oct 1973. TAC's retention rate was lower than this average in FY 1972, when only 37 percent of the first termers who were eligible re-enlisted. The average dropped to only 12.5 percent of the TAC CMP first termers re-enlisting in Jul-Dec 1973, but at the same time only 16.5 percent of all of TAC's eligible first-termers re-enlisted. See *TAC Chaplain Newsletter*, April 1973.
20. AF/HCX Briefing, USAF Chaplain Conference, 8-22 Oct 1974 and 6-10 Oct 1975; intv, SMSgt. Charles T. Harper with AFMPC/HC, 4 Apr 1978; AFMPC/HC Pamphlet, May 1979.
21. *Chaplain Newsletter*, Jan/Feb 1971; HOCC, Jul-Dec 1970.
22. *Chaplain Newsletter*, Oct 1971; see also Chapter XVI.
23. *Chaplain Newsletter*, Oct 1971.
24. *Chapel Manager Crossfeed*, Apr-May 1977; "Address," pp. 1-2; ARPC/HC *Crossfeed*, Jan/Feb 1976.

25. HOCC, Jul-Dec 1978.
26. *Ibid.*
27. *Ibid.*
28. *Chapel Manager Crossfeed*, Jan-Mar 1977.
29. Ltr, AF/HCE to MAJCOM Chaplains, 14 Mar 1973.
30. *TIG Brief*, XXVII,9 (9 May 1975).
31. *TIG Brief*, XXX,8 (14 Apr 1978).
32. Address, SAC Chaplain to SAC Chaplains and Senior Chapel Managers, 9 Nov 1976.
33. Ltr, ADC/HC to All Base Chaplain Functions, 17 Apr 1974.
34. Observations for AF/HC Planning Conference, Reston, VA, 18-21 Aug 1975, by Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA.
35. "Address," p. 12.
36. AFSC/HC Report, October 1976.
37. "Address," p. 11.
38. CHR, 1970—Apr 1978, ATC/HC.
39. *Chaplain Newsletter*, April 1975; *Chapel Manager Crossfeed*, Jan-Mar 1978.
40. CHR, Jan-Jun 1974, HQ USAFE/HC.
41. HOCC, Jul-Dec 1976; *Chaplain Newsletter*, July 1976. In February 1976, an exploratory meeting was held at Keesler AFB to discuss the feasibility of consolidating the chapel management personnel schools of the various services. Representatives of the Army, Navy and Air Force found a good deal of commonality in curriculum, but it became apparent that the Army was unwilling to separate its CMP school from the Chaplain School and consolidate or co-locate it with the other services. See Historical Memorandum of Record (hereafter cited HMR), 23 Feb 1976, AF/HCX.
42. *Chapel Manager Crossfeed*, Jan-Mar 1977.
43. *Chapel Manager Crossfeed*, Apr-Jun 1977; ltr, SAC/HC to AF/HC, 7 Sep 1976.
44. *Interchange*, Spring 1979.
45. Ltr, 449BW/CC to CINCSAC/HCX, 9 Jan 1975.
46. HOCC, Jul-Dec 1976.
47. Ltr, Ch. Simon H. Scott, Jr. to USAF/HC, 14 Mar 1978; ltr, TAC/HC to LMDC/HCX, 3 Jan 1978, with attachment; ltr, TAC/HC to All TAC Bases/HC, undated.
48. Ltr, AAC/HCX to HQ USAF/HCX, 9 May 1975.
49. CHR, Jan-Jun 1975, Jan-Jun 1976, Jul-Dec 1977, CINCUSAFE/HC; CINCUSAFE/HC, "USAFE Chapel Management Personnel Emphases," undated (early 1976).
50. CHR, CY 1975, ADC/HC; CHR, 1970—Apr 1978, ATC/HC; CHR, CY 1977, Sheppard AFB, TX; CHR, Aug-Dec 1975, SAC/HC; CHR, Oct-Dec 1976, Beale AFB, CA; Professional Division Report, Jan-Jun 1977, PACAF/HCX.
51. "Summary of AFISC Chapel Manager's Survey, Oct 1977—Sep 1978," AFIG/HC.
52. CHR, Apr-Jun 1978, Andersen AFB, Guam; Briefing, Elmendorf AFB, AK, Jan 1977; CHR, Apr-Jun 1976, Davis-Monthan AFB, AZ; ltr, Ch. John R. Ellis, Jr., to AUIPD/HCX, 25 May 1977.
53. *TIG Brief*, XXIX,12 (17 Jun 1977).
54. *Chapel Manager Crossfeed*, Oct 1978—Mar 1979.
55. CHR, Apr-Jun 1978, Beale AFB, CA.
56. *Chapel Manager Crossfeed*, Apr-Jun 1977; CHR, Jul-Sep 1976, Pope AFB, NC.
57. Ltr, Ch. Edmund A. Puseman to AF/HC, 28 Aug 1976; CHR, Jul-Sep 1976, Davis-Monthan AFB, AZ; CHR, Jan-Mar 1977, McGuire AFB, NJ.
58. "Address," p. 12. See also CMSgt. Archie G. Hazlett, "Chaplain-Chapel Manager Relations," *The Chaplain*, XXXIII,3 (1976).
59. "Address," pp. 12-13.
60. Author's intv with Chaplain Groome, pp. 71-72.
61. Observations for AF/HC Planning Conference, Reston, VA, 18-21 Aug 1975, by Ch. Edward R. Lawler, Chaplain Inspection Branch, Norton AFB, CA.
62. *Chapel Manager Crossfeed*, Jul-Sep 1977.
63. *Chapel Manager Crossfeed*, Jul-Sep 1978.

CHAPTER XIII

1. *TIG Brief*, XXIV,6 (7 Apr 1972), p. 22; *AF Times*, March 29, 1972.
2. AFCHB Briefing, USAF Chaplain Conference, Randolph AFB, TX, 12-14 Oct 1971.
3. AF/HCB Briefing, AFSC Chaplain Conference, Oct 1976; see Chapter XXVI for construction.
4. Briefing, Lowry AFB, CO, 31 Aug 1976; Justification Sheet, FY 1976, Chaplain Section, Sheppard AFB, TX; Chaplain Historical Report (hereafter cited CHR), Jan-Mar 1976, McChord AFB, WA; letter, (hereafter cited ltr), Ch. Ransom B. Woods, Jr., to PACAF/DPSP, 25 Oct 1973.
5. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1976; ltr, AF/DPM to ALMAJCOM/DP/HC, 10 Nov 1976; *Chaplain Newsletter*, Dec 1976.
6. *Britannica Book of the Year, 1975* (Chicago: Encyclopedia Britannica, Inc., 1975). p. 218; tape, 1974 USAF Chaplain Conference.
7. CHR, FY 1974, AFLC/HC.
8. Background for SAC Religious Point Paper, 20 Jun 1974; CHR, Jul-Dec 1974, SAC/HC.
9. *Development of Strategic Air Command, 1946-1976, 21 March 1976*, Office of the Historian, HQ SAC, pp. 171, 176.
10. PACAF/HCX Report, Jan-Jun 1977.
11. CHR, Jul-Dec 1977, USAFE/HC.
12. CHR, Jan-Jun 1977, Reese AFB, TX.
13. *TIG Brief*, 1972, 6, p. 11; AFR 265-2, Religious Facilities and Materiel, 13 March 1972; *Chaplain Newsletter*, Feb 1975.
14. CHR, Jul-Dec 1974, CY 1976, CY 1977, Sheppard AFB, TX. The other references to appropriated funds for chapel sections cited in this chapter do not include pay and allowances unless indicated.
15. CHR, Jul-Dec 1974, Keesler AFB, MS; CHR, CY 1975, Wright-Patterson AFB, OH; Briefing, Hickam AFB, HI,

1976; Briefing, 475ABW, Japan, 1973; Briefing, Osan AB, Korea, October 1976; Chapel Program Brochure, Sembach AB, Germany, May 1976.

16. CHR, Jan-Mar 1975, Hickam AFB, HI; CHR, Apr-Jun 1975, K. I. Sawyer AFB, MI.
17. CHR, Jul-Dec 1974, Shu Lin Kou AS, Taiwan.
18. HOCC, Jan-Jun 1971; briefing by A. Eugene Steward, AFCHB, to USAF Chaplain Conference, Randolph AFB, TX, Oct 1971.
19. CHR, Jan-Mar 1975, Wurtsmith AFB, MI; CHR, Jan-Jun 1976, Williams AFB, AZ.
20. HOCC, Jul-Dec 1976; CHR, Oct-Dec 1974, Korat RTAFB, Thailand.
21. HOCC, Jul-Dec 1978.
22. *The Commercial Dispatcher*, January 22, 1978; *Interchange*, April 1978.
23. Ltr, Ch. Vincent C. Merfeld to LMDC/HCX, with attachments, 24 Apr 1978; briefing of A. Eugene Steward, AF/HCB, to USAF Chaplain Conference, Wright-Patterson AFB, OH, 8-11 Oct 1974.
24. Nomination for Taylor Award, Hickam AFB, HI, FY 1973; CHR, CY 1977, Diyarbakir, Turkey; CHR, Jan-Mar 1975, Duluth Airport, MN.
25. HOCC, Jan-Jun 1977; Re-dedication Invitation, Osan AB, Korea, Chapel, 26 Feb 1978.
26. *Lackland Talespinner*, May 30, 1975; *The San Antonio Light*, June 1, 1975.
27. CHR, Apr-Jun 1974, Elmendorf AFB, AK.
28. HOCC, Jul-Dec 1971, Jan 1972-Dec 1973, Jan-Jun 1974, Jan-Jun 1975, Jul-Dec 1975.
29. *Chaplain Newsletter*, Aug/Sep 1974.
30. CHR, Oct-Dec 1974, Offutt AFB, NE.
31. Briefing of A. Eugene Steward, AF/HCB, at AF Chaplain School, January 1976; *ADCOM Chaplain Newsletter*, May 1976; CHR, Jan-Mar 1977, McGuire AFB, NJ.
32. *Christianity Today*, April 23, 1976; HOCC, Jul-Dec 1978.
33. HOCC, Jan-Jun 1970; SAC/HC Staff Minutes, 5 Feb 1970.
34. *Chaplain Newsletter*, Sep/Oct 1977, Apr/May 1978.
35. CHR, Jan-Jun 1977, Andrews AFB, MD; CHR, Oct-Dec, 1974, Chanute AFB, IL; CHR, Jul-Sep 1976, Nellis AFB, NV.
36. *AF Times*, 17 Sep 1974, *Bolling Beam*, 30 Aug 1974.
37. CHR, Jan-Dec 1976, Aviano AB, Italy.
38. CHR, Apr-Jun 1978, Beale AFB, CA.
39. CHR, Jan-Dec 1974, Udorn RTAFB, Thailand; Chapel Briefing, Nakhon Phanom RTAFB, Thailand, 28 Jan 1975.
40. HOCC, Jan-Jun 1977.
41. CHR, Jan-Jun 1976, Andrews AFB, MD.
42. CHR, Apr-Jun 1977, Dyess AFB, TX.
43. CHR, Jul-Sep 1976, McChord AFB, WA; *Warren Sentinel*, 20 Sep 1974.
44. HOCC, Jan-Jun 1970; ltr, SAC/HC to AF/HC, 7 Sep 1976; CHR, Jul-Sep 1976, Ramstein AB, Germany.
45. *Lackland Talespinner*, October 8, 1971.
46. Briefing, A. Eugene Steward, AF/HCB, to USAF Chaplain Conference, Wright-Patterson AFB, OH, 8-11 Oct 1974; *Chaplain Newsletter*, Feb 1975; CHR, Apr-Jun 1975, Patrick AFB, FL; CHR, Jan-Mar 1977, George AFB, CA.
47. Chess Award Nomination, FY 1974, DaNang AB, RVN; CHR, Jul-Sep 1975, CCK AB, Taiwan.
48. CHR, Jan-Mar 1975, Eielson AFB, AK; CHR, Jul-Dec 1975, Lackland AFB, TX.
49. Memo for the Record, PACAF/HC File 12A-1'2, 1975, dated 31 Jan 1975.
50. HOCC, Jan-Jun 1971.
51. HOCC, Jan-Jun 1970; Jul-Dec 1970; Jan-Jun 1971.
52. HOCC, Jul-Dec 1971; CHR, Jul-Dec 1973, Osan AB, Korea.
53. CHR, Oct-Dec 1974, Hickam AFB, HI.
54. CHR, Jul-Dec 1974, Jan-Jun 1976, USAFE/HC.
55. AF/HCB Briefing to AFSC/HC Conference, October 1976.
56. *TIG Brief*, XXX,9 (28 Apr 1978), p. 19; Statement of Operations and Net Worth, Protestant, Catholic and Jewish Chaplain Funds, Sheppard AFB, TX, CY 1975.
57. Ltr, SAC/HC to USAF/HC, 28 Aug 1976; HOCC, Jan-Jun 1977; *Chapel Manager Crossfeed*, Jul-Sep 1977; CHR, Jan-Jun 1978, USAFE/HC.
58. CHR, Apr-Jun 1975, Peterson Field, CO.
59. CHR, Jul-Sep 1975, Homestead AFB, FL.
60. HMR, 24 Oct 1975, AF/HCX; HOCC, Jan-Jun 1977.
61. HOCC, Jan-Jun 1971.
62. HOCC, Jul-Dec 1976; briefing, A. Eugene Steward, AF/HCB, AF Chaplain School, January 1976.
63. *Chaplain Newsletter*, Sep and Oct 1972.
64. *Chaplain Newsletter*, Mar 1976; CHR, Jan-Dec 1974, Udorn RTAFB, Thailand; CHR, Oct-Dec 1975, Ramstein AB, Germany; *Chapel Manager Crossfeed*, Apr-Jun 1977.
65. Historical Memorandum of Record (hereafter cited HMR), 3 Nov 1975, AF/HCB.
66. CHR, Jan-Jun 1971, Lackland AFB, TX; Chess Award Nomination, FY 1972, Ramstein AB, Germany; Finnegan Award Nomination, FY 1972, Torrejon AB, Spain; CHR, CY 1977, SAC/HC.
67. *TIG Brief*, XXIV,15 (18 Aug 1972), p. 3; *Chaplain Newsletter*, Apr 1973; *TIG Brief*, XXIX,5 (11 Mar 1977), p. 19, and 6 (25 May 1977), p. 16.
68. HOCC, Jul-Dec 1976.
69. The calculations for FY 1975 and FY 1977 were secured by using the 5 percent sent annually to the AF Chaplain Fund as the basis for calculating total chaplain fund receipts AF-wide for these years. See also HMR, 25 June 1976, AF/HCB.
70. Brochure, "We the People," Clark AB, Philippines, 15 Oct 1976; Chapel Program Brochure, Sembach AB, Germany, May 1976; "Chapel Activities," Barksdale AFB, LA, 1975.
71. "We the People," *op. cit.*, p. 19.
72. CHR, FY 1975, USAFA, CO; Budget, RAF Upper Heyford, United Kingdom, FY 1975.
73. Chapel Paper, Eglin AFB, FL, 1971; briefing, 475ABW (Japan), 31 Dec 1973; Annual Parish Financial Report, Protestant Chaplain Fund, USAF Academy Center Chapel, Jan 1974.

74. CHR, CY 1974 and 1975, Wheeler AFB, HI.
75. *Chaplain Newsletter*, Jan-Feb 1976, May-Jun 1973, March 1977.
76. Finnegan Award Nomination, FY 1972, Clark AB, Philippines: CHR, Oct-Dec 1975, Norton AFB, CA; Observations for AF/HC Planning Conference, *op. cit.*
77. CHR, Jan-Mar 1974, Holloman AFB, NM; CHR, Jul-Dec 1974, Luke AFB, AZ; see also various chaplain historical reports from the decade.
78. *Protestant Chapel Key*, Randolph AFB, TX, Dec 1977; ltr, Ch. Dean C. Hofstad to all Minot AFB Chapel Parishioners, Minot AFB, ND, Jan 1975; Protestant Chaplain Fund Brochure, Wright-Patterson AFB, OH, Feb 26, 1978.
79. Annual Parish Financial Report, USAFA Center Chapel, Jan 1974; CHR, CY 1974, Torrejon AB, Spain; Chapel Paper, Eglin AFB, FL, 1971 and Spring 1974.
80. *Chapel News*, Malmstrom AFB, MT, Summer 1975; "We the People," Chapel Brochure, Clark AB, Philippines, 15 Oct 1976; *Arctic Vox*, Elmendorf AFB, AK, March 1976; CHR, Jul-Sep 1975 and CY 1977, RAF Bentwaters, England; CHR, Jul-Sep and Oct-Dec 1974, Chanute AFB, IL.
81. Author's interview (hereafter cited intv) with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976, p. 75.
82. Chaplain Briefing, Elmendorf AFB, AK, Jan 1977.
83. Special Report to PACAF/HC from Grant Heights Chapel, Japan, 7 June 1971; CHR, Oct-Dec 1975, Patrick AFB, FL; CHR, Oct-Dec 1977, Andrews AFB, MD; Nomination for Taylor Award, FY 1973, Hickam AFB, HI; CHR, Jul-Aug 1974, Hanscom AFB, MA; *Interchange*, Feb 1975.
84. Every Member Commitment Program, Malmstrom AFB, MT, 1976.
85. CHR, Oct-Dec 1976, Jul-Sep 1977, Jan-Mar 1978, Minot AFB, ND.
86. HOCC, Jul-Dec 1970; *Chaplain Newsletter*, Nov/Dec 1971.
87. *Chaplain Newsletter*, Nov/Dec 1972; HOCC, Jul-Dec 1977.
88. Author's intv with Chaplain Groome, p. 76; author's intv with Ch. Henry J. Meade, 7-8 Feb 1978, p. 132. The Fund Council determined in 1977 that requests from Protestant charitable groups for more than one grant each year would be denied in order to disburse funds to a greater number of groups. See HOCC, Jul-Dec 1977.
89. AF Chaplain Fund Humanitarian Projects, 1972; HMR, 18 Apr 1976, AF/HCR; *AF Times*, October 18, 1976; *Chaplain Newsletter*, Sep/Oct 1976, Mar 1971, Nov/Dec 1972, Aug 1973, Oct/Nov 1974; HOCC, Jan-Jun and Jul-Dec 1977.
90. See previous note; HOCC, Jul-Dec 1978.

CHAPTER XIV

1. Observations for AF/HC Planning Conference, Reston, VA, 18—21 Aug 1975, by Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA; *TIG Brief*, XXX,10 (12 May 1978), p. 21.
2. Chaplain Historical Report (hereafter cited CHR), Jun 1973—Jul 1974, USAFSS/HC.
3. Historical Memorandum of Record (hereafter cited HMR), 4 Nov 1975, AF/HCX.
4. Letter (hereafter cited ltr), Ch. William D. Franks to Protestant Parishioners, Edwards AFB, CA, 6 Oct 1971; Taylor Award Nomination, FY 1973, RAF Chicksands, UK; CHR, Jul-Sep 1974, MacDill AFB, FL; *CRIB*, Lackland AFB Permanent Party Chapel, TX, Oct 1974; CHR, Jan-Jun 1978, Dyess AFB, TX.
5. See the discussion of the "Dear Abbot" project in Chapter XVI.
6. "4-Site," Feb, Oct, and Apr 1976.
7. CHR, Apr-Jun 1977, Minot AFB, ND.
8. See miscellaneous historical reports from throughout the decade.
9. Ltr, 13AF/HC to all 13AF Chaplain Sections, with attachment, 1 Oct 1974.
10. Ltr, 51CSG/HC to CINC ACAF/HC, 23 Oct 1974; ltr, 5AF/HC to six addressees 1 Nov 1974; History of 2750 ABWg, Wright-Patterson AFB, OH, Jul 1972—Jun 1974.
11. AF/HCX Summary File on AF Form 1270, All Commands, CY 1977.
12. Ltr, AF/HCX to unnamed recipient, 29 Jun 1971; see also the regular minutes of the Audio-Visual Advisory Group, AFCB.
13. *Interchange*, March 1972.
14. *Chaplain Newsletter*, Aug/Sep 1974.
15. CHR, Jan-Jun 1974, Iraklion AS, Crete; CHR, Jul-Dec 1974, Shu Lin Kou AS, Taiwan; CHR, Jan-Dec 1974, Udorn RTAFB, Thailand.
16. Finnegan Award Nomination, FY 1972, Ent AFB, CO; *AF Times*, July 19, 1976.
17. *Chapel Challenge*, NKP Chapel, 1973.
18. SAC/HC Staff Meeting Minutes, 15 Oct 1971; Taylor Award Nomination, FY 1973, Griffiss AFB, NY; *ibid.*, FY 1974; CHR, Jul-Sep 1974; Griffiss AFB, NY.
19. CHR, Jul 1977—Jun 1978, Tinker AFB, OK.
20. Chess Award Nomination, FY 1974, Shemya AFB, AK.
21. *Interchange*, May 1975; *Seacoast Flyer*, Nov 12, 1976.
22. *SAC Chaplain Newsletter*, 1 Jun 1974; CHR, Oct-Dec 1977, F. E. Warren AFB, WY.

CHAPTER XV

1. Interview, Ch. Richard H. Thomas, USAFR, with Ch. Roy M. Terry, 17 Apr 1978 (hereafter cited intv, Thomas with Terry).
2. Intv, Thomas with Terry, pp. 37-42.
3. Intv, Thomas with Terry, pp. 52-53, 128-29; letter (hereafter cited ltr), AF/HC to six command chaplains, 31 May 1973; *Chaplain Newsletter*, Feb/Mar 1970.
4. "Quest for Now," *The Airman*, Dec 1970, pp. 6-7.
5. *Chaplain Newsletter*, Feb 1972.
6. Intv, Thomas with Terry, pp. 57-58.
7. History of the Office of the Chief of Chaplains (hereafter

cited HOCC), Jul-Dec 1971, Jan 1972—Dec 1973, Jan-Jun 1974.
8. Author's intv with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976, p. 67.
9. Cassette tape, 1973 USAF Chaplain Conference, Lowry AFB, CO.
10. HOCC, Jul-Dec 1974.
11. Author's intv with Ch. Henry J. Meade, 7-8 Feb 1978, p. 32.
12. Intv, Thomas with Terry, p. 41.
13. *Chaplain Newsletter*, June 1971.
14. *Chaplain Newsletter*, Aug 1972.
15. Author's intv with Chaplain Meade, pp. 136-37.
16. Author's intv with Chaplain Groome, p. 82.
17. Author's intv with Chaplain Meade, pp. 93-94, 34-35.
18. "Commitment to Integrity," *Air University Review*, March-April 1977, pp. 86-90.
19. Author's intv with Chaplain Meade, pp. 2-5.
20. *Ibid.*, pp. 68-69.
21. *Chaplain Newsletter*, Oct/Nov 1974; HOCC, Jul-Dec 1975, Jan-Jun 1976; Chaplain Historical Report (hereafter cited CHR), Jan-Dec 1976, Aviano AB, Italy; CHR, Jan-Jun 1976, USAFE/HC; CHR, Apr-Jun 1977, Moody AFB, GA; Historical Memorandum of Record (hereafter cited HMR), 31 Aug 1976, AF/HCR; HOCC, Jan-Jun 1977; CHR, Jul-Sep 1977, Shemya AFB, AK.
22. Author's intv with Chaplain Meade, pp. 80-82.
23. *Ibid.*, p. 127.
24. *Ibid.*, pp. 73-75.
25. HOCC, Jan-Jun 1978.
26. *ibid.*
27. TWX, CSAF to 15 ABW, Hickam AB, HI, 7 Oct 1974; author's intv with Chaplain Groome, p. 29.
28. HMR, 2 Aug 1976, AF/HCR.
29. Author's intv with Chaplain Meade, pp. 52-53.
30. HOCC, Jan-Jun 1977.
31. HOCC, Jul-Dec 1978.
32. *Ibid.*
33. Author's intv with Chaplain Groome, p. 35.
34. *Chaplain Newsletter*, Nov/Dec 1971
35. *Chaplain Newsletter*, Feb 1972.
36. HOCC, Jul-Dec 1976; author's intv with Chaplain Meade, pp. 104-105.
37. Author's intv with Chaplain Meade, p. 138.
38. Intv, Thomas with Terry, pp. 27-28.
39. HOCC, Jul-Dec 1976.
40. HMR, 29 Nov-16 Dec 1975, AF/HCR.
41. HOCC, Jan-Jun 1978.
42. HOCC, Jul-Dec 1978.

CHAPTER XVI

1. *Chaplain Newsletter*, Feb-Mar 1970.
2. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1971; see also Chapter XII.
3. See, *inter alia*, interview, Ch. Richard H. Thomas, USAFR, with Chief of Chaplains Roy M. Terry (USAF, Ret.), 17 Apr 1978, pp. 55-56; author's interview with Chief of Chaplains Henry J. Meade, 7-8 Feb 1978, pp. 30-31, 63-64; and the discussion on the new *Book of Worship* in Chapter XXVIII.
4. HOCC, Jul-Dec 1976; Historical Memorandum of Record (hereafter cited HMR), 29 Nov—5 Dec 1976, AF/HCR.
5. HMR, 3 November 1975, AF/HCR; Memorandum for AF/HC from Chief, Internal Information Division, Office of Information, 20 May 1975.
6. *Raider*, Torrejon AB, Spain, January 9, 1976.
7. HOCC, Jul-Dec 1976.
8. Chaplain Historical Report (hereafter cited CHR), Jan-Jun 1974, AFMPC/HC.
9. HOCC, Jul-Dec 1977; see also author's intv with Chaplain Meade, pp. 121-22.
10. AF/HCP Briefing, USAF Chaplain Conference, 3-6 Oct 1977, Kirtland AFB, NM. At this time, overseas assignments were being programmed five months in advance, with twelve months for USAFSS assignments.
11. HOCC, Jan-Jun 1978.
12. CHR, Jan-Jun 1976, Bolling AFB, D.C.
13. HOCC, Jul-Dec 1976.
14. Author's intv with Chaplain Meade, pp. 118-20.
15. HOCC, Jan-Jun 1978.
16. CHR, Jan-Jun 1976, Andrews AFB, MD.
17. Author's intv with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976.
18. Ltr, SAC/HC to AF/HC, 7 Sep 1976.
19. HOCC, Jan-Jun 1974; author's intv with Chaplain Groome, pp. 29-20; see also Ch. Terry's editorial on this development in *Chaplain Newsletter*, May-Jun 1974.
20. Author's intv with Chaplain Meade, p. 42.
21. Author's intv with Chaplain Groome, p. 63.
22. *Chaplain Newsletter*, Jul-Aug 1977; HOCC, Jan-Jun 1977, Jul-Dec 1977, Jan-Jun 1978, Jul-Dec 1978; see also CHR, Jul-Dec 1977 and Jan-Jun 1978, USAFE/HC; and CHR, Apr-Jun 1977, Travis AFB, CA, one of the chaplain functions visited by the AFSSMET team.
23. HOCC, Jul-Dec 1976, Jan-Jun and Jul-Dec 1977.
24. HOCC, Jul-Dec 1978.
25. HOCC, Jul-Dec 1975, Jan-Jun 1977; author's intv with Chaplain Groome, p. 61; *Chaplain Newsletter*, Apr 1977.
26. HMR, 5 Jan 1976, AF/HCP and AF/HCX; 26-30 Jan 1976, AF/HCP; author's intv with Chaplain Meade, p. 126; author's intv with Chaplain Groome, p. 79.
27. HOCC, Jan-Jun 1977, Jul-Dec 1977.
28. HOCC, Jan-Jun 1978.
29. *Chaplain Newsletter*, Nov 1976.
30. HOCC, Jan-Jun 1978.
31. HOCC, Jan-Jun 1978.
32. HOCC, Jul-Dec 1978.
33. *Ibid.*
34. HOCC, Jan-Jun 1975.
35. HOCC, Jul-Dec 1970.

36. CHR, Aug-Dec 1971, USAF Chaplain Board; tape cassette, USAF Chaplain Conference, 12-14 Oct 1971, Randolph AFB, TX.
37. Letter (hereafter cited ltr), AF/HCX to AUIPD/HCX, 12 Sep 1972; CHR, Jul-Dec 1972, USAF Chaplain Board.
38. Minutes, Third Professional Division Chaplain Conference, 27-29 November 1973, Andrews AFB, MD.
39. *Chaplain Newsletter*, Oct-Nov 1974; HMR, 12 Jan and 22 Mar 1976, AF/HCX; ltr to all professional division chaplains from Ch. Henry J. Meade, 2 Apr 1976; HOCC, Jul-Dec 1976; ltr, AF/HCX to all MAJCOM/HCX, 19 Nov 1976; HOCC, Jan-Jun 1977, Jul-Dec 1978; HMR, 16 May 1977, AF/HCX.
40. Report of the Chaplain Career Area Panel, AF/HCX, 1976.
41. HMR, 3 May and 16-20 Aug 1976, AF/HCX.
42. HOCC, Jul-Dec 1976.
43. HOCC, Jan-Jun 1977.
44. HOCC, Jan-Jun 1978.
45. HOCC, Jul-Dec 1976, Jan-Jun 1978.
46. HMR, 3 May 1976, AF/HCB; HOCC, Jan-Jun 1978.

CHAPTER XVII

1. *Interchange*, Apr 1978.
2. Chaplain Beeson's article appeared in *The Chaplain*, 34,2 (1977). See also *Interchange*, Feb 1977.
3. Historical Memorandum of Record (hereafter cited HMR), 29 Aug 1975, AF/HCP.
4. See also History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1977.
5. HOCC, Jul-Dec 1976; see also the discussion of the endorsing agencies in Chapter XXXI.
6. HOCC, Jan-Jun 1971, Jan 1972—Dec 1973, Jan-Jun 1976, Jul-Dec 1976, Jan-Jun 1977; see also the author's interview (hereafter cited intv) with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976, p. 58 *et al.*, and Chapter XX.
7. Tape, USAF Chaplain Conference, 12-14 Oct 1971, Randolph AFB TX.
8. HOCC, Jul-Dec 1976, Jan-Jun 1977, Jul-Dec 1977.
9. Chaplain Historical Report (hereafter cited CHR), Nov-Dec 1975, ADC/HC.
10. Ltr, AF/HCP to author, 3 Jun 1975; *ibid*, 5 Oct 1978.
11. *Gazebo*, Keesler AFB, MS, August 1978. The "correct" answers are:

1 - Q	4 - 0	7 - L	10 - A	13 - J	16 - D
2 - I	5 - M	8 - F	11 - B	14 - G	17 - K
3 - N	6 - P	9 - H	12 - C	15 - E	

12. TWX, HQ AFLC to AIG 579/OI, 29 Nov 1977. See Chapter IV for chaplains with prior service experience.
13. *The Dispatch*, Maxwell AFB, AL, 28 May 1976.
14. *Chaplain Newsletter*, Jan 1972; untitled newspaper, Hickam AFB, HI, 1972 or 1973; CHR, Jul-Dec 1976, Hickam AFB, HI.
15. CHR, Jan-Mar 1976, Tempelhof AB, Berlin, Germany; CHR, 1975, Scott AFB, IL; *The Dispatch*, Maxwell AFB, AL, 11 Feb 1977; *Lackland Talespinner*, 1970 (undated); CHR, Oct-Dec 1974, Pope AFB, NC; Carpenter Award Nomination, USAF Academy, CO, 3 Aug 1971; Memorial Service, Davis-Monthan AFB, AZ, 18 Oct 1976. The CMP were not to be outdone in this area of hobbies. Just before retiring from active duty, SMSgt. Charles L. Young completed running his 5,000th mile in a little over two years. He retired from the post of Chaplain Services Superintendent for Air University, Maxwell AFB, AL, in 1971. See *Chaplain Newsletter*, Nov-Dec 1971.

CHAPTER XVIII

1. Chaplain Historical Report (hereafter cited CHR), CY 1976, AF Chaplain School.
2. CHR, FY 1971, AF Chaplain School.
3. *Chaplain Newsletter*, Jan 1972, Oct 1972; AF/HCX Briefing to USAF Chaplain Conference, Autumn, 1971.
4. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jan-Jun and Jul-Dec 1974; CHR, FY 1974, AF Chaplain School.
5. AF/HCX Memorandum (authored by Ch. Richard D. Miller) for Assistant Secretary of Defense, Manpower and Reserve Affairs, 27 Mar 1975; HOCC, Jan-Jun 1975. On the Academic Instructor Course, see Chapter IV.
6. Historical Memorandum of Record (hereafter cited HMR), 24 Oct 1975, AF/HCX.
7. On the new Senior Installation Chaplain Course, see Chapter II; CHR, Jan-Dec 1976, AF Chaplain School.
8. Letter, Chief of Chaplains Richard Carr to Lt. Gen. Raymond B. Furlong, AU/CC, 19 Apr 1979; HOCC, Jul-Dec 1978 and Jan-Jun 1979.
9. CHR, FY 1976 and CY 1975, AF Chaplain School.
10. CHR, Jul-Dec 1975, Jan-Dec 1976, Jan-Dec 1977, AF Chaplain School; *Lackland Talespinner*, April 22, 1977. Some of Chaplain Mundinger's activities in 1977 exemplify the School's relationship with Air University and its organizations. He went with the Leadership and Management Development Center (LMDC) Traveling Team as a management consultant to Grand Forks AFB, the first chaplain to travel and serve on the LMDC team. In a related development, Ch. Selwyn Geller was appointed in 1977 as Air University's Coordinator of the Case Study Development Group, and the Chaplain School hosted a symposium for representatives of all AU Schools at which materials for teaching by the case method were reviewed. Chaplain Geller organized two case study institutes for the faculty of AU schools that year.
11. HOCC, Jul-Dec 1977; HMR, 25 Nov 1975, AF/HCP.
12. HOCC, Jan-Jun 1977; ltr, Ch., Maj. Gen., Francis L. Sampson, USA, Chm, AFCB, to Asst Secy of Defense, 27 Apr 1971; ltr, Ch. James F. Flinn to AF/HC, 12 May 1971.
13. "Philosophy and Goals (of Chaplain Schools)," USAF Chaplain Board Study Paper, March 1972; CHR, Jan-Jun 1972, USAF Chaplain Board; ltr, Ch. Roy M. Terry to AF/CVSBA, 7 July 1972. Chaplain Terry's letter is admittedly

difficult to understand in this context, although presumably the Air Force and Navy voted for consolidation, while the Army refused.

14. HOCC, Jan-Jun and Jul-Dec 1974; CHR, FY 1974, AF Chaplain School; Roger R. Venzke, *Confidence in Battle, Inspiration in Peace; the United States Army Chaplaincy, 1945–1975* (Office of the Chief of Chaplains, Department of the Army, Washington, D.C.: 1977), p. 120. Venzke adds that by 1971 the Army's school "had grown to include a staff and faculty of 45 chaplains, 8 officers from other branches, and scores of civilian and enlisted instructors and administrative-support personnel."
15. HOCC, Jan-Jun 1975; Memorandum for Assistant Secretary of Defense (Manpower and Reserve Affairs) from AF/HCX, 27 March 1975, subject: GAO Draft Report; Memorandum for the Chiefs of Chaplains from Executive Director of AFCB, with attachment, 15 July 1975; HMR, 24 Nov and 3 Dec 1975, AF/HCX.
16. HOCC, Jan-Jun 1976; see also numerous HMRs related to this subject during CY 1976.
17. Responsibilities of USAF Chaplain Board, July 1976, p. 3; CHR, Jan-Jun 1972, Jul-Dec 1972, Jun 1974—Jul 1975, USAF Chaplain Board.
18. Ltr, USAF Chaplain Board to US Army Chaplain Board and Navy Chaplain Planning Group, 18 Nov 1974.
19. Responsibilities, *op. cit.*, p 1; HOCC, Jan-Jun 1975. The board also maintained the current addresses of all chaplains so that the *Newsletter* and other mailings reached each chaplain speedily.
20. HOCC, Jul-Dec 1970; *Chaplain Resources*, July 1972.
21. Ltr, Ch. James E. Townsend to Ch. Harland R. Getts, 30 Jan 1975.
22. CHR, Apr-Jun 1978, F. E. Warren AFB, WY.
23. *Chaplain Newsletter*, July 1973; ltr, AUIPD/HCX to John Knox Press, 30 Sep 1975; ltr, AUIPD/HCX to All Chaplains, 12 July 1976; HOCC, Jul-Dec 1978.
24. *Chaplain Newsletter*, Sep-Oct 1977; CHR, Jul-Dec 1972, USAF Chaplain Board; Responsibilities, *op. cit.*, pp. 1, 10.
25. *TIG Brief*, 23, 1971, with handwritten annotation; ltr, IGDIC to AUIPD/HCX, 21 Dec 1971; ltr, AUIPD/HCX to AF/HCX, 7 Nov 1972; ltr, AF/HC to AFISC/HC and AUIPD/HC, 29 Nov 1972.
26. Statistics on Chaplain Films, ltr, USAF Chaplain Board to AF/HCX, 9 Oct 1970.
27. Author's interview (hereafter cited intv) with Ch. Thomas M. Groome, Jr., 19-20 July 1976.
28. CHR, Jul 1970—June 1971, Jan-Jun 1974, USAF Chaplain Board; HOCC, Jan-Jun 1971; ltr, USAF Chaplain Board to Central Office Film Library, 1 May 1973; ltr, AUIPD/HCX to HQ AAVS/DOSLD, 8 May 1973; author's intv with Chaplain Groome, *op. cit.* This purchasing policy was also applied to worship folders, and it resulted in remarkable savings.
29. HOCC, Jan-Jun 1971; ltr, USAF Chaplain Board to HQ AAVS, 29 Sep 1972; Status Report, USAF Chaplain Board, Nov 1973.
30. CHR, Aug-Dec 1971, USAF Chaplain Board; Briefing on New Film Guide, USAF Chaplain Board, January 1972; ltr, Ch. James E. Townsend to Alan Oddie, 2 Jan 1975; HOCC, Jul-Dec 1976.
31. CHR, Aug-Dec 1971, Jan-Jun 1972, Jan-Jun 1973, USAF Chaplain Board; Responsibilities, *op. cit.*, p. 2; ltr, USAF Chaplain Board to AF/HC, 22 October 1976.
32. The May/June 1974 *Chaplain Newsletter* reported that total attendance at chaplain films in 1973 reached the three million mark. This figure may have included overseas and RPU loans, while the other figures in the total attendance column do not. Regrettably, the blanks cannot be filled in with the data at hand. See also *Chaplain Newsletter*, March 1972, March 1973; Memorandum of Record on USAF Chaplain Film Usage, MSgt. Thomas D. Sanders to AUIPD/HCX, 21 Feb 1975, and 1 Jan 1978.
33. *Chaplain Newsletter*, June 1971; MSgt. Sander's memoranda, *op. cit.*; files, USAF Chaplain Board, 1972 and 1973.
34. *Chapel Manager Crossfeed*, Jul-Sep 1977.
35. HOCC, Jan-Jun 1979.
36. CHR, Jul-Dec 1972, USAF Chaplain Board.
37. CHR, Jun-Dec 1976, RAF Alconbury, UK; CHR, Jul-Dec 1975, Altus AFB, OK; CHR, Jul-Sep 1977, Bitburg AB, Germany.
38. CHR, Oct-Dec 1975, Ramstein AB, Germany; *Interchange*, January 1971; ltr, AUIPD/HCX to Ch. Roger M. Sobin, 19 Mar 1975, with attachments.
39. CHR, Apr-Jun 1976, Davis-Monthan AFB, AZ; CHR, Oct-Dec 1975, Charleston AFB, NC; CHR, Apr-Jun 1975, Andrews AFB, MD; CHR, Oct-Dec 1975, Pope AFB, SC; CHR, Apr-Jun 1977, Altus AFB, OK.
40. Ltr, Ch. Michael J. Finneran to AUIPD/HCX, 14 Dec 1972.

CHAPTER XIX

1. Chaplain Historical Report (hereafter cited CHR), Jan-Jun 1976, CINCUSAFE/HC.
2. *Chaplain Newsletter*, Nov 1970; CHR, FY 1974, AFLC/HC; CHR, CY 1975, TAC/HC; *Chaplain Newsletter*, AAC/HC, Jul-Sep 1976; CHR, Jul-Dec 1977, AAC/HC; History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1977.
3. *Chaplains Directory*, FY 1981.
4. HOCC, Jul-Dec 1977; *Chaplains Directory*, FY 1977; CHR, Jul-Sep 1974, 13AF/HC.
5. Interview (hereafter cited intv), Ch. Richard H. Thomas, USAFR, with Ch. Roy M. Terry, 17 Apr 1978, pp. 64-65.
6. Author's intv with Ch. Henry J. Meade, 7-8 Feb 1978, pp. 33, 37-38. See also the comments in Chapter XV regarding the selection of command chaplains.
7. Author's intv with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976, pp. 16-17.
8. Text of speech to Advanced Class, AF Chaplain School, by SAC Chaplain Edmund A. Puseman, 15 Apr 1975.
9. On the USAF Chaplain Conference, see Chapter XXI.

HOCC, Jan—Jun 1975, Jul-Dec 1977; Historical Memorandum of Record (hereafter cited HMR), 1 Mar 1976, 21-25 Mar 1977, AF/HCX; *Chaplain Newsletter*, Apr 1977.
10. CHR, FY 1974, AFLC/HC.
11. Intv, Ch. Richard H. Thomas, USAFR, with Ch. Victor H. Schroeder, 25 May 1975.
12. CHR, Jul-Dec 1975, HQ USAFSS/HC.
13. CHR, Jan-Jun 1976, Jan-Jun 1977, USAFE/HC; CHR, CY 1975, Neubruecke AS, Germany.
14. CHR, Jan-Dec 1975, AAC/HC.
15. CHR, Jan-Dec 1975, HQ Command/HC.
16. CHR, Jan-Jun 1977, AAC/HC.
17. CHR, Jan-Dec 1977, Jan-Jun 1978, USAFE/HC.
18. Letter (hereafter cited ltr), TAC Chaplain Simon H. Scott, Jr., with attachment entitled "X Network Information Sharing, TAC Command Chaplain's Report," 14 Mar 1978. See also ltr, TAC/HCB to all TAC CSG/HC, with attachment, "Chapel Manager's Field Exercise Guidelines," 10 Jul 1978, and paragraphs on implementing chaplain mobility requirements as outlined in TACR 400-1, MOP 22. In a letter to LMDC/HCX (with attachment) on 5 Aug 1978, Chaplain Scott indicated that he expected 34 TAC chaplains and 17 CMP to be sent overseas with their units in deployments in FY 1979, and approximately 43 chaplains and 16 CMP to be deployed in CONUS exercises. He indicated that securing funding for Reserve chaplains and auxiliary chaplains to fill the deployed chaplains' slots was an item of grave concern, since TAC commanders found it difficult to secure funds for what they considered an "unusual expense."
19. CHR, Jul-Dec 1975, ADC/HC; ltr, SAC/HC to AF/HC, 7 Sep 1976; ltr, SAC/HC to AF/HC, 21 Apr 1975; CHR, Jul-Dec 1976, SAC/HC; CHR, Apr-Jun 1977, Griffiss AFB, NY; CHR, CY 1974, 5AF/HC.
20. CHR, Jul-Dec 1976, USAFE/HC.
21. Staff Summary Sheet, subject: "Staff Assistance Visit to Davis-Monthan AFB, AZ, 22-25 Jul 1978," with handwritten annotations, TAC/HC.
22. Author's intv with Chaplain Meade, pp. 111-112.
23. Ltr, SAC/HC to AF/HC, 28 Aug 1975.
24. PACAF/HCX Report, Jan-Jun 1977.
25. CHR, Jan-Jun 1971, 15 AF/HC; CHR, FY 1974, PACAF/HC; PACAF Chaplain *Newsletter*, Sep 1975; ltr, PACAF/HC to all bases, 4 Sep 1975; Conference Program, AFSC Installation Chaplain and Senior Chapel Manager Professional Conference, 12-15 Oct 1976; CHR, Jan-Mar 1977, Norton AFB, CA.
26. CHR, Jan-Jun 1971, 15AF/HC; ltr, Ch. B. C. Trent to Dr. Walter L. Powers, 14 Sep 1973; ltr, Ch. Ransom B. Woods to Dr. Walter L. Powers, 22 Apr 1974; PACAF Report of Interpersonal Relations Workshops, 1974; CHR, Nov-Dec 1975, ADC/HC; *Lackland Talespinner*, 27 Apr 1973; CHR, Jul-Dec 1975, USAFE/HC. See also the discussion of PET, TA, TET and other skills in Chapter XL.
27. Ltr, Ch. John T. Naughton to Ch. Charles B. Nesbitt, 18 Sep 1973, with atch; ltr, Ch. Wayne S. Madden to 3 CSG/HC, 16 May 1975; CHR, Jan-Jun 1976, USAFE/HC.
28. CHR, Jan-Jun 1976, USAFE/HC; ltr, USAFE/HC to All USAFE Chaplains, 23 Feb 1976, with atch.
29. Ltr, Ch. Dale F. Stewart to HQ USAF/HC, 15 Sep 1976
30. Ltr, AU/HC to 3800 ABW/HC, 27 Jan 1975; ltr, SAC/HCX to All SAC Chapels, 14 Mar 1975; ltr, TAC/HC to All TAC Chapels, 20 Aug 1975; ltr, SAC/HCX to USAF/HCX, 13 Jan 1978.
31. Ltr, SAC/HCX to USAF/HCX, 13 Jan 1978; ltr, PACAF/HCX to USAF/HCX, 15 Mar 1972; PACAF/HCX Report, Jan-Jun 1977.
32. Ltr, SAC/HCX to USAF/HCX, 13 Jan 1978; ltrs, PACAF/HCX to All PACAF Chaplain Activities, 10 Mar 1978, and 19 June 1978.
33. Ltr, SAC/HCX to All Chaplain Functions, 7 Nov 1973; ltr, TAC/HCX to TAC Combat Support Groups/HC, 7 Feb 1978.
34. CHR, Jul-Dec 1975, USAFE/HC; ltr, SAC/HCX to 8AF/HC, 1 Sep 1977.
35. Ltr, TAC/HC to All TAC Bases/HC, 28 Feb 1975; ltr, TAC/HC to AUIPD/HCX, 14 Aug 1975.
36. CHR, Sep-Oct 1975, ADC/HC; *ADCOM Newsletter*, Jul-Sep 1975; CHR, Oct-Dec 1977, Bitburg AB, Germany; CHR, Jan-Jun 1978, USAFE/HC.

CHAPTER XX

1. General Robert J. Dixon, Commander, TAC, "Two Gut Problems," *Supplement to the AF Policy Letter for Commanders*, No., 10-1977 (October 1977).
2. *Crossfeed*, Jan/Feb 1976, May/Jun 1975; Chaplain Historical Report (hereafter cited CHR), 1976, ANG/HC.
3. CHR, Jul 1970—Jun 1971, ARPC/HC.
4. CHR, Jul 1971—Jun 1972, ARPC/HC; author's interview (hereafter cited intv) with Patrick Murray, ARPC Command Historian, 9 Feb 1978.
5. CHR, Jul 1972—Jun 1973, ARPC/HC; Ch. Raymond Hill, "An Analysis of the Reserve Chaplain Program," Research Study, Air Command and Staff College, Air University, Maxwell AFB, AL, May 1973.
6. CHR, Jul 1973—Jun 1974, Jul 1974—Jun 1975, ARPC/HC; letter (hereafter cited ltr), ARPC/HC to All Reserve Chaplains, 13 Aug 1975; see also Thomas D. McCall, "Air Force Chaplains and the Quality Force," *The Chaplain*, 32,3 (1975), pp. 64-68.
7. CHR, Jul-Dec 1975, 1976, ARPC/HC.
8. CHR, 1977, ARPC/HC.
9. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1977.
10. CHR, FY 1976, FY 1977, Jul 1976—Jun 1977, ANG/HC.
11. Briefing for ARF Chaplain Conference, Office of the Chief of Chaplains, Washington, D.C., 24 Feb 1976.
12. Ltr, 446 MAW/HC to MAC/HC, 18 Oct 1977.
13. CHR, 1976, 442 TAW/HC, Richards-Gebaur AFB, MO; see Chapter XIX.
14. CHR, Jul 1974—Jun 1975, 1977, ARPC/HC; see also the cited manual.

15. CHR, Jul 1970—Jun 1971, Jul 1972—Jun 1973, Jul 1973—Jun 1974, 1976, ARPC/HC.
16. CHR, Jul 1972—Jun 1973, ARPC/HC; ltr, TAC/HC to LMDC/HCX, 29 Jan 1975; CHR, Nov-Dec 1974, ADC/HC.
17. Ltr, ANG/HC to HQ USAF/HCX, 10 Nov 1975; *Crossfeed*, Jul-Aug 1976.
18. Ltr, LMDC/HCX to ARPC/HC, 3 Feb 1976.
19. *Chapel Manager Crossfeed*, Jan-Mar 1978; *Crossfeed*, Summer 1978; CHR, 1977, 924TAG. Bergstrom AFB, TX.
20. CHR, Jul 1972—Jun 1973, ARPC/HC.
21. Author's intv with Ch. Henry J. Meade, 7-8 Feb 1978, pp. 124-125.
22. HOCC, Jul-Dec 1971, Jul-Dec 1975; Historical Memorandum of Record (hereafter cited HMR), 16 Aug 1976, AF/HCP.
23. AF/HCP Briefing, USAF Chaplain Conference, 12-14 October 1971, Randolph AFB, TX.
24. HOCC, Jul-Dec 1977.
25. ARPC/HC, History of the Chaplain Candidate Program, 1952-77; for prior service records, see Chapter IV. Except where indicated, the material on the Chaplain Candidate program which follows was derived from the cited ARPC/HC document.
26. *Chaplain Newsletter*, May 1972, Nov/Dec 1973; ltr, ARPC/HC to MAJCOM/HC, 29 Dec 1972.
27. *Crossfeed*, Jan-Feb 1975.
28. CHR, Jul-Dec 1975, ARPC/HC; ltr, ARPC/JA to ARPC/HC, 30 Dec 1974; *Crossfeed*, V, 5 (Oct 1975); Reports from Base Chaplains with Candidates Attached for Training, 1973; ltr, SAC/HC to AF/HC, 28 Aug 1975; Taylor Award Nomination, FY 1974, Carswell AFB, TX.
29. CHR, Apr-Jun 1978, Beale AFB, CA.
30. CHR, FY 1974, AF Chaplain School; CHR, Apr-Jun 1974, ARPC/HC.
31. HOCC, Jan-Jun 1978.
32. HOCC, Jul-Dec 1978.
33. *Crossfeed*, July 1972; CHR, Apr-Jun 1976, 512 MAW/HC, Dover AFB, DE.
34. *Crossfeed*, Sep 1974, Fall 1978, 1979; SAC Chaplain *Newsletter*, 1 Sep 1974; CHR, Jul 1974—Jun 1975, ARPC/HC.
35. CHR, Mar Jun 1976, Jan-Mar 1977, Dover AFB, DE; CHR, Jul-Dec 1976, USAFE/HC; CHR, Jul 1974—Jun 1975, HQ/ECA/HC; CHR, Jul-Dec 1975, ARPC/HC; ltr, Ch. Ralph W. Bronkema to PACAF/HC, 17 Sep 1974; *Chapel Manager Crossfeed*, Apr-Jun 1977.
36. Brochure, "Civil Air Patrol Sunday," 1978; CAP Annual Report to Congress, 1977, p. 22; CHR, FY 1974, AF Chaplain School; ltr, CAP/HC to AUIPD/CC, 3 Mar 1976. See also the chapter on Moral Leadership (Chapter XL).
37. *The Jewish Veteran*, August 1976, p. 11. In 1979, Ch. Alan M. Kalinsky (USAFR) was granted his petition by the Deputy Chief of Staff, Manpower and Personnel, to wear a neatly trimmed beard as a religious observance when on duty for training. Earlier, Chaplain Kalinsky had brought suit against the Secretary of Defense, claiming this right as an Orthodox Rabbi. Chaplain Kalinsky also received pay and points that he would have earned had he not been prevented from Reserve participation.

CHAPTER XXI

1. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1970.
2. AF/HCS briefing on cited conference; program for cited conference; *Air Force Policy Letter for Commanders*, 15 Oct 1971; HOCC, Jul-Dec 1971. For additional information on the results of the mini-conferences, see Chapter XXXV.
3. See Chapter V for a full discussion of this and other themes of the decade.
4. HOCC, Jan 1972—Dec 1974; tape cassette, USAF Chaplain Conference, 16-19 Oct 1972, Wright-Patterson AFB, OH.
5. HOCC, Jan 1972—Dec 1973; see also Chapter III on Gen. Flynn.
6. Cassette tape of cited conference, 8-11 October 1974. Before this conference, Chaplain Meade, the newly appointed Chief of Chaplains, initiated a four-day planning conference as a means of reducing "crisis management." The office staff gathered in August in nearby Virginia, together with the chairman of the USAF Chaplain Board, Ch. James E. Townsend, the Commandant of the Air Force Chaplain School, Ch. Raphael E. Drone, and the Chief of the Chaplain Division, Directorate of Inspection, Air Force Inspection and Safety Center, Ch. Edward R. Lawler. The agenda included discussion of the relationship of the Chief's office and command chaplain functions, the school, the IG team, and ARPC. Among decisions made were to hold a course for installation chaplains in 1976 at the Chaplain School, to eliminate chaplain awards, and to vigorously recruit minority chaplains. In the early fall of 1975 this planning conference met in Reston, Virginia. The participants decided, among other things, to continue the visits of AF/HC teams to major command chaplains' offices, to structure a plan offering career and personal counseling help outside the Air Force structure for chaplains in crisis, to continue using a "chapel theme," to discontinue chaplain personnel participation in Squadron Officer School, to not contest the DOD directive forbidding non-chaplains to use permissive TDY for religious retreats, and to cancel AF/HC sponsorship of Christian Encounter Conferences. See HOCC, Jul-Dec 1974; and document entitled "Historic Reston Conference, Decisions and OPR (Aug or Sep 1975)."
7. Letter (hereafter cited ltr), AUIPD/HCX to AF/HCX, 5 Feb 1975; ltrs, AF/HCX to Command and Installation Chaplains, 10 Apr, 12 Aug and 18 Sep 1975; program brochure, cited conference; HMR, 14 Oct 1975, AF/HCR; *Air Force Times*, 12 Nov 1975.
8. Ltr, AUIPD/HCX to AF/HCX, 20 Jan 1976, with 2 atch.
9. HOCC, Jan-Jun and Jul-Dec 1977; CHR, Jul-Dec 1977, USAFE/HC.

10. HOCC, Jul-Dec 1978.
11. See Daniel B. Jorgensen, *The Service of Chaplains to Army Air Units, 1917–1946*, Volume I in Air Force Chaplains (Office, Chief of Air Force Chaplains, n.d. (1961)).
12. HOCC, Jan-Jun 1974, Supporting Document; Recorded Speech of Ch. Roy M. Terry to USAF Chaplain Conference, Lowry AFB, CO, 1973.
13. Ltr, AF/HC to MAJCOM/HC, 9 Jan 1974; see also the cited regulation, AFR 265-1.
14. Ltr, Honorable John McLucas, Secretary of the Air Force, undated (1974); ltr, Gen. George S. Brown, Chief of Staff, USAF, undated (1974); ltr, Chief of Chaplains Roy M. Terry undated (1974). These letters were included in the anniversary packet provided by the USAF Chaplain Resource Board and the Office of the Chief of Chaplains.
15. Resource packet provided by USAF Chaplain Board, "An Anniversary Celebration Philosophy," 1974.
16. *Philippine Flyer*, May 3, 1974.
17. HOCC, Jan-Jun 1974.
18. CHR, Apr-Jun 1974, Rhein-Main AB, Germany; CHR, Apr-Jun 1974, Wiesbaden AB, Germany; CHR, Apr-Jun 1974, Eielson AFB, AK; Taylor Award Nomination, FY 1974, Carswell AFB, TX; CHR, FY 1974, Lowry AFB, CO; Taylor Award Nomination, FY 1974, McChord AFB, WA.
19. CHR, Jan-Jun 1974, Columbus AFB, MS; CHR, Apr-Jun 1974, Eglin AFB, FL; CHR, FY 1974, Sheppard AFB, TX.
20. Ltr, Ch. Richard E. Sprowl to AUIPD/HCX, with attached Essays on Anniversary of the USAF Chaplaincy, undated.
21. Address, Col. Joseph E. Cahill, 25th Anniversary of USAF Chaplaincy, Robins AFB, GA, 10 May 1974.

CHAPTER XXII

1. See Jeffrey T. Timm, *A Potpourri of Worship Resources* (Lima, OH: The C.S.S. Publishing Co., 1977).
2. See Chapter IV, and History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jan-Jun 1978, Jan-Jun 1979.
3. AF Form 1270, Jan-Dec 1976, Lackland AFB, TX; Chaplain Historical Report (hereafter cited CHR), Jul-Sep 1974, Clark AB, Philippines.
4. CHR, Jan-Jun 1975, Keesler AFB, MS.
5. CHR, Jan-Jun 1974, Glasgow.
6. CHR, Jul-Sep 1975, Incirlik, Turkey; CHR, Jan-Feb 1976, Spangdahlem AB, Germany.
7. See Chapter XIV; Base Bulletin, 12 July 1974 (Friday), Hickam AFB, HI.
8. See discussion of eucharistic ministers in Chapter XXIV.
9. CHR, Jan-Dec 1976, Pruem AS, Germany.
10. Taylor Award Nomination, FY 1972, Sondrestrom AB, Greenland.
11. CHR, Jan-Dec 1974, Hill AFB, UT; Special Report to PACAF/HC from Grant Heights, Japan, 7 June 1971.
12. CHR, Jan-Jun 1977, Oct-Dec 1976, Vandenberg AFB, CA; ltr, Ch. Stuart H. Lengel, Jr., to AUIPD/HCX, 23 Jun 1975; Carpenter Award Nomination, FY 1974, USAF Academy, CO; Taylor Award Nomination, FY 1973, Hanscom Fld, MA.
13. Observations for AF/HC Planning Conference, Reston, VA, 18-21 Aug 1975, by Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA. These observations were based on the IG team's visits to 45 bases and 16 sites, for an average stay of 4 days per base, 2 days per site, during the previous year.
14. *Interchange*, Jan 1971; Korean Karate Program, 18 Nov 1970; Taylor Award Nomination, FY 1971, Osan AB, Korea; *Lackland Talespinner*, August 4, 1972. Chaplain Sylwester also wrote a Lenten chancel drama, entitled "The Cross Nobody Wants to Carry," which depicted current crucifying events that should concern Christians. Billy Graham subsequently used the idea of Karate in his rallies according to *Newsweek*, January 11, 1971.
15. *Interchange*, Oct 1971; Chapel Bulletin, F. E. Warren AFB, WY, 30 Mar 1975; CHR, Jan-Dec 1974, Hill AFB, UT; Taylor Award Nomination, FY 1973, USAF Academy Center Chapel, CO.
16. Author's interview (hereafter cited intv) with Ch. Robert M. Moore, January 1978; ltr, Ch. Paul H. Wragg to AUIPD/HCX, 17 Mar 1976.
17. *Hercules Herald*, Aug 11, 1977; "The Sonshine Gang, a Look at One Chapel's Experiment in Children's Church," by James T. Elwell, Seymour Johnson AFB, NC, 1978.
18. Finnegan Award Nomination, FY 1974, Hickam AFB, HI; Briefing, Naha AB, Okinawa, Japan, April 1974; CHR, 1975, Sembach AB, Germany; CHR, Apr-Jun 1975, Homestead AFB, FL; *et al.*
19. Taylor Award Nomination, FY 1973, Eielson AFB, AK; CHR, Apr-Jun 1976, McChord AFB, WA; CHR, Jan-Mar 1976, Pope AFB, NC; Briefing, Wurtsmith AFB, MI, 14 Feb 1974; CHR, Jan-Mar 1977, Kadena AB, Okinawa, Japan; *Interchange*, March 1972; *et al.*
20. CHR, Apr-Jun 1975, Ramstein AB, Germany; Chapel Usher's Guide, Hill AFB, UT, 1974; The Protestant Chapel Usher, Community Center Chapel, USAF Academy, CO, 1973-74.
21. Taylor Award Nomination, FY 1973, Andrews AFB, MD; CHR, Apr-Jun 1976, Elmendorf AFB, AK; CHR, Oct-Dec 1976, Vandenberg AFB, CA; CHR, Jul-Dec 1977, Wright-Patterson AFB, OH.
22. SAC/HC *Newsletter*, 1 Sep 1974.
23. *Interchange*, March 1972, Nov 1977.
24. Carpenter Award Nomination, FY 1973, USAFA, CO; *In-Step*, Nov-Dec 1974; *St. Louis Review*, September 13, 1974; Carpenter Award Nomination, FY 1974, USAFA, CO; CHR, Jan-Dec 1975, Jan-Dec 1976, USAFA, CO.
25. Ch. William A. Sassman, "Protestant Contemporary Services: What Value?" The article was sent to LMDC/HCX on 9 Sep 1975.
26. CHR, Jul-Dec 1976, Andrews AFB, MD; CHR, FY 1974, USAFA, CO.
27. CHR, Jul-Sep 1976, Shemya AFB, AK; CHR, Jul-Sep 1976, 349 MAW, Travis AFB, CA.

28. See Chapters IV and XXXIV.
29. See Chapter IV; ltr, AF/HCX to MAJCOM/HC, 6 Jun 1973; booklet, "The Consolation of God, A Christian Memorial Service," undated.
30. See Chapter III; CHR, 1974, 1975, Jan-Dec 1976, 1977, Jul-Dec 1978, Arlington National Cemetery, D.C.; *Chaplain Newsletter*, Oct 1975.
31. HOCC, Jul-Dec 1978; CHR, 1977, USAFA, CO; see also the discussion of these services in Chapter XXIII.
32. CHR, Jul-Sep 1976, McGuire AFB, NJ.
33. See, *inter alia*, Chapter XVI and X.
34. Ltr, AF/HC to HQ AFLC/CC, 28 Apr 1971; ltr, AF/HCX to MAJCOM/HC, 29 Feb 1972, with atch. The Chief of Chaplains' office was also involved in cases such as one at Wurtsmith AFB, MI, in 1972, when a reduction in funds reportedly required the termination of an auxiliary rabbi's 400-mile monthly trip from Detroit to provide instruction and services for the Jewish community of about 25 persons. See ltr, AF/HCX to Rabbi Herbert S. Eskin, with attached correspondence, 12 Jul 1972.
35. *Anchorage Daily Times*, January 24, 1974; *World Over, A Magazine for Young People*, January 3, 1975; CHR, Jul-Sep 1974, Clark AB, Philippines; CHR, Jan-Dec 1974, Bangkok, Thailand.
36. Observations for AF/HC Planning Conference, Reston, VA, 18-21 Aug 1975, by Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA.
37. HOCC, Jul-Dec 1977; CHR, 1970—Apr 1978, ATC/HC; ltr, AF/HCB to AFLC/HC, 18 June 1975; author's intv with Chief of Chaplains Henry J. Meade, 7-8 Feb 1978, pp. 97-98.
38. *Jewish Chapel Bulletin*, May 1972, Travis AFB, CA; *Jewish Chapel Bulletin*, 2 Feb 1976, Wright-Patterson AFB, OH; Chess Award Nomination, FY 1972, Ramstein AB, Germany; *Jewish Chapel Bulletin*, Nov 1977, Keesler AFB, MS.
39. CHR, Jun-Dec 1975, Wright-Patterson AFB, OH.
40. CHR, Apr-Jun 1977, Travis AFB, CA.
41. CHR, Jun-Dec 1976, Jan-Jun 1978, Wright-Patterson AFB, OH; Carpenter Award Nomination, FY 1974, USAFA, CO. For the role played by the various Jewish Sisterhoods, see Chapter XI.
42. CHR, Jul-Sep 1974, Clark AB, Philippines; Jewish Chapel Bulletin, June 1977, Keesler AFB, MS; news article, 4 Jan 1974, Davis-Monthan AFB, AZ.
43. CHR, Feb 1975, Osan AB, Korea; "A Shteti in Spain," *Jewish Veteran*, August 1976, pp. 10-11; CHR, Jan-Dec 1976, Aviano AB, Italy; *Jewish Lay Leader*, May 1971, Ankara AS, Turkey.
44. CHR, 1977, Eglin AFB, FL; Taylor Award Nomination, FY 1974, Eglin AFB, FL; Award Nomination, FY 1971, Tyndall AFB, FL.
45. *St. Paul-Minneapolis Jewish World*, May 1974; *Alaska, The Magazine of Life on the Last Frontier*, March 1975; "Walk Together," Summer 1975, Eglin AFB, FL.
46. AF/HCX file, Jewish High Holy Days, 1971, 1972; PACAF/HCX file, Jewish High Holy Days, 16-25 Sep 1974.
47. Seder Song Supplement, by Ch. Marvin L. Labinger, 1973; CHR, Apr-Jun 1974, Torrejon AB, Spain; *The Defender*, Osan AB, Korea, 25 Mar 1975; ltr, Ch. Howard B. Zyskind to Ch. Mack C. Branham, Jr., 3 Nov 1976; CHR, Apr-Jun 1976, Davis-Monthan AFB, AZ; CHR, Jan-Jun 1977, Peterson AFB, CO. See also the description of a Seder in Spain that was threatened by terrorists (Chapter IV), and the ecumenical Seders discussed in Chapter XXVI.
48. Chaplain Briefing, RAF Lakenheath, UK, late 1974; CHR, Jan-Mar 1976, Elmendorf AFB, AK; Okinawa Jewish Military Community Bulletin, Adar Nisan 5735 (1975); CHR, Oct-Dec 1974, Travis AFB, CA; *Skywriter*, Wright-Patterson AFB, OH, 8 Oct 1976; CHR, Jun-Dec 1975, Jun 1974—Dec 1975, Jan-Dec 1976, Wright-Patterson AFB, OH.
49. CHR, Oct-Dec 1976, Griffiss AFB, NY; CHR, Oct-Dec 1975, Hahn AB, Germany.
50. Taylor Award Nomination, FY 1973, Hanscom Fld, MA; CHR, Oct-Dec 1975, Hickam AFB, HI.
51. CHR, Nov-Dec 1975, Moron AB, Spain; CHR, Jul-Dec 1976, Reese AFB, TX.
52. CHR, Oct-Dec 1977, Blytheville AFB, AR; CHR, Jan 1976—Jun 1977, Hill AFB, UT; ltr, Ch. Richard K. Knowles to LMDC/HCX, 29 Dec 1977; CHR, 1977, USAFA, CO.
53. *Interchange*, March 1971; CHR, Oct-Dec 1974, Hickam AFB, HI.
54. "What Christmas Means to Me," McChord AFB, WA, 1977; CHR, Jan-Dec 1974, Hill AFB, UT; *Thule Times*, 22 Dec 1972; CHR, Oct-Dec 1975, Sondrestrom AB, Greenland; CHR, Oct-Dec 1976, Dover AFB, DE.
55. Chess Award Nomination, FY 1974, Shemya AFB, AK; Chaplain's Christmas Surprise, Shemya AFB, AK, 1972.
56. CHR, Oct-Dec 1975, Ramstein AB, Germany.
57. CHR, 1974, NKP RTAFB, Thailand; ltr, Ch. Richard K. Knowles to LMDC/HCX, 13 Feb 1975; CHR, CY 1974, Wheeler AFB, HI; CHR, Oct-Dec 1975, Clark AB, Philippines.
58. See the discussion of hunger in Chapter II; USAF Chaplain Board *Resources*, January 1975.
59. CHR, Jan-Mar 1975, Peterson Fld, CO; ltr, Ch. Henry C. Irvin to PACAF/HC, 27 May 1976; Theology on Film, Lent 1973, Griffiss AFB, NY; ltr, Ch. Willie E. Buice to SAC/HCX, 8 Feb 1978; CHR, Apr-Jun 1974, Wiesbaden AB, Germany, and Lenten Devotional Booklet, *ibid*; ltr, Ch. Charles W. Strausser to LMDC/HCX, 18 Feb 1977, and attached Lenten Devotional Booklet.
60. CHR, Jan-Mar 1977, Davis-Monthan AFB, AZ; CHR, Jan-Mar 1977, McChord AFB, WA; CHR, Jan-Mar 1978, March AFB, CA; CHR, Jan-Mar 1973, Lackland AFB, TX; CHR, 1975, Oslo, Norway.
61. Ltr, Chapel Section of F. E. Warren AFB, WY to LMDC/HCX, 13 Feb 1975; CHR, Apr-Jun 1976, Little Rock AFB, AR; CHR, Apr-Jun 1976, Rhein-Main AB, Germany;

CHR, Apr-Jun 1977, Duluth IAP, MN; CHR, Apr-Jun 1976, Davis-Monthan AFB, AZ.

62. CHR, Apr-Jun 1974, Spangdahlem AB, Germany; *The San Antonio Light*, April 7, 1973.
63. Historical Memorandum of Record (hereafter cited HMR), 4-10 Apr 1977, AF/HCR; CHR, Apr-Jun 1974, Elmendorf AFB, AK; CHR, Apr-Jun 1976, Eielson AFB, AK; CHR, Jan-Mar 1975, Goose Bay; Taylor Award Nomination, FY 1974, Carswell AFB, TX; CHR, 1975, Athenai Arpt, Greece; CHR, 1975, Izmir, Turkey; CHR, Apr-Jun 1976, Clark AB, Philippines.
64. CHR, Apr-Jun 1978, Ellsworth AFB, SD.
65. CHR, Jul 1974—Jun 1975, Misawa, Japan; ltr, Ch. C. R. Posey to LMDC/HCX, 29 Jun 1976; Chapel News Bulletin, Kirtland AFB, NM, Oct 1977; CHR, Jul-Sep 1974, Andrews AFB, MD.
66. CHR, Jul-Sep 1974, MacDill AFB, FL; Finnegan Award Nomination, FY 1974, Peterson Fld, CO.
67. A Survey on (Protestant) Worship, Whiteman AFB, MO, 1971-72.
68. *Interchange*, May 1975.
69. See Chapters XXII, XXIII and XXXVII.
70. Ltr, Ch. Ralph R. Monsen, 475 ABW/HC, to USAF Chaplain Resource Board, 13 Jun 1973, and reply of Ch. James E. Townsend, Chief of the Board, 10 Jul 1973.
71. Taylor Award Nomination, FY 1973, Eielson AFB, AK; CHR, Jan-Dec 1976, Aviano AB, Italy; CHR, Oct-Dec 1975, Spangdahlem AB, Germany.
72. Chapel Bulletin, 14 July 1974, Torrejon AB, Spain; Chapel Bulletin, Protestant Divine Worship, 25 May 1975, Maxwell AFB, AL; Carpenter Award Nomination, FY 1972, Homestead AFB, FL.
73. Newspaper article, mid-1973, Lowry AFB, CO; Carpenter Award Nomination, FY 1974, Lackland AFB, TX.
74. *Interchange*, Feb 1977; ltr, Ch. Richard Knowles to LMDC/HCX, 29 Oct 1976; CHR, Jul-Dec 1976, Hickam AFB, HI; CHR, Oct-Dec 1975, Luke AFB, AZ.
75. Chess Award Nomination, FY 1972, Ramstein AB, Germany; *Command Post*, Scott AFB, IL, Jan (?), 1976 and April 16, 1976; ltr, Ch. William D. Franks to AFLC/HC, 26 Jul 1974.
76. Chapel Briefing, Patrick AFB, FL, late 1973; Chess Award Nomination, FY 1972, DaNang AB, RVN; Carpenter Award Nomination, FY 1973, Kadena AB, Okinawa, Japan; Taylor Award Nomination, FY 1974, Bergstrom AFB, TX; *AF Times*, 12 Nov 1975; CHR, Jan-Dec 1976, USAFA, CO.
77. CHR, Apr-Jun 1974, Jul-Sep 1976, Rhein-Main AB, Germany.
78. Ltr, Ch. Gregory H. Pelesh to 86 TFW/HC, 25 Dec 1976.
79. *Lackland Talespinner*, April 24, 1970, March 21, May 2, 1975.
80. CHR, Apr-Jun 1976, Hickam AFB, HI; CHR, Jul-Dec 1976, Apr-Jun 1978, Bolling AFB, D.C.
81. Chapel Brochure, Sembach AB, Germany, May 1976; CHR, Apr-Jun 1975, Kadena AB, Okinawa, Japan; CHR, 1978, Lowry AFB, CO.
82. See the discussion of lay eucharistic ministers, rites and sacraments in Chapter XXIV below, and see Chapter XXXVI for ethnic masses.
83. See Chapter XIII.
84. Finnegan Award Nomination, FY 1974, Kadena AB, Okinawa, Japan; Community Penance Service, K. I. Sawyer AFB, MI, 19-20 Dec 1974; CHR, CY 1975, Aviano AB, Italy; CHR, Oct-Dec 1975, Ramstein AB, Germany.
85. CHR, Jul-Dec 1975, Lajes Field, Azores; draft letter, Deputy Chief of Chaplains John F. Albert to all Catholic chaplains, 4 Jan 1972.
86. CHR, Apr-Jun 1978, Dover AFB, DE.
87. Chapel Briefing, late 1973, Patrick AFB, FL; *Interchange*, 1971.
88. Ltr, Ch. C. R. Posey to LMDC/HCX, 29 Jun 1976.
89. CHR, Jul-Dec 1974, Scott AFB, IL; CHR, Jul-Sep 1977, Dover AFB, DE; *Holy Graffiti*, Dyess AFB, TX, Summer 1978.
90. CHR, Jul-Dec 1977, Incirlik, Turkey; CHR, Jan-Jun 1975, San Vito, Italy; CHR, Jan-Mar 1975, Hurlburt Fld, FL.

CHAPTER XXIII

1. Taylor Award Nomination, FY 1973, Hickam AFB, HI; *ibid.*, FY 1974, Eglin AFB, FL; Chaplain Historical Report (hereafter cited CHR), FY 1974 and 1977, USAFA, CO.
2. See Chapter XXXVI for soul choirs.
3. See Chapter II for women in the cadet choirs; see also Chaplain Briefing, late 1973, Patrick AFB, FL; CHR, 1975, Soesterberg AB, Netherlands; Taylor Award Nomination, FY 1973, Eielson AFB, AK; CHR, 1977, USAFA, CO.
4. Letter (hereafter cited ltr) to author, 31 May 1977.
5. Ltr, Ch. Harland R. Getts to LMDC/HCX, 16 Aug 1976.
6. CHR, 1977, Diyarbakir, Turkey; *Lackland Talespinner*, November 15, 1974; CHR, Apr-Jun 1974, Bitburg AB, Germany; *The Chapel Spirit*, Eglin AFB, FL, June/July 1973.
7. CHR, Jul-Dec 1975, Randolph AFB, TX; ltr, Ch. James R. Palmer to 86 TFW/HC, 10 Dec 1976; Chapel Brochure, Sembach AB, Germany, May 1976.
8. CHR, Oct-Dec 1975, Patrick AFB, FL; CHR, Jan-Jun 1976, Tyndall AFB, FL; CHR, Jan-Jun 1976, Andrews AFB, MD.
9. Undated letter (1974?) from the two cited chaplains to "Dear Sir."
10. Taylor Award Nomination, FY 1973, Dyess AFB, TX.
11. CHR, Oct-Dec 1975, Ramstein AB, Germany; CHR, Oct-Dec 1975, Bitburg AB, Germany; CHR, Apr-Jun 1976, Elmendorf AFB, AK; *Parishscope*, Westover AFB, MA, Summer 1972; ltr, SAC/HC to LMDC/HCX, 21 Apr 1975; CHR, Jul-Sep 1975, Makah AFS, WA.
12. Ltr, TAC/HC to HQ USAF/HC, 18 January 1979.
13. CHR, Apr-Jun 1976, Grand Forks AFB, SD; Award Nomination, FY 1972, Little Rock AFB, AR.
14. *Chaplain Newsletter*, Nov 1970; SAC/HC Staff Minutes, 21 Jan 1971; CHR, Jul 1974—Jun 1975, USAFSS/HC.
15. *TIG Brief*, XXVII,7 (11 Apr 1975), p. 8. See also

Interchange, Feb 1977, where instructions were provided for properly compiling a book of hymns and songs composed of copyrighted material.

16. CHR, Oct-Dec 1975, Oct-Dec 1976, McGuire AFB, NJ; CHR, Oct-Dec 1974, Clark AB, Philippines; CHR, FY 1974, USAFA, CO; Chapel Briefing, AU/HC, Maxwell AFB, AL, 11-12 Mar 1975; CHR, Apr-Jun 1974, Wiesbaden AB, Germany.
17. CHR, 1974, Udorn RTAFB, Thailand; *Chaplain Newsletter*, June 1971.
18. CHR, Jul-Dec 1974, SAC/HC, and Concert Brochure for cited 1973 tour; CHR, Jan-Mar 1975, Pope AFB, NC; CHR, Jan-Mar 1974, Minot AFB, ND.
19. CHR, Jul-Dec 1973, Scott AFB, IL; *McChord Airlifter*, 26 Jan 1973; CHR, Aug-Sep 1973, Homestead AFB, FL.
20. *Interchange*, Oct 1971.
21. Ltr, PACAF/HCX to 15 ABW/HC *et al.*, 27 Jun 1974; CHR, Jul-Sep 1974, Hickam AFB, HI; ltr, 405 CSG/HC to PACAF/HC, 11 Sep 1974.
22. USAFE/HC, "Items of Interest," 8 March 1976; CHR, Jul-Sep 1975, Bitburg AB, Germany.
23. Ltr, Ch. Alston R. Chace to AF/HCX, 10 May 1972, with 2 atchs.
24. CHR, 1975, Eglin AFB, FL.
25. Ltr, Ch. James E. Townsend to LMDC/HCX, 24 Aug 1977, with atch.

CHAPTER XXIV

1. Chaplain Historical Report (hereafter cited CHR), Jul-Sep 1976, Carswell AFB, TX; CHR, Jul-Dec 1976, Andrews AFB, MD; CHR, Jul-Sep 1976, Dover AFB, DE.
2. Catholic Bulletin, Wright-Patterson AFB, OH, 1 Aug 1976; CHR, Jul-Sep 1976, Shemya AFB, AK; CHR, Jul-Sep 1976, Scott AFB, OH.
3. Chapel Bulletin, Wright-Patterson AFB, OH, 18 Dec 1977; emphasis in the original.
4. CHR, Apr-Jun 1978, Minot AFB, ND. Minot had a similar program operative in 1971-72. The priests trained seven "lead couples," who in turn took responsibility for seven couples each. The course focused on the meaning of parenthood and its impact on a child's development, and the place of the eucharist in family life. Only about 40 percent of the eligible parents responded at that time. See Taylor Award Nomination, FY 1972, Minot AFB, ND.
5. Finnegan Award Nomination, FY 1974, Edwards AFB, CA; *Citizen News*, Lackland AFB, TX, March 6, 1975.
6. CHR, Jan-Dec 1975, Altus AFB, OK; Taylor Award Nomination, FY 1972, Reese AFB, TX.
7. AF Form 1270, Chaplain Statistical and Facility Utilization Report, CY 1977, USAF/HCX.
8. CHR, Jan-Jun 1975, Tyndall AFB, FL; CHR, Jan-Mar 1977, Davis-Monthan AFB, AZ.
9. See Chapter XIII for a discussion of this logistical question.
10. CHR, Jan-Mar 1977, Norton AFB, CA; CHR, 1977, Hanscom AFB, MA.
11. See also CHR, Jul-Sep 1976, Osan AB, Korea.
12. *The Chaplain's Catch-23*, Nakhon Phanom RTAFB, Thailand, May 1971; CHR, Apr-Jun 1976, Hickam AFB, HI; CHR, Apr-Jun 1978, Andersen AB, Guam.
13. Taylor Award Nomination, FY 1972, Kirtland AFB, NM; CHR, Jul-Sep 1976, Peterson AFB, CO; CHR, Jan-Mar 1975, Bitburg AB, Germany.
14. CHR, Oct-Dec 1975, Patrick AFB, FL; Taylor Award Nomination, FY 1972, Minot AFB, ND; CHR, 1975, Sembach AB, Germany.
15. See Chapter XXXI.
16. *The Chaplain's Catch-23*, Nakhon Phanom RTAFB, Thailand, May 1971; Confirmation Bulletin, Eglin AFB, FL, 1 May 1974; *et al.*
17. CHR, Jul-Dec 1977, Wright-Patterson AFB, OH.
18. Taylor Award Nomination, FY 1973, Richards-Gebaur AFB, MO; CHR, 1975, Hill AFB, UT; CHR, Jan-Jun 1975, Randolph AFB, TX; CHR, 1977, Brooks AFB, TX; CHR, Oct-Dec 1977, Patrick AFB, FL.
19. Chaplain Paul F. McDonald, "Tarcisius Alive and Well in Military Uniform," an article prepared for a Boston paper in 1972. Chaplain McDonald reported one interesting case that had been brought to the attention of the Military Ordinariate. It occurred in Vietnam on 23 June 1970, when Ch. John T. Zagar, an Army priest, was wounded in the left arm and leg as a result of enemy mortar fire in Cambodia. Passing through the Quam Loi Aid Station on the way to a hospital further south, Ch. Zagar received communion from none other than his own chaplain assistant, Specialist Don Thigpen. Chaplain Zagar was the first person to benefit from the distinction bestowed only two days before the priest was wounded, when Specialist Thipgen was deputized as a lay eucharistic minister. Chaplain Zagar had instructed him to have communion available for those who requested the eucharist when the chaplain was unavailable, and to meet the wounded as they passed through the aid-station. A convert to Roman Catholicism in 1968, Specialist Thigpen followed instructions to the letter and found himself ministering to his priest! *Ibid.*
20. *Interchange*, March 1972; Taylor Award Nomination, FY 1972, Minot AFB, ND.
21. See Ch. Robert T. McManus' research report for Air War College, Air University, Maxwell AFB, AL, 1976, entitled "The Role of the Lay Leader in the Air Force Chapel Program," pp. 17-20, *et al.*
22. *The Chapel Spirit*, Eglin AFB, FL, June/July 1973; Chapel Briefing, late 1973, Patrick AFB, FL.
23. See Chapter II.
24. CHR, Apr-Jun 1974, Torrejon AB, Spain; CHR, 1974, Wheeler AFB, HI; CHR, 1974, Thule AB, Greenland; CHR, Oct-Dec 1975, Sondrestrom AB, Greenland; CHR, 1975, Tinker AFB, OK; CHR, Jan-Mar 1977, Peterson Fld, CO; CHR, Jul-Dec 1977, Randolph AFB, TX.
25. See Chapter II; CHR, Apr-Jun 1978, Blytheville AFB, AR.

26. CHR, Oct-Dec 1976, McGuire AFB, NJ; Catholic Chapel Bulletin, 1976, Lowry AFB, CO; CHR, Jan-Mar 1977, Davis-Monthan AFB, AZ; CHR, Jan-Jun 1978. Andrews AFB, MD.
27. See, *inter alia*, Chapters I, III, X, XI, XXII and XXIII.
28. CHR, Oct-Dec 1976, Bitburg AB, Germany; ATC/HC Sharing Bulletin, 1977; CHR, Jan-Mar 1977, McGuire AFB, NJ; CHR, Jan-Mar 1978, March AFB, CA; Taylor Award Nomination, FY 1972, Kadena AB, Okinawa, Japan.
29. *St. Louis Post Dispatch*, Sept 25, 1977; CHR, Apr-Jun 1977, Peterson Fld, CO.
30. CHR, Jul-Sep 1976, Scott AFB, IL.
31. *Interchange*, late 1978.
32. Taylor Award Nomination, FY 1974, Bergstrom AFB, TX; CHR, Oct-Dec 1974, Hanscom Fld, MA; CHR, Jan-Mar 1975, Hickam AFB, HI; Carpenter Award Nomination, FY 1973, Tyndall AFB, FL.
33. CHR, Jul-Sep 1976, Hickam AFB, HI.
34. See Chapters II and XI.
35. Taylor Award Nomination, FY 1974, McChord AFB, WA; CHR, 1973, Whiteman AFB, MO; CHR, Jan-Jun 1978, Wright-Patterson AFB, OH.
36. CHR, CY 1974, Wheeler AFB, HI; CHR, Jan-Jun 1974, Keesler AFB, MS; *Gazebo*, Keesler AFB, MS, Nov 1977; *Interchange*, April 1978.
37. CHR, Oct-Dec 1974, Castle AFB, CA; CHR, Oct-Dec 1975, Gibbsboro AFS, NJ; CHR, Jul-Dec 1975, Keesler AFB, MS; CHR, Apr-Jun 1977, Dyess AFB, TX; Taylor Award Nomination, FY 1971, Lackland AFB, TX; *Interchange*, Feb 1977; Chapel Brochure, May 1976, Sembach AB, Germany.
38. *Lackland Talespinner*, Oct 4 and 11, 1974; CHR, Oct-Dec 1976, Davis-Monthan AFB, AZ; CHR, Jul-Sep 1975, George AFB, CA.
39. CHR, Apr-Jun 1976, Shemya AFB, AK, CHR, Sep 1974, McConnell AFB, KS; CHR, Aug 1974, Wurtsmith AFB, MI; letter, Ch. George H. Bause to author, 21 Jun 1977.
40. CHR, Jan-Mar 1975, Kadena AB, Okinawa, Japan; CHR, Jan-Jun 1975, Scott AFB, IL; CHR, Oct-Dec 1975, Travis AFB, CA.
41. *New York Times*, February 9, 1978.
42. CHR, Jul-Sep 1976, Tyndall AFB, FL; Chapel Briefing, Kadena AB, Okinawa, Japan, April 1974; CHR, Jan-Mar 1978, Griffiss AFB, NY.
43. Jewish Bulletin, Torrejon AB, Spain, 1976; *Mediterranean Jewish Chapel Bulletin*, Torrejon AB, Spain, May 1977; letter (hereafter cited ltr), Ch. James R. Palmer to 86TFW (USAFE) Historian, 10 Dec 1976. The cancellation of permissive TDY for lay persons on religious missions or retreats undoubtedly affected programs such as these to some extent. In 1972 a Jewish lay leader for Hickam AFB, HI, attempted to secure approval for a plan to conduct a regular pilgrimage to Israel, using MAC aircraft. After a good deal of research and liaison work with other agencies, the office of the Chief of Chaplains concluded that existing directives did not support the proposal or make it feasible. The letter added, "we in this office consider it inappropriate to make a request for guaranteed free passage on a pilgrimage, even if limited to a one-time per member per service career, and undertaken while on leave." See ltr, Ch. Paul G. Schade, Chief, Professional Division, AF/HC to CINCPACAF/HC, 19 Jun 1972.
44. Ltr, Ch. Robert P. Hamm to LMDC/HCX, 1 Jul 1975, with atch.
45. CHR, Jul-Dec 1975, CINCUSAFE/HC; ltr, CINCUSAFE/HC to All USAFE Chaplains, 8 Jan 1976; Chess Award Nomination, FY 1972, Ramstein AB, Germany; Chapel Brochure, Sembach AB, Germany, May 1976; CHR, Oct-Dec 1975, Ramstein AB, Germany. In October 1975 the RAF Upper Heyford chapel sponsored a Holy Year "Christ in Culture" tour to Rome, with 51 attending from there and another base. See CHR, Oct-Dec 1975, RAF Upper Heyford, UK.
46. CHR, Jan-Jun 1974, CINCUSAFE/HC; CHR, Apr-Jun 1974, Apr-Jun 1975, Spangdahlem AB, Germany; CINCUSAFE/HC Chronology of Sponsored Programs, 1974; ltr, CINCUSAFE/HC to All USAFE Chaplains, 7 Jul 1976.
47. Award Nomination, FY 1972, DaNang AB, RVN; CHR, Oct-Dec 1975, CCK AB, Taiwan; Chess Award Nomination, FY 1974, Korat RTAFB, Thailand.

CHAPTER XXV

1. *Chaplain Newsletter*, July 1973.
2. Observations for AF/HC Planning Conference, Reston, VA, 18-21 Aug 1975, by Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA.
3. Speech, Chief of Chaplains Roy M. Terry, Terence Cardinal Cooke's Dinner for Roman Catholic Chaplains in New York Area, 14 Feb 1971; *The Guide*, Ramstein AB, Germany, Feb 25, 1972; Parish Survey of Roman Catholic Community, McClellan AFB, CA, Feb 1976.
4. Chaplain Richard F. Poock, "Ecumenism in the Chapel Program," Research Report No. 71A-17, AF Chaplain School, Air University, Maxwell AFB, AL, January 1971, pp. 12-14; Carpenter Award Nomination, FY 1972, Charleston AFB, SC. A number of chaplains commented on the meaning of ecumenical and interfaith cooperation when the 25th Anniversary of the AF Chaplaincy was observed in 1974. See, for example, the comments of three Andrews AFB, MD chaplains in the *Capital Flyer*, Andrews AFB, MD, 10 May 1974, and Chapter XXVIII.
5. Letter (hereafter cited ltr), Ch. James F. Wilson, Jr., to AUIPD/HCX, 28 Feb 1975; ltr, Ch. James E. Townsend to Ch. James F. Wilson, Jr., SAC/HCX, 5 Mar 1975.
6. Chaplain Historical Report (hereafter cited CHR), 1975, Sembach AB, Germany; Chess Award Nomination, FY 1972, Ramstein AB, Germany; *The Guide*, Feb 25, 1972.
7. Finnegan Award Nomination, FY 1974, Clark AB, Philippines; CHR, Jul-Sep 1974, Kwang Ju AB, Korea.
8. Conference Report, Conference on Ecumenism, Hancock Fld, NY, 29 Sep 1974.

9. Taylor Award Nomination, FY 1973, Richards-Gebaur AFB, MO; ltr, 315 CSG/HC to 7AF/HC, undated (1972).
10. See Chapters XXVII and V, where the Bicentennial Fourth of July services in 1976 are discussed. The annual USAF Service at the National (Episcopal) Cathedral in Washington, D.C., should also be mentioned since it was an ecumenical service that involved the Cadet Choir of the Air Force Academy. In 1974, for example, Chief of Chaplains Terry was the preacher; the Honorable John L. McLucas, Secretary of the Air Force, read one of the lessons, and Gen. George S. Brown, Chief of Staff, USAF, spoke informally from the chancel steps. See History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jan-Jun 1974.
11. Chapel Briefing, AU/HC, Maxwell AFB, AL, 11-12 Mar 1975; CHR, Jan-Jun 1974, Vandenberg AFB, CA; CHR, Jan-Mar 1975, Clark AB, Philippines; CHR, 1976, Wright-Patterson AFB, OH; CHR, 1975, Izmir, Turkey; CHR, Jan-J n 1976, Columbus AFB, MS.
12. CHR, Jul-Dec 1978, Bolling AFB, D.C.; CHR, Oct-Dec 1975, McGuire AFB, NJ; CHR, Oct-Dec 1974, Hickam AFB, HI; Taylor Award Nomination, FY 1974, Carswell AFB, TX; CHR, Jan-Mar 1974, Spangdahlem AB, Germany.
13. Lenten Brochure, Hanscom AFB, MA, 1975; CHR, Jan-Jun 1977, Andrews AFB, MD; CHR, Apr-Jun 1977, Dyess AFB, TX; CHR, Jan-Jun 1974, Moody AFB, GA; CHR, Apr-Jun 1977, Davis-Monthan AFB, AZ; CHR, Apr-Jun 1977, Shaw AFB, SC.
14. Catholic Bulletin, Plattsburg AFB, NY, October 30/31, 1976; CHR, Oct-Dec 1976 and Oct-Dec 1977, Barksdale AFB, LA.
15. CHR, Jan-Mar 1977, Patrick AFB, FL; CHR, Jan-Mar 1975, Malmstrom AFB, MT; CHR, Jan-Mar 1974, Bergstrom AFB, TX; ltr, Ch. Michael Margitich to LMDC/HCX, 13 May 1977; Ecumenical Baccalaureate Service, Plattsburg AFB, NY, 20 June 1976; CHR. Jul-Sep 1976, K. I. Sawyer AFB, MI; CHR, Jan-Mar 1975, McChord AFB, WA.
16. Historical Memorandum of Record (hereafter cited HMR), 17 Feb 1976, AF/HCR.
17. See, *inter alia*, Chapter XVIII.
18. CHR, Apr-Jun 1974, Bitburg AB, Germany; CHR, Jan-Mar 1975, Ramstein AB, Germany; ltr, Ch. Jefferson E. Davis, Jr., to ADC/HC, 28 Mar 1974; see also Chapter V, and Ch. Nathan M. Landman, "The Interfaith Seder: Sharing Our Religious Values," *Chaplaincy*, I, 1 (I Qtr), 1978, pp. 40-44.
19. CHR, 1974, San Vito, Italy; Chapel Brochure, Sembach AB, Germany, May 1976; CHR, 1975, Sembach AB, Germany.
20. *Walk Together*, Spring 1974, Eglin AFB, FL.
21. CHR, Jan-Mar 1976, Peterson Fld, CO; ltr, TSgt. Conrad F. Sansoucy to Jewish Families, Eglin AFB, FL, 1973. The observance of KEY '73, a Christian evangelism effort, led to fear among some Jews that proselytizing efforts might occur (see Chapter XXXIV).

CHAPTER XXVI

1. History of Office of the Chief of Chaplains (hereafter cited HOCC), Jan-Jun 1970, Jul-Dec 1970; see also Programming and Planning Guides, 10 Nov 1970.
2. HOCC, Jan 1972—Dec 1973; Chapel Briefing, 31 Dec 1973, Yokota AB, Japan.
3. Historical Memorandum of Record (hereafter cited HMR), 2 Sep 1975, AF/HCB.
4. HMR, 1 Mar 1976, AF/HCB; author's interview (hereafter cited intv) with Ch. Henry J. Meade, 7-8 Feb 1978, pp. 95-96.
5. HMR, 2 Feb 1976, AF/HCB.
6. Intv, *op. cit.*, pp. 96-97.
7. HMR, 19 Nov 1976, AF/HCB.
8. USAF Chaplain Resource Board File Mil 1, July/Aug 1976.
9. Intv, *op. cit.*, pp. 95-96, 74.
10. HOCC, Jul-Dec 1976; HMR, 10 Nov 1976, AF/HCB; HMR, 1 Jun 1976, AF/HCB.
11. Chaplain Historical Report (hereafter cited CHR), 1977, USAFA, CO; HOCC, Jul-Dec 1979; HMR, 3-7 Jan 1977, AF/HCB; HOCC, Jul-Dec 1977. See Chapter XVI for a description of how the office of the Chief of Chaplains secured membership and vote on the HQ USAF Facilities Requirement Committee in 1978. Efforts to provide Academy cadet chaplains and the command chaplain with adequate office facilities had been underway for at least ten years. After countless hours of negotiation and planning, agreement was finally reached, and funds were appropriated in 1977 to build an addition to the Cadet Chapel to provide additional space for offices, activity rooms, and service kitchens. Then began the difficult task of arriving at an agreeable design, and securing approval for construction drawings. After a number of high level meetings, including a conference between the Secretary of the Air Force and Chief of Chaplains Richard Carr in December 1978, the Secretary of the Air Force approved final construction plans. In order not to lose the appropriated funding, a contract for the addition had to be let for construction to begin by 30 September 1979. The Academy let the contract to begin construction of utilities by that date. But by mid-November, the proposed addition to the Cadet Chapel was history. The Superintendent, apparently yielding to pressure from architectural interests reportedly concerned with compromising the integrity of the original architectural design of the Academy, informed the office of the Chief of Chaplains of his strong resistance to the proposed addition. There may also have been some misinformation provided to the Superintendent to the effect that the approximately $1.4 million appropriated for the addition could be used to help construct a proposed visitors' information center. In any case, despite strong opposition from the Chief of Chaplains, the decision was reached to cancel the proposed addition. The Superintendent arranged for a section of a

cadet wing residence to be used immediately as facilities for the cadet chaplains. See HOCC, Jul-Dec 1979.

12. *Lackland Talespinner*, October 2, 1970.
13. HOCC, Jul-Dec 1970, Jan-Jun 1971; Taylor Award Nomination, FY 1972, Reese AFB, TX.
14. CHR, Jan-Mar 1974, Bolling AFB, D.C.; CHR, Apr-Jun 1974, Bergstrom AFB, TX; CHR, Jul-Sep 1974, Andrews AFB, MD; CHR, Jan-Dec 1974, Yokota AB, Japan; CHR, Oct-Dec 1974, Rhein-Main AB, Germany.
15. CHR, Apr-Jun 1975, Bolling AFB, D.C.
16. Ltr (hereafter cited ltr), Ch. Edwin G. Heide to LMDC/HCX, 22 June 1977, with atch.
17. Ltr, Ch. John F. Richards to AUIPD/HCX, 10 Sep 1975; Dedication Brochure, Yokota AB Chapel, 7 Sep 1975. The "Freedom Lantern" carried the flame from candles of the old chapel to the new chapel, and then was permanently installed there.
18. HMR, 15-19 Mar 1976, AF/HCB; CHR, Jan-Jun 1976, Andrews AFB, MD. See Chapter XIII for maintenance problems that arose in the new chapel at Andrews.
19. HMR, 3-7 Jan 1977, AF/HCB; HOCC, Jan-Jun 1977, Jul-Dec 1977; ltr, Ch. Clarence H. Hesseldenz to LMDC/HCX, 27 Feb 1978, with atch; HOCC, Jan-Jun 1979.
20. The head of the Budget and Logistics Division noted in 1976 that construction costs of chapel facilities rose approximately 300 percent between 1972 and 1976. Mr. Eugene Steward made this statement at the AFSC/HC Conference in October 1976.
21. All of the pertinent correspondence and documentation for this and the information that follows is found in CHR, Apr-Sep and Oct-Dec 1975, Hickam AFB, HI.
22. HMR, 14 June 1976, AF/HCB.
23. Ltr, 25 ABW/HC to LMDC/HCX, 11 May 1978.

CHAPTER XXVII

1. The annual observance of the birthday of Dr. Martin Luther King, Jr., is discussed in full in Chapter XXIII.
2. Letter (hereafter cited ltr), the Honorable Melvin R. Laird, Secretary of Defense, to Secretaries of Military Department, 22 Nov 1973; ltr, AF/HCX to MAJCOM/HC, 7 Dec 1972.
3. The Annual National Prayer Breakfast Program at Clark AB, Philippines, 31 Jan 1975, mentioned that "for the past five years" military personnel conducted prayer breakfasts in conjuction with the national event.
4. Ltr, SAC/HC to AUIPD/HCX, 14 Feb 1973.
5. Carpenter Award Nomination, FY 1973, Tyndall AFB, FL; Taylor Award Nomination, FY 1973, Richards-Gebaur AFB, MO; Ch. William M. McGraw, End of Tour Critique, 1973.
6. Chaplain Historical Report (hereafter cited CHR), Jan-Jun 1974, Randolph AFB, TX; Taylor Award Nomination, FY 1974, McChord AFB, WA; CHR, FY 1974, Sheppard AFB, TX; CHR, Jan-Mar 1974, Hickam AFB, HI; CHR, Jan-Jun 1974, Scott AFB, IL; CHR, Jan-Mar 1974, Duluth IAP, MN.
7. CHR, Jan-Mar 1975, Dover AFB, DE; CHR, Jan-Mar 1977, Hickam AFB, HI; CHR, Jan-Mar 1977, Malmstrom AFB, MT; CHR, Jan-Mar 1977, Dyess AFB, TX; History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1977, Jan-Jun 1978.
8. CHR, Jan-Mar 1975, Davis-Monthan AFB, AZ; CHR, Jan-Mar 1978, Blytheville AFB, AR.
9. See also Chapter IV; Chapel Brochure, Ramstein AB, Germany, 1976; *Cathedral Column*, Izmir, Turkey, March 1971; ltr, Ch. Ralph E. McCulloh to CINCUSAFE/HC, 4 Feb 1976; CHR, Jan-Jun 1974, Karamursel, Turkey.
10. *Lackland Talespinner*, January 24, 1975.
11. Memorandum for Installation Chaplains from Kirk H. Logie, Special Assistant for Executive Liaison, Department of Defense, 15 Jan 1975, subject: National Prayer Breakfast, with enclosures.
12. See Chapter III.
13. Program, National Prayer Breakfast, Wright-Patterson AFB, OH, 31 Jan 1974; *ibid.*, Lackland AFB, TX, 29 Jan 1976; *ibid.*, Korat RTAFB, Thailand, 29 Jan 1976; *ibid.*, Carswell AFB, TX, 4 Feb 1974.
14. Speech, Chief of Chaplains Roy M. Terry, National Prayer Breakfast, USAFA, CO, 1972, filed in USAF Chaplain Resource Board File Mil-8, 1972.
15. Remarks of Brig. Gen. Eugene Q. Steffes, Jr., Commander, 45th Air Division, Pease AFB, NH, at National Prayer Breakfast, Pease AFB, NH, 1 Feb 1972.
16. CHR, Jan-Mar 1977, Bergstrom AFB, TX.
17. *Congressional Record*, Vol, 119, No. 201, December 20, 1973.
18. Carpenter Award Nomination, FY 1974, McClellan AFB, CA.
19. 34 ABS/HC Special Report to CINCPACAF/HC, 7 Jun 1971; ltr, 34 ABS/HC to CINCPACAF/HC, 6 Jan 1972.
20. Ltr, Ch. Arthur J. Camp to CINCUSAFE/HC, 17 Dec 1975; CHR, 1976, RAF Alconbury, UK.
21. CHR, 1974, Udorn RTAFB, Thailand; CHR, Jul-Dec 1975, Lajes Field, Azores; ltr, Ch. Frank Caughey to Installation Chaplain, Tinker AFB, OK, 4 Dec 1975.
22. Ltr, Ch. William W. Campbell to AUIPD/HCX, 9 Jun 1975; *Lutherans In Step*, November/December 1975.
23. Thanksgiving Day Service, 25 Nov 1971, Lackland AFB, TX.
24. CHR, Oct-Dec 1976, Bergstrom AFB, TX; CHR, Jul 1974—Jun 1975, Misawa AB, Japan; CHR, Oct-Dec 1976, Sondrestrom AB, Greenland.
25. See Chapter V.
26. CHR, Jul-Dec 1974, Williams AFB, AZ; *Interchange*, Oct 1971.
27. CHR, Apr-Jun 1974, Udorn RTAFB, Thailand; CHR, Apr-Jun 1975, Kingsley Fld, OR; *Hercules Herald*, Pope AFB, NC, 20 May 1977.
28. CHR, Oct-Dec 1976, Griffiss AFB, NY; CHR, Apr-Jun 1974, Rhein-Main AB, Germany; Taylor Award Nomination, FY 1973, Richards-Gebaur AFB, MO; on Dr. King, see Chapter XXXVII.

29. Protestant Service of Worship, Dyess AFB, TX, 24 Oct 1976.
30. Martin E. Marty, "The Altar and the Throne: Civil Religion in America," Special Report, *Britannica Book of the Year, 1974* (Chicago: Encyclopedia Britannica, Inc., 1974); *New York Times*, November 27, 1975.
31. See Clarence L. Abercrombie, III, *The Military Chaplain* (Sage Library of Social Research, 27; Beverly Hills: Sage Publication, 1977); and Richard G. Hutcheson, Jr., *The Churches and the Chaplaincy* (Atlanta: John Knox Press, 1975). Hutcheson's book was distributed to all AF chaplains by the USAF Chaplain Resource Board.
32. Hutcheson, *op. cit.*, pp. 132-33. Hutcheson is quoting Bellah's *Daedelus* article at this point. While this is not the place to provide a full bibliography of the discussion of civil religion in recent years, we should mention one work that attempts to describe "universal and transcendent religious reality," as Bellah would say, revealed in the American experience. It is Richard John Neuhaus, *Time Toward Home* (New York: Harper and Row, 1976).
33. Hutcheson, *op. cit*, pp. 132-39. See the discussion of moral leadership and value clarification below in Chapter XL.
34. Hutcheson, *op. cit.*, pp. 139-43; Ch. Richard D. Miller, "American Civil Religion and Its Impact on the Chaplain in the Military," *Chaplaincy*, I, 1 (2 Qtr 1978).
35. Author's interview with Ch. Henry J. Meade, 7-8 Feb 1978, p. 27; see Chapter XV for Chaplain Terry's views.
36. Worship Bulletin and Insert, McChord AFB, WA, May 1973. The USAF Chaplain Resource Board received a request to assist in spreading the anti-O'Hair petition in 1973. Chaplain Richard D. Miller, Chief, replied that "just a few days earlier I had seen one in the Office of the Chief of Chaplains, USAF, so I know it has been brought to his attention. I frankly don't know what he will do with it. It is an interesting example of our new awareness of people-power." Ltr, Ch. Richard D. Miller to Commander, Hq AAVS (MAC), Norton AFB, CA, 11 May 1973.
37. CHR, Jan-Jun 1977, Wright-Patterson AFB, OH; CHR, Aug 1978—Jul 1980, 4AF, AFRES, McClellan AFB, CA; *Skywriter*, Dayton, OH, 16 Jun 1978; CHR, 1974, SAC/HC.

CHAPTER XXVIII

1. *Book of Worship for United States Forces: A Collection of Hymns and Worship Resources for Military Personnel of the United States of America, Published under the Supervision of the Armed Forces Chaplain Board* (Washington, D.C.: U.S. Government Printing Office, 1974), p. 5. Hereafter cited as *Book of Worship*.
2. Higginson's review of the volume was one of more than a dozen commentaries on the new *Book of Worship* in *The Chaplain*, XXXI, 1 (1st Qtr 1975). The entire eighty-page edition was dedicated to the new *Book*. Future references to articles in this volume of *The Chaplain* will cite the periodical's name and the page number; Higginson's comment is on p. 23.
3. *"Hello, Hymnal!" A Guide to the Book of Worship*, by Ch. James W. Chapman (USAF Chaplain Resource Board, 1975); hereafter cited as *Hello, Hymnal*. See also *The Chaplain*, p. 5.
4. *AF Times*, 5 Mar 1975; *The Chaplain*, p. 6; History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1976, Supporting Document 15.
5. *The Chaplain*, p. 4.
6. *AF Times*, March 15, 1975; *Hello Hymnal*, pp. 5, 20.
7. *The Chaplain*, p. 7; see *Hello Hymnal*, pp. 8-9, for the criteria used.
8. *The Chaplain*, pp. 9-10.
9. *The Chaplain*, pp. 3, 11; *Hello Hymnal*, pp. 10-15; see also the special article on Folk Music in *The Chaplain*, pp. 43-47.
10. *The Chaplain*, p. 6.
11. *Book of Worship*, No. 192, 196, 187-203, *et al.*; the prayer is No. 809.
12. *Washington Star*, May 8, 1976; A. Eugene Steward, AF/HCB, Briefing, USAF Chaplain Conference, Wright-Patterson AFB, OH, 8-11 Oct 1974; HOCC, Jul-Dec 1976, Attachment 21.
13. HOCC, Jul-Dec 1976; *Chaplain Newsletter*, Jan 1975.
14. *Hello, Hymnal, op. cit.*; USAFE/HC Chronology, 1975.
15. Letter (hereafter cited ltr), Ch. James F. Wilson, Jr., to Ch. James W. Chapman, 6 May 1976; Chaplain Historical Report (hereafter cited CHR), 1975, McClellan AFB, CA; CHR, Jan-Mar 1975, Tyndall AFB, FL.
16. CHR, Oct-Dec 1977, Blytheville AFB, AR.
17. Author's interview (hereafter cited intv) with Ch. Henry J. Meade, 7-8 Feb 1978, p. 108.
18. HOCC, Jul-Dec 1976.
19. *The Chaplain*, pp. 16, 18.
20. *Hello, Hymnal*, p. 21.
21. HOCC, Jul-Dec 1976; *Washington Post*, July 20, 1976; author's intv with Chaplain Meade, p. 66.
22. According to some unauthenticated sources, at an earlier date Congress directed that such songs as "Old Black Joe" be removed from the old Army field hymnal with razor blades. See handwritten note by Ch. Richard D. Miller, USAF/HCX (1976).
23. HOCC, Jul-Dec 1976; *Washington Post*, July 20, 1976; Ch. Meade indicated in 1978 that the VA Chief of Chaplains was following the orders of the Director of the VA. See author's intv with Chaplain Meade, p. 103.
24. HOCC, Jul-Dec 1976.
25. *Ibid.*
26. *Ibid.*
27. *Ibid.*
28. *Ibid.*; Minutes, Materiel and Supplies Advisory Group, AFCB, 22 May 1978, p. 2. In June 1976, Ch. Richard D. Miller, Chief of the Professional Division of the Office of the Chief of Chaplains, received a phone call from Congressman William Nichols of Alabama requesting information on the number of *Books of Worship* in storage. In a return call Ch. Miller indicated that books in inventory included 121,000 for the Army, 25,000 for the

Navy, and 67,000 for the Air Force, for a total of 212,000 copies. Thus between 24 June 1976 and 22 May 1978, a period of about two years, the inventory fell by about 20 percent. See AF/HCX Memo For Record, 24 Jun 1976, on the telecon.

29. HOCC, Jul-Dec 1976.
30. HOCC, Jan-Jun 1977.
31. Author's intv with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976, p. 37.
32. Author's intv with Chaplain Meade, pp. 66, 103-104.

CHAPTER XXIX

1. "What Does a Chaplain Do?", by Capt. Billy E. Deames, Rhein-Main AB, Germany; published in *ADCOM Chaplain Newsletter*, Jun 1977.
2. Chaplain Historical Report (hereafter cited CHR), Apr-Jun 1975, Cannon AFB, NM.
3. CHR, Jun-Sep 1974, George AFB, CA.
4. Chapel Briefing, Osan AB, Korea, 1974-75; Chapel Briefing, Lowry AFB, CO, 31 Aug 1976.
5. Chaplain role perception, of course, was inextricably linked with the emergence of the "two parties," discussed above in Chapters VI and XXVII. The older form of the two party system involved what might be called conservative and more liberal theological groups. The newer form of the two party system included, on the one hand, those who strongly emphasized the totally personal or personalist orientation in religion, and on the other, those who stressed the communal and social ramifications of religious faith. In a sense, then, perceiving the chaplain as humanizer and bridge builder within the Air Force was a legitimatizing theory for chaplains oriented toward the communal and social ramifications of religious faith.
6. USAF Chaplain Resource Board Draft for AF/HC Reply to DPX Letter, "ATC Racial Incidents," file Adm-2, 1971. See Chapter V for the use of this study throughout theme-year 1971, and the year's emphasis on the chaplain as bridge and humanizing figure.
7. *Chaplain Newsletter*, March 1971.
8. Carpenter Award Nomination, FY 1973, Tyndall AFB, FL.
9. Speech, Gen. John Ryan, Chief of Staff, USAF, to USAF Chaplain Conference, 12-14 Oct 1971, Randolph AFB, TX (tape recording); *ibid.*, 17-19 Oct 1972, Wright-Patterson AFB, OH (tape recording).
10. *TIG Brief*, XXIV,8 (5 May 1972), p. 17, and XXV,7 (13 Apr 1973), p. 22; *Chaplain Newsletter*, April 1973.
11. *TIG Brief*, XXVI,17 (13 Sep 1974), p. 16.
12. 25th Anniversary Packet, USAF Chaplain Board, 1974.
13. *Tucson Daily Citizen*, 27 April 1974; *Fighter Forum*, Homestead AFB, FL, 11 Jan 1974.
14. Memorandum, AF/HCX to LMDC/HCX, 24 Nov 1976, with attachment from Ch. Robert McPherson, "The Military Chaplain as Clown."
15. Ltr, TAC/HCX to All TAC Combat Support Groups/HC, 30 Jun 1978, with cited atch; see also Chapter XIX.
16. These preliminary drafts of the sentence are in the file titled "Revision of AFR 265-1, 1974," at the AF Archives, Maxwell AFB, AL, in the section on chaplain history.
17. CHR, Oct-Dec 1974, Jul-Sep 1976, Bergstrom AFB, TX; CHR, 1974, Thule, Greenland; letter (hereafter cited ltr), SAC/HC to LMDC/HCX, 21 Apr 1975; CHR, Jan-Jun 1976, Lajes Fld, Azores.
18. *Air Force Times*, Oct 18, 1976; Carpenter Award Nomination, FY 1972, Tyndall AFB, FL; CHR, Oct-Dec 1975, Dover AFB, DE; Chess Award Nomination, FY 1974, Shemya AFB, AK; CHR, Jul-Sep 1975 and Jul-Sep 1976, Tempelhof Central Airport, Berlin.
19. CHR, Jan-Dec 1976, USAFA, CO; CHR, Jan-Jul 1976, Thule, Greenland; *Sunday Star-Bulletin & Advertiser* (Honolulu), Feb 6, 1972; *Hawaiian Falcon*, Feb 11, 1972.
20. Ltr, PACAF/HC to CINCPACAF, 13 Nov 1974, with 2 atchs.
21. Chess Award Nomination, FY 1973, Ramstein AB, Germany.
22. CHR, Aug 1973—Mar 1974, FY 1974, AFLC/HC. Ch. Harold Shoemaker was the command chaplain.
23. Author's interview (hereafter cited intv) with Ch. Henry J. Meade, 7-8 Feb 1978, p. 85.
24. *Bolling Beam*, 3 Feb 1978.
25. Address of Ch. Henry J. Meade to USAF Chaplain Conference, 8-11 Oct 1974, Wright-Patterson AFB, OH (cassette recording).
26. *Mesa Missilier*, Vandenberg AFB, CA, 26 Jul 1974; *Warren Sentinel*, F. E. Warren AFB, WY, 23 Apr 1974; Chapel Briefing, Homestead AFB, FL, early 1974.
27. Chapel Briefing, Kadena AB, Okinawa, Japan, April 1974; CHR, Jan-Mar 1977, K. I. Sawyer AFB, MI; ltr, Ch. Michael Margitich to all Chaplains, 15 ABW, 24 Dec 1975.
28. Ltr, The Rev. Dr. Paul W. Walker to AF/HC, 19 Dec 1972.
29. Chaplain Publicity Book, Finnegan Award Nomination, FY 1972, Offutt AFB, NE; ltr, Ch. Walter H. Huber to Chief of Chaplains Henry J. Meade, 9 Apr 1975.
30. Author's intv with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976, pp. 28, 30-31.
31. *ADCOM Chaplain Newsletter*, May 1976. The role of the chaplain as perceived at the command chaplain level varied during the decade. In 1976, the "concept of the chaplain in Air Training Command" included emphases on both sacramental and skills ministry. In a document sent to all bases, Command Chaplain Norman G. Metsker observed that "chaplains have a mission to facilitate the faith experience of individuals which results in the building of the faith community (sacramental ministry), and to enable the continuing personal and professional development of individuals and groups (skills ministry). These two facets of the chaplaincy interface and interact. The ideal chaplain is able simultaneously to develop both facets and to combine them in his personal and professional life." See ltr, ATC/HC to ATC Bases/HC, 16 Aug 1976.

32. *The Champlaner*, Plattsburg AFB, NY, 11 June 1976; *A Certain Sound*, Lanr ey AFB Catholic Parish, Dec 1974.
33. Analysis of Pers nal Ministry Inventory, USAF Chaplain Resource Boar ., 2 Oct 1973.
34. Ltr, Ch. Do ald E. Arther to AAVS/DOCR, with atch, 6 Feb 197?.
35. Sever a other comments on team ministry are pertinent. A report from Hickam AFB, HI in 1973 indicated that "one factor that has traditionally made it difficult to develop a team spirit within the military chapel family is the tendency to look upon the chapel as one of the fringe benefits, such as the hospital, library, commissary; i.e., they are there when you want them, but you have no responsibility for them" (Taylor Award Nomination, FY 1973). This view might well have been encouraged by one role conception to a greater degree than the other.
36. *Chaplain Newsletter*, Aug-Sep 1978.

CHAPTER XXX

1. See Chapters IV, VIII, XVI, XVIII, XIX.
2. *Chaplain Newsletter*, Feb-Mar 1970.
3. Except where indicated, data in this section of the chapter was derived from AF/HCX files on the CDI that is cited. Additional documentation is provided as required.
4. See also History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1970.
5. *Chaplain Newsletter*, Aug 1971.
6. *Chaplain Newsletter*, Sep 1972.
7. Program, CDI, Maxwell AFB, AL, 10-14 Sep 1973.
8. Letter (hereafter cited ltr), LMDC/HCX to Professional Division Chaplains, 10 Dec 1973.
9. AF/HCX Briefing, USAF Chaplain Conference, Wright-Patterson AFB, OH, 8-11 Oct 1974.
10. Chaplains Historical Report (hereafter cited CHR), Jan-Jun 1974, Jul-Dec 1974, USAFE/HC; HOCC, Jan-Jun 1975.
11. Ch. Charles B. Nesbitt and Ch. John J. Flattery, "Beyond the Ten Percent: Chaplain Continuing Education in the Air Force," *The Chaplain*, Fall Qtr 1974, pp. 46-51. The authors said that the CDIs for 1974-75 included three CONUS institutes for Catholic chaplains focusing on spiritual renewal of priesthood and ministry; and two Protestant institutes on community and worship, one on experiential theology, and one on faith-at-work. Four ecumenical workshops were skill-training efforts: parent effectiveness training, transactional analysis, marriage and family counseling, and communication skills for teachers. This schedule reflected the two facets of chaplain role perception discussed in the previous chapter.
12. AUIPD/HCX Memorandum for Record (Telecon), 17 Jan 1975, JET; ltr, AF/HCX to All Active Duty AF Chaplains, 29 Apr 1975; *Chaplain Newsletter*, Aug-Sep 1975; ltr, AF/HCX to AAC/HC *et al.*, 1 Apr 1975.
13. CHR, Jul-Dec 1975, AUIPD/HCS; HOCC, Jul-Dec 1975; Historical Memorandum of Record (hereafter cited HMR), 2 Sep 1975, AF/HCX; HMR, 27-31 Oct 1975, AF/HCP; CHR, Jul-Dec 1975, USAFE/HC.
14. Ltr, AF/HCX to 5AF/HC, 13 May 1975; evaluations of Catholic CDIs at Sanno Hotel, Japan, 2-6 Nov 1975, and John Hay AB, Philippines, 9-13 Nov 1975.
15. CHR, Jan-Jun 1976, USAFE/HC; HMR, 2 Aug 1976, AF/HCX.
16. Briefing by Ch. Richard D. Miller at AF Chaplain School, 22 Jan 1976; HOCC, Jul-Dec 1976.
17. HMR, 3 May 1976, AF/HCX; *ibid.*, 16-20 and 23-27 Aug 1976; *Chaplain Newsletter*, Nov 1976; HOCC, Jul-Dec 1976.
18. *Chaplain Newsletter*, July 1976.
19. HOCC, Jul-Dec 1976 and Jul-Dec 1977.
20. HOCC, Jan-Jun and Jul-Dec 1977.
21. HOCC, Jan-Jun 1978.
22. *Ibid.* Traditionally, chaplains who attended a CDI usually shared what they gained with the team after returning to their base. This was also true in some commands. In December 1977, for example, two members of the ATC Chaplain's staff, as well as five other ATC chaplains, attended a CDI on church growth at Fuller Theological Seminary. The ATC/HC professional staff hoped to build on this CDI theme by developing a workshop on church growth that would be shared with ATC bases; the specific focus was to explore the mission and role of AF chapels within the military community. See CHR, 1970—Apr 1978, ATC/HC.
23. Ltr, AF/HC to All Active Duty Air Force Chaplains, 20 July 1979.
24. HOCC, Jul-Dec 1978.
25. HOCC, Jul-Dec 1978, Jul-Dec 1979; CHR, Jul-Dec 1979, USAF Chaplain Resource Board.
26. HOCC, Jul-Dec 1979.
27. HOCC, Jan-Jun 1979, Jul-Dec 1979.
28. HOCC, Jul-Dec 1979.

CHAPTER XXXI

1. In 1975, Richard G. Hutcheson, Jr.'s book, *The Churches and the Chaplaincy* (Atlanta: John Knox Press), challenged churches to develop closer ties with the chaplains they endorsed for service in the armed forces. The book's thesis was affirmed by a number of Air Force chaplains, including some in positions of leadership, who recognized that close ties between chaplains and their endorsing bodies would contribute to a more professional and more pastoral chaplaincy in the long run.
2. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1977. Late in June 1977 the AFCB approved re-verification, on an annual basis, of existing data on all denominations recognized by the AFCB, to assure that filed information was correct. In addition, the AFCB also approved the requirement that Reserve chaplains needed to be re-endorsed at least once every five years.
3. HOCC, Jan-Jun 1978, Jul-Dec 1978.

4. HOCC, Jan-Jun and Jul-Dec 1976. In 1974 a conference of endorsing officials at the Air Reserve Personnel Center, Denver, CO, arrived at a nearly unanimous consensus that the sole source of active duty chaplains in the Air Force would be from USAF Reserve programs. See CHR, Apr-Jun 1974, ARPC/HC.
5. HOCC, Jul-Dec 1976.
6. AF/HCR Briefing, USAF Chaplain Conference, Randolph AFB, TX, 12-14 Oct 1971. See also Chapter XVI.
7. Interview, Ch. Richard H. Thomas, USAFR, with Ch. Roy M. Terry, 18 Apr 1978, p. 113; HOCC, Jul-Dec 1971, Jan 1972—Dec 1973, Jul-Dec 1974.
8. HOCC, Jul-Dec 1974, Jan-Dec 1975; Historical Memorandum of Record (hereafter cited HMR), 8 Sep 1975 and 29 Sep 1975, AF/HCR; *ibid.*, 29 Sep 1975, AF/HCP. See also Chapter XX.
9. HMR, 19 Mar 1976, AF/HCR.
10. HOCC, Jan-Jun 1976, Jul-Dec 1976.
11. CHR, Jan-Dec 1975, AFMPC/HC; CHR, Jul-Dec 1975, AUIPD/HCS; CHR, 1975, Wilford Hall USAF Medical Center, Lackland AFB, TX; *AF Times*, 8 Oct 1975. See Chapters XVI and XVII.
12. HOCC, Jul-Dec 1978.
13. HOCC, Jan-Jun 1977; *Chaplain Newsletter*, June 1971.
14. *Chaplain Newsletter*, March/April 1974.
15. CHR, Apr-Jun 1978, Pope AFB, NC; CHR, Jul-Dec 1976, Andrews AFB, MD.
16. CHR, Jan-Jun 1976, Andrews AFB, MD; HOCC, Jul-Dec 1970; CHR, Jan-Mar 1975, Clark AB, Philippines; CHR, Jul-Sep 1974, Hickam AFB, HI; CHR, Jan-Mar 1975, Clark AB, Philippines; Chess Award Nomination, FY 1972, Ramstein AB, Germany.
17. CHR, Jul-Dec 1973, Jan-Jun 1974, Jul-Dec 1977, USAFE/HC.
18. *TIG Brief*, Vol. XXV,19 (21 Sep 1973).
19. AF/HCX File, Torah Convocations, 1971.
20. Chronology of Sponsored Programs, 1975, USAFE/HC. See also the discussion of High Holy Days in Chapter XXII.
21. Except where indicated in the following footnotes, the information was derived from AF/HCX files on the Distinguished American Clergy program for the year cited.
22. CHR, Jan-Jun 1976, USAFE/HC; HOCC, Jan-Jun 1978.
23. See also *Chaplain Newsletter*, July 1971; HOCC, Jul-Dec 1971.
24. See also HOCC, Jan 1972—Dec 1973; *Thule Times*, 22 Dec 1972.
25. Taylor Award Nomination, FY 1974, Carswell AFB, TX, and Worship Bulletin for service.
26. Ltr, USAFE/HC to AF/HC, 4 Feb 1976; CHR, Jan-Jun 1975, SAC/HC.
27. CHR, Jul 1974—Jun 1975, USAFSS/HC; ltr, Ch. Arthur J. Camp to USAFE/HC, 15 Dec 1976; HOCC, Jan-Jun 1978.
28. CHR, Apr-Jun 1976, Hickam AFB, HI.
29. Clergy Day Program, Osan AB, Korea, 13 May 1971; *ibid.*, Clark AB, Philippines, 13 May 1976; CHR, Apr-Jun 1977, Kadena AB, Okinawa, Japan; CHR, Oct-Dec 1975, Norton AFB, CA; CHR, Apr-Jun 1977, Barksdale AFB, LA; Report of Discussion Workshops, USAF Chaplain Conference, 12-14 Oct 1971.
30. CHR, CY 1977, Eglin AFB, FL; CHR, Jul 1977—Jun 1978, Tinker AFB, OK; ltr, Ch. Charles W. Strausser to AUIPD/HCX, 9 Jun 1975.
31. Taylor Award Nomination, FY 1974, Eglin AFB, FL; CHR, Apr-Jun 1976, Carswell AFB, TX.
32. CHR, CY 1977, USAFA, CO.
33. CHR, Jan-Mar 1975, Tyndall AFB, FL; CHR, Jan-Mar 1977, Blytheville AFB, AR; Taylor Award Nomination, FY 1971, Kirtland AFB, NM.
34. CHR, Jan-Mar 1976, Elmendorf AFB, AK; CHR, Jan-Mar 1977, Dover AFB, DE.
35. CHR, Jul-Sep 1976, Norton AFB, CA; *The Chapel Spirit*, Eglin AFB, FL, Jan-Feb 1973.

CHAPTER XXXII

1. These figures were derived from AF Form 1270, prepared by AF/HC for the entire Air Force. In 1972, AF/HCX arranged for a special census of religious education classes in all commands during 15-21 May. The results recorded actual attendance that week. The totals were appreciably lower than shown in the Protestant, Catholic, and Jewish totals for CY 1970 and CY 1975 in the charts above. The census revealed that 38,458 Protestants of all ages attended religious education classes that week, 45,726 Roman Catholics, and 704 Jews. The fall quarter's attendance was probably the highest of the year, and that may have brought up the average as compared with this spring census. See letter (hereafter cited ltr), AF/HCX to MAJCOM/HCs, 28 April 1972, and results of census in AUIPD/HCX file Mil-1, 1971-72.
2. SAC/HC Command Survey of RE "Standard of Excellence," FY 1971; SAC/HC Staff Minutes, 20 Apr 1971.
3. Chaplain Historical Report (hereafter cited CHR), 1976, Eglin AFB, FL; Finnegan Award Nomination, FY 1974, Hancock Fld, Syracuse, NY; Finnegan Award Nomination, FY 1973, Yokota AB, Japan; CHR, Jan-Mar 1975, Clark AB, Philippines; Finnegan Award Nomination, FY 1972, Offutt AFB, NE; ltr, Ch. Peter C. Schroder, Jr., to Ch. Thomas M. Groome, Jr., 26 Mar 1976.
4. Finnegan Award Nomination, FY 1972, Clark AB, Philippines; CHR, Apr-Jun 1975, North Truro AFS, MA; CHR, Jan-Mar 1975, Charleston AFS, ME.
5. Protestant Sunday School Policy Booklet, Yokota AB, Japan, 1973-74; Chapel Brochure, Sembach AB, Germany, May 1976.
6. CHR, 1975, Peterson Fld, CO; *The Air Pulse*, Offutt AFB, NE, 8 Nov 1974; CHR, Jan-Jun 1978, Andrews AFB, MD.
7. *Interchange*, April 1978; PACE Catalog, Fall 1974, Fall 1976, Spring 1978; CHR, Jan-Mar 1978, Offutt AFB, NE.
8. CHR, Jan-Jun 1977, Andrews AFB, MD; CHR, Jan-Jun 1977, Bolling AFB, D.C.; Chess Award Nomination, FY

1972, Ramstein AB, Germany; CHR, Jan-Mar 1977, Cannon AFB, NM; ltr, Ch. Richard F. Dzik to AUIPD/HCX, 22 Jun 1973.

9. Special Chapel Report, Grant Heights, Japan, to PACAF/HC, 7 June 1971; CHR, Jan-Mar 1976, Spangdahlem AB, Germany; ltr, Ch. S. Jack Payne to LMDC/HCX, 1976; *Keesler News*, March 26, 1976; CHR, Oct-Dec 1976, Torrejon AB, Spain; CHR, Jan-Mar 1975, Eielson AFB, AK; Chapel Brochure, Little Rock AFB, AR, 1977; Finnegan Award Nomination, FY 1974, Sheppard AFB, TX; CHR, Apr-Jun 1977, Clark AB, Philippines.
10. Taylor Award Nomination, FY 1974, Eglin AFB, FL; *TIG Brief*, XXIX,5 (11 Mar 1977), p. 20; CHR, Jan-Jun 1976, Lajes Fld, Azores.
11. CHR, Oct-Dec 1975, Ramstein AB, Germany; CHR, Jul-Dec 1975, USAFE/HC; *The Chapel Net*, Offutt AFB, NE, Oct 1971.
12. CHR, Jan-Jun 1975, USAFE/HC; CHR, 1974, ADC/HC.
13. Ltr, Ch. John R. Wood to AUIPD/HCX, 16 Aug 1973; CHR, Jan-Jun 1974, Moody AFB, GA.
14. Ltr, Ch. G. Robert Pryor to Ch. William F. Mattimore, 12 May 1975.
15. CHR, Jul 1974—Dec 1975, Wright-Patterson AFB, OH; *ibid.*, 1977, Jan-Mar 1978.
16. Untitled description of Lenten experiment at Catholic parish, Vandenberg AFB, CA, 1976.
17. CHR, 1975, Jan-Dec 1976, Aviano AB, Italy; CHR, Jul-Sep 1977, Elmendorf AFB, AK; Finnegan Award Nomination, FY 1972, Randolph AFB, TX.
18. AUIPD/HCX File, Adult Education, 1972-75; CHR, 1970—Apr 1978, ATC/HC.
19. *The Chaplain*, 34,3 (Third Quarter, 1977), pp. 61-62.
20. CHR, Jan-Jun, Jul-Dec, 1976.
21. Chapel Brochure, Little Rock AFB, AR, 1977; Finnegan Award Nomination, FY 1973, Loring AFB, ME; CHR, 1974, Lowry AFB, CO and Chanute AFB, IL; Chapel Briefing, Kadena AB, Okinawa, Japan, 1971; Taylor Award Nomination, FY 1974, Kunsan AB, Korea; ARC Catalog, Keesler AFB, MS, Fall 1978.
22. Ltr, 6314 SW/HC to 5AF/HC, 22 Oct 1971; CHR, Jul-Dec 1974, Keesler AFB, MS; Finnegan Award Nomination, FY 1974, Nellis AFB, NV; Chess Award Nomination, FY 1972, Ramstein AB, Germany; CHR, Oct-Dec 1977, Andrews AFB, MD; Briefing for Deputy Chief of Chaplains, Chanute AFB, IL, 17 Oct 1977.
23. Finnegan Award Nomination, FY 1973, USAFA Center Chapel, CO.
24. Chapel, Grant Heights, Japan, Special Report to PACAF/HC, 7 June 1971; *Interchange*, Oct 1971; CHR, Jul 1974—Jun 1975, Misawa, Japan; ltr, Ch. Richard B. McIlnay to AUIPD/HCX, 30 Mar 1976; CHR, Jan-Dec 1976, USAFA, CO.
25. Finnegan Award Nomination, FY 1972, Ent AFB, CO; CHR, Apr-Jun 1976, Elmendorf AFB, AK.
26. See Chapter XXIV; Finnegan Award Nomination, FY 1972, Offutt AFB, NE; *ibid.*, FY 1974, Nellis AFB, NV; *Cathedral Column*, Izmir, Turkey, 1 Feb 1971.
27. Chapel Brochure, Sembach AB, Germany, May 1976; Finnegan Award Nomination, FY 1973, USAFA Chapel Center, CO; Catholic Chapel Bulletin, Osan AB, Korea, 24 Oct 1976; CHR, Jul-Dec 1975, Keesler AFB, MS; CHR, Jul-Dec 1977, Wright-Patterson AFB, OH.
28. Finnegan Award Nomination, FY 1973, Maxwell AFB, AL.
29. Parish Survey McClellan AFB, CA, Feb 1976; ltr, Catholic Chaplains to Parishioners, Lackland AFB, TX (permanent party), 2 Feb 1976.
30. Finnegan Award Nomination, FY 1974, Clark AB, Philippines.
31. Chapel Briefing, Patrick AFB, FL, late 1973; CHR, Oct-Dec 1974, McGuire AFB, NJ; CHR, Apr-Jun 1975, Keesler AFB, MS; Finnegan Award Nomination, FY 1972, Offutt AFB, NE; *ibid.*, FY 1974, Hickam AFB, HI; *ibid.*, FY 1973, Maxwell AFB, AL; ltr, Wiesbaden Chapel to AUIPD/HCX, 5 Feb 1974.
32. CHR, Apr-Jun 1974, Woomera, Australia.
33. Taylor Award Nomination, FY 1973, Calumet AFS, MI.
34. CHR, Jun-Dec 1974, Rickenbacker AFB, OH.
35. CHR, Jun-Aug 1974, Malmstrom AFB, MT; CHR, Jul-Dec 1975, Laughlin AFB, TX; ltr, Ch. Virgil Schuelein to AUIPD/HCX, 13 Jun 1975.
36. Finnegan Award Nomination, FY 1972, Eglin AFB, FL; *ibid.*, FY 1974, Hahn AB, Germany; CHR, 1975, Tinker AFB, OK; CHR, Jan-Jun 1975, Iraklion AS, Crete; CHR, Apr-Jun 1975, Charleston AFB, SC; CHR, Jul-Sep 1975, Dover AFB, DE; CHR, Jan-Jun 1976, Altus AFB, OK; CHR, Apr-Jun 1978, Beale AFB, CA; ltr, Ch. Harold D. Bonath to LMDC/HCX, 8 Feb 1977; CHR, 1977, Sheppard AFB, TX; CHR, 1975, Soesterberg AB, Netherlands; Finnegan Award Nomination, FY 1974, Clark AB, Philippines; 1976 VBS, Report and Evaluation, Andersen AB, Guam; CHR, Jul-Sep 1978, Travis AFB, CA.
37. CHR, 1972, Kincheloe AFB, MI; CHR, Oct-Dec 1976, Andersen AB, Guam.
38. Finnegan Award Nomination, FY 1973, Maxwell AFB, AL.
39. See Chapter XXII for CCD involvement in the liturgy of the Mass. Finnegan Award Nomination, FY 1972, Eglin AFB, FL; CHR, Apr-Jun 1974, Clark AB, Philippines; Taylor Award Nomination, FY 1973, Andrews AFB, MD; CHR, Jul-Dec 1977, Randolph AFB, TX; CHR, Jan-Jun 1976, Lowry AFB, CO. A Catholic parochial school, the Cardinal Spellman School, operated near Offutt AFB, NE to serve Catholic children. It was constructed in 1967. See Finnegan Award Nomination, FY 1972, Offutt AFB, NE.
40. Ltr, SAC/HC to AUIPD/HCX, Apr 1975; CHR, Jan-Mar 1976, Elmendorf, AFB, AK; ltr, Ch. Dallas A. Bird to AUIPD/HCX, 23 Oct 1975; CHR, Jan-Mar 1976, Mt Home AFB, ID.
41. *SAC Chaplain Newsletter*, 1 Dec 1972; "A Six-Months' Critique," Protestant Church School, Plattsburg AFB, NY, 23 Mar 1973.
42. Ltr, Ch. Newton R. N. Hardin to AUIPD/HCX, 9 Jul 1975.

43. Chapel Briefing, Kadena AB, Okinawa, Japan, July 1971.
44. CHR, Jul-Dec 1974, Shu Lin Kou AS, Taiwan; CHR, Oct-Dec 1976, Point Arena AFS, CA; Carpenter Award Nomination, FY 1971, Minot AFB, ND; CHR, Jul-Sep 1975, Tyndall AFB, FL.
45. CHR, Jan-Mar 1977, Norton AFB, CA; Finnegan Award Nomination, FY 1973, USAFA Center Chapel, CO; ltr, Ch. Arlan D. Menninga to Sunday School Families, USAFA Center Chapel, 11 Feb 1973; ltr, Ch. William H. Warren to Sunday School Families, USAFA Center Chapel, 9 Sep 1973.
46. Finnegan Award Nomination, FY 1972, Offutt AFB, NE; Taylor Award Nomination, FY 1973, Randolph AFB, TX; *ibid*., FY 1973, Andrews AFB, MD; *Command Post*, Scott AFB, IL, 3 Dec 1976; CHR, Jul-Dec 1976, Hickam AFB, HI. It should be added that chaplains frequently played a role in starting or enhancing CHAP programs. CHAP Chaplain William A. Sassman of Lackland AFB, TX carried out a major study at mid-decade to design the most adequate CHAP program. He eventually designed stationery with a distinctive crest, secured a building for the program, found fund-raising methods that were successful, and created a program that included guest speakers, a summer swim program, arts and crafts program, and monthly meetings. The active parent roll grew from about a dozen to well over 100, embracing the bases of Lackland, Kelly, Brooks and Randolph. Other chaplains were involved in similar programs for handicapped and exceptional children. See ltr, Ch. William A. Sassman to AUIPD/HCX, undated (mid-1975).
47. CHR, Jan-Dec 1979, USAF Chaplain Resource Board.
48. CHR, 1975, Athenai Apt, Greece; Chapel Brochure, Sembach AB, Germany, May 1976. See Chapter XXII for Orthodox worship.
49. Finnegan Award Nomination, FY 1973, Yokota AB, Japan.
50. CHR, Jan-Jun 1975, Keesler AFB, MS.
51. CHR, 1975, 1976, Jul-Dec 1977, Wright-Patterson AFB, OH.
52. Finnegan Award Nomination, FY 1974, Hahn AB, Germany; CHR, Apr-Jun 1975, Ramstein AB, Germany. See also Chapter XXII for Torah Convocations.
53. Finnegan Award Nomination, Kadena AB, Okinawa, Japan, undated (1974?).
54. CHR, Jan-Mar 1976, Torrejon AB, Spain; CHR, Jan-Mar 1976, Ramstein AB, Germany; CHR, Apr-Jun 1975, Eielson AFB, AK; *Interchange*, June 1971; CHR, Jan-Mar 1975, AAC/HC; Carpenter Award Nomination, FY 1974, Kadena AB, Okinawa, Japan.
55. Chess Award Nomination, FY 1972, Eglin AFB, FL; CHR, Apr-Jun 1974, Torrejon AB, Spain; ltr, Ch. Joel R. Schwartzman to AF/HC, 30 Dec 1975; Finnegan Award Nomination, FY 1974, Sheppard AFB, TX.
56. *Interchange*, Sept 1976.

CHAPTER XXXIII

1. Carpenter Award Nomination, FY 1974, Kadena AB, Okinawa, Japan; Finnegan Award Nomination, FY 1973, Wiesbaden AB, Germany; Taylor Award Nomination, FY 1973, Randolph AFB, TX.
2. Chaplain Historical Report (hereafter cited CHR), Jul-Dec 1975, Keesler AFB, MS; Protestant Sunday School Policy Booklet, 1973-74, Yokota AB, Japan; CHR, Jul-Dec 1976, USAFE/HC; CHR, Apr-Jun 1976, Ramstein AB, Germany.
3. CHR, Jan-Jun 1972, USAF Chaplain Resource Board; Test Edition of Survey and appended notes, 22 Sep 1972, USAF Chaplain Board; *Chaplain Newsletter*, March 1973.
4. Carpenter Award Nomination, FY 1972, 1973, Loring AFB, ME; CHR, Jan-Jun 1976, Keesler AFB, MS.
5. Observation for AF/HC Planning Conference, Reston, VA, 19-21 Aug 1975, by Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA. These observations were based on the IG team's visits to 45 bases and 16 sites for an average stay of four days and two days, respectively, during the preceding year.
6. Letter (hereafter cited ltr), Ch. Melvin E. Witt to Ch. Richard D. Miller, 25 Jan 1972.
7. Ltr, CINCUSAFE/HCX to the Rev. Francis J. Murphy, University of San Francisco, CA, 10 Jul 1972; ltr, CINCUSAFE/HC to AF/HC, 15 Sep 1972.
8. CHR, Jul-Dec 1974, USAFE/HC.
9. Guidebook for Teacher and Lay Leader Training, ADCOM/HC, 1973; ltr, ADCOM/HCX to AUIPD/HCX, 5 Aug 1974; *Interchange*, February 1975; *ADCOM Chaplain Newsletter*, Jan, May, Oct 1976.
10. Finnegan Award Nomination, FY 1973, Maxwell AFB, AL.
11. CHR, Jan-Jun 1976, Keesler AFB, MS, and attached "Teacher Training, Catholic RE Program, Keesler AFB, MS."
12. Finnegan Award Nomination, FY 1974, Hahn AB, Germany; *ibid*., FY 1972, Ent AFB, CO; *TIG Brief*, XXVIII,15 (13 Aug 1976), p. 13; *Interchange*, Summer 1980.
13. CHR, July-Sep 1976, Carswell AFB, TX; ltr, SAC/HC to AUIPD/HCX, 21 Apr 1975.
14. CHR, Jul-Dec 1977, Randolph AFB, TX; CHR, Oct-Dec 1976, Grissom AFB, IN.
15. CHR, Jul-Sep 1976, Rickenbacker AFB, IN; Finnegan Award Nomination, FY 1974, Edwards AFB, CA; CHR, Jul-Sep 1977, Beale AFB, CA.
16. Finnegan Award Nomination, FY 1973, Homestead AFB, FL; *Interchange*, Feb and May 1975; Finnegan Award Nomination, FY 1974, Nellis AFB, NV.
17. CHR, Oct-Dec 1978, Travis AFB, CA.
18. CHR, Jan-Jun 1972, USAF Chaplain Resource Board; ltr, AUIPD/HCX to MAJCOM Professional Division Chaplain, 14 Jun 1973; *1974-75 Catholic Curriculum and Resource Guide*, p. 64.

19. CHR, 1970—Apr 1978, ATC/HC; Finnegan Award Nomination, FY 1973, Craig AFB, AL, with a letter from TSgt. William N. McGaw.
20. Carpenter Award Nomination, FY 1973, Tyndall AFB, FL; Finnegan Award Nomination, FY 1974, Hancock Fld, NY.
21. PACAF/HC File, Ecumenical Teaching Skills Institute, 18 Nov-13 Dec, 1973; CHR, Jan-Jun 1975, USAFE/HC.
22. Edward I. Swanson, "The Unified Protestant Religious Education Curriculum for Armed Forces," *The Chaplain*, 32,2 (1975), pp. 63-69.
23. CHR, Aug-Dec 1971, USAF Chaplain Board; History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jan-Jun 1971; *Chaplain Newsletter*, Nov-Dec 1973.
24. Minutes of Protestant REAG Meeting, 20-22 Jan 1976, St. Louis, MO; Historical Memorandum of Record (hereafter cited HMR), 2 Aug 1976, AF/HCX; *Protestant Resource Guide*, 1977-78.
25. CHR, Jul 1977—Jun 1978, Hill AFB, UT; *Chaplain Resources*, March 1977; ltr, Ch. Edwin A. Porter, USAF Chaplain Board, to Maj. Russell A. Siegel, 31 Mar 1976, with atch.
26. Reports on Use of Unified Protestant Religious Education Curriculum, 1971-73, USAF Chaplain Resource Board; Swanson, "Unified Protestant Religious Education Curriculum," p. 68; ltr, Gary H. Vincent, Protestant Church Owned Publisher Association, to Defense General Supply Center, Richmond, VA, 29 Dec 1975; HOCC, Jan-Jun 1978.
27. HOCC, Jan-Jun 1970.
28. Ltr, Ch. Paul F. McDonald to Ch. Henry J. Meade, 10 Mar 1970; Minutes, Exploratory Workshop for the Catholic Unified Religious Education Program in the Armed Forces, Ft Meade, MD, 1-2 Dec 1970; HOCC, Jan-Jun 1971; CHR, Jul 1970—Jun 1971, USAF Chaplain Board.
29. *Catholic Curriculum and Resource Guide*, FY 1974-1975; ltr, Ch. Henry J. Meade to All Catholic Chaplains, 30 May 1973.
30. Ltr, Ch. G. Robert Pryor to Wm. H. Sadlier, Inc., 11 Park Place, New York, NY 10007, 3 Feb 1977, with 3 atchs.
31. Letters from these bishops to Ch. Henry J. Meade on 26 April 1976, and 1 April 1976, respectively.
32. Ltr, Ch. Joseph T. Sullivan to Armed Forces Chaplain Board, 15 Dec 1975; Purchase Code Summary, Key Book Service, Jul 1974—Jan 1975, Apr-Oct 1976, 23 June 1977. In the eleven month period between June 1978 and April 1979, the Army purchased 107,918 volumes at a cost of $308,065, while the Air Force bought 113,078 pieces at $284,983; the Navy secured only 16,500 items. Sadlier's continued to be the most-used material; the publisher provided nearly half of all the purchases, and was slightly more popular with Air Force buyers than with Army buyers. The next most popular publishers were Benzinger, Bruce and Glencoe, and Paulist/Newman Press. The best seller, once again, was the New American Bible (2,134 copies). See Purchase Code Summary, 5 Apr 1979.
33. See the cited *Guide*, pp. i, 36; Agenda, AFCB, 2 Mar 1977, p. 7.
34. Ltr, USAFSS/HC to HQ USAF/HCX, 21 Apr 1975.
35. Finnegan Award Nomination, FY 1973, Maxwell AFB, AL; *ibid.*, FY 1972, Offutt AFB, NE; CHR, Jan-Mar 1978, Hill AFB, UT; *Interchange*, Jan 1971; Taylor Award Nomination, FY 1973, USAFA Center Chapel, CO.
36. *Chaplain Newsletter*, April 1977; HOCC, Jul-Dec 1977.
37. Ltr, PACAF/HCX to Mr. Mel Malahouris, Covenant Players, Reseda, CA, 8 May 1974; ltr, Ch. Edward E. Shoupe to PACAF/HC, 8 Dec 1974; CHR, Jul-Dec 1974, NKP RTAFB, Thailand; CHR, Oct-Dec 1974, Clark AB, Philippines.
38. Carpenter Award Nomination, FY 1971, Grand Forks AFB, ND; ltr, Ch. Oscar L. Sylwester to AUIPD/HCX, 28 Mar 1972; program, "A Man Called Peter," 3 Nov 1974, Pope AFB, NC; ltr, SAC/HCX to 15AF/HC, 29 Aug 1977; ltr, Ch. Calvin C. Cooper to USAFE/HCX, 31 Jan 1977; *Seventh Air Force News*, 5 Nov 1971; CHR, 1977, USAFA, CO; CHR, Jul-Sep 1975 and Jul-Sep 1977, Bitburg AB, Germany.
39. Award Nomination, FY 1971, McClellan AFB, CA; ltr, Ch. David E. Kathjen to AUIPD/HCX, 30 Mar 1972; Festival of Arts and Crafts, Shemya AFB, AK, 1973; ltr, Ch. Paul H. Wragg to PACAF/HCP, 3 Jan 1974, with atch; ltr, Ch. Paul H. Wragg to AUIPD/HCX, 28 Jan 1975; CHR, Oct-Dec 1975, Clark AB, Philippines; CHR, Oct-Dec 1975, Dover AFB, DE; CHR, Jan-Mar 1975, Yokota AB, Japan; CHR, Jan-Jun 1975, Shu Lin Kou AS, Taiwan; Finnegan Award Nomination, FY 1972, Holloman AFB, NM.

CHAPTER XXXIV

1. Chaplain Historical Report (hereafter cited CHR), Jul-Dec 1974, USAFE/HC; CHR, Jul-Dec 1975, San Vito, Italy; CHR, Jan-Dec 1977, Hahn AB, Germany.
2. CHR, Oct 1970, Kadena AB, Okinawa, Japan; letter (hereafter cited ltr), Ch. Raymond J. Calkins to All Chaplains, Lackland AFB, TX, 1 Aug 1974; *Lackland Talespinner*, August 9, 1974; CHR, Jan-Mar 1974, Andrews AFB, MD; CHR, Jul-Sep 1976, Rhein-Main AB, Germany.
3. CHR, Jan-Mar 1975, RAF Bentwaters, England; CHR, Jul-Dec 1974, Lowry AFB, CO; Taylor Award Nomination, FY 1974, Chapel Center, USAFA, CO.
4. Taylor Award Nomination, FY 1973, Hickam AFB, HI; CHR, Jan 1976—June 1977, Hill AFB, UT; CHR, Jan-Mar 1975, Clark AB, Philippines; CHR, Jan-Mar 1974, Homestead AFB, FL; Report of Annual Professional Evaluation Visit to Sheppard AFB, TX, ATC/HC, 18-21 Apr 1977.
5. CHR, 1974, Thule AB, Greenland; CHR, Oct-Dec 1974, RAF Bentwaters, England; CHR, Jan-Jun 1977, Lackland AFB, TX; ltr, Ch. James E. Townsend, USAF Chaplain Resource Board, to Ch. Douglas B. White, 9 May 1975. A full report of Col. Bottomly's conversion and activity as

evangelist appeared in *The Times Magazine*, supplement to *AF Times*, August 13, 1975

6. CHR, Jul-Dec 1974, Apr-Jun, Oct-Dec 1975, Patrick AFB, FL; CHR, Apr-Jun 1975, Charleston AFB, SC.
7. Taylor Award Nomination, FY 1974, McChord AFB, WA; CHR, Oct-Dec 1974, Davis-Monthan AFB, AZ. For an informative study of these groups, see John Dologhan, "Evangelicals Around Your Base," *The Chaplain*, Fall Quarter, 1974, pp. 62-69.
8. Taylor Award Nomination, FY 1972, Kadena AB, Okinawa, Japan; CHR, Apr-Jun 1974, Andrews AFB, MD; CHR, Apr-Jun 1979, Andersen AB, Guam.
9. CHR, Oct-Dec 1974, Jul-Dec 1975, Sheppard AFB, TX.
10. Special Report on "Mission in Music," 1976, Malmstrom AFB, MT.
11. CHR, Apr-Jun 1977, McChord AFB, WA; Chaplain Briefing, Osan AB, Korea, Feb 1978.
12. CHR, Oct-Dec 1974, F. E. Warren AFB, WY.
13. CHR, Apr-Jun 1976, Hickam AFB, HI; CHR, Oct-Dec 1976, Davis-Monthan AFB, AZ.
14. CHR, Apr-Jun 1976, McChord AFB, WA; ltr, Ch. Clarence H. Hesseldenz to TAC/HCX, 15 Mar 1978.
15. *Clark Clarion*, Jan-Feb 1978; ltr, Ch. Raymond Pritz to HQ TAC/HCX, 13 Apr 1979.
16. History of the Office of the Chief of Chaplains, Jan-Jun 1970.
17. *ADCOM Command Chaplain's Newsletter*, Summer 1972.
18. Special Report by Capt. James S. Groves, Mission High Flight, Ellsworth AFB, SD, 21-24 Nov 1974. See the CHR from the cited bases and time periods for data on the other missions.
19. CHR, Jan-Dec 1974, Hill AFB, UT.
20. Ltr, Ch. Thomas J. Haley to Ch. Richard D. Miller, 3 Apr 1974; Report on Lay Witness Mission, Eglin AFB, FL, 31 May-2 June 1974.
21. CHR, Jul-Dec 1972, USAF Chaplain Resource Board.
22. Ltr, AF/HCX to All USAF Chaplains, 6 Nov 1972; ltr, Ch. Roy M. Terry to All Command Chaplains, 4 Jan 1973.
23. Ltr, Rabbi Aryeh Lev, Director, Commission on Jewish Chaplaincy, National Jewish Welfare Board, New York, NY, to Chief of Chaplains Roy M. Terry, 2 Feb 1973; memorandum, Ch. Paul G. Schade (AF/HCX) to Chief of Chaplains Roy M. Terry, 15 Feb 1973.
24. Finnegan Award Nomination, FY 1973, Craig AFB, AL; *ibid*, Eielson AFB, AK; Special Report, Mission in Music, Williams AFB, AZ, 1973.

CHAPTER XXXV

1. *Atlanta Constitution*, May 23, 1975; author's interview (hereafter cited intv) with Chief of Chaplains Henry J. Meade, 7-8 Feb 1978, p. 83.
2. See the cited study, "An Assessment of Family Life in an Air Force Environment."
3. "The Family: Two Years Later—Another Look," by Ch. Mack C. Branham, Jr., prepared for MAC Senior Chaplains Council, 21-23 Feb 1978, Norton AFB, CA.
4. History of the Office of the Chief of Chaplains, USAF (hereafter cited HOCC), Jan-Jun 1979, Jul-Dec 1979.
5. See the cited preliminary report, and the cited article in the *Air University Review*, January-February, 1980.
6. Chaplain Historical Report (hereafter cited CHR), Jul-Dec 1978, TAC/HC.
7. Ch. Alston R. Chace, "Marriage Enrichment," Air War College Research Study, 1973, p. 54; Brochure, Pre-Marital Seminar, Loring AFB, ME, 1971; Finnegan Award Nomination, FY 1972, Eglin AFB, FL.
8. *Chaplain Newsletter*, Aug 1973; letter (hereafter cited ltr), Ch. Howard J. Lesch to Chief of Chaplains Roy M. Terry, 24-27 Apr 1974; *Chaplain Resources*, Apr 1974; CHR, 1974, Hurlburt Fld, FL; CHR, Jan-Jun 1974, Keesler AFB, MS; CHR, Oct-Dec 1974, Brooks AFB, TX.
9. CHR, Oct-Dec 1975, Dover AFB, DE; CHR, Jul 1977—Jun 1978, Tinker AFB, OK; CHR, Jan-Jun 1978, Davis-Monthan AFB, AZ.
10. Ltr, USAFE/HCX to All USAFE Chaplains, 1 Apr 1976, 2 atch.
11. Ltr, Ch. Gilbert W. Beeson, Jr., to LMDC/HCX, 11 Mar 1976.
12. CHR, Apr-Jun 1971, Ubon RTAFB, Thailand; Chapel Briefing, Jan/Feb 1972, Ubon RTAFB, Thailand; CHR, Oct-Dec 1974, U-Tapao RTAFB, Thailand; CHR, Oct-Dec 1974, NKP RTAFB, Thailand; CHR, Jul-Dec 1973, Jul-Dec 1979, Osan AB, Korea.
13. *Interchange*, June 1971; CHR, Oct-Dec 1974, NKP RTAFB, Thailand.
14. Ltr, Ch. Joseph E. Golden to AUIPD/HCX, 18 Jun 1975.
15. Ltr, Ch. E. David Yates to AUIPD/HCX, 11 Jul 1977.
16. *Good News*, Minot AFB, ND, Feb 1977; CHR, Jan-Mar 1977, Malmstrom AFB, MT; CHR, Apr-Jun 1977, Bitburg AB, Germany.
17. MAC/HCX Professional Activities Report, Jul-Dec 1976.
18. CHR, Oct-Dec 1974, Pope AFB, NC; CHR, Jan-Mar 1977, Dyess AFB, TX; CHR, Jan-Mar 1975, Ramstein AB, Germany; CHR, Apr-Jun 1975, Bergstrom AFB, TX; CHR, Apr-Jun 1975, Vandenberg AFB, CA; *Interchange*, Apr 1978; CHR, 1976, Dover AFB, DE.
19. "An Assessment of Family Life in the Air Force," pp. 33-34. See Chapter XL for a full treatment of PET.
20. See Chapter X for retreats and family outings; ltr, Ch. James R. Palmer to 86 TFW Historian, 10 Dec 1976; CHR, Apr-Jun 1975, Homestead AFB, FL; Family Night Devotional Booklet, Hurlburt Fld, FL, Feb 1978.
21. CHR, Oct-Dec 1976, Dyess AFB, TX; *Interchange*, Oct 1970; Award Nomination, FY 1972, Little Rock AFB, AR; CHR, Apr-Jun 1976, Davis-Monthan AFB, AZ; CHR, Jan-Jun 1975, Keesler AFB, MS; *Clark-Clarion*, Jan-Feb 1978 and Spring Issue 1978.
22. CHR, 1970—Apr 1978, ATC/HC.
23. *Northwest Airlifter*, July 14, 1978 and atch; *Interchange*, Spring 1979; CHR, Jan-Jun 1980, Peterson Fld, CO.
24. CHR, Jan-Mar 1980, Nellis AFB, NV.

25. See "An Assessment of Family Life in an Air Force Environment," pp. 31-33, 35.
26. *Interchange*, Feb 1975.
27. Ltr, TAC/HC to AUIPD/HCX, 29 Jan 1975; ltr, TAC/HC to Ch. Edwin A. Porter, USAF Chaplain Resource Board, 22 Apr 1976; HOCC, Jan-Jun 1977. See also Chapter XV.
28. CHR, 1970—Apr 1978, ATC/HC.
29. *Chaplain Newsletter*, Jan and Mar 1978.
30. CHR, Jan-Jun 1974, Edwards AFB, CA; CHR, Jul-Sep 1976, Spangdahlem AB, Germany.
31. Ch. Alston R. Chace, "Marriage Enrichment Model Building Program Guidance for United States Air Force Chaplains," Research Study, Air War College, 1973; Observations for AF/HC Planning Conference, Reston, VA, 18-21 Aug 1975, by Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA.
32. Ltr, Ch. Orvil T. Unger to Ch. Leonard S. Edmonds, AU/HC, 1 Dec 1971.
33. Chess Award Nomination, FY 1972, Lajes Fld, Azores.
34. CHR, Jul-Sep 1974, Pope AFB, NC; CHR, 1977, USAFA, CO.
35. CHR, Jan-Mar 1977, Minot AFB, ND.
36. CHR, Jul-Sep 1976, Plattsburg AFB, NY; Marriage Enrichment Brochure, RAF Bentwaters, England, 1973; CHR, Jul-Dec 1975, Lajes Fld, Azores; CHR, Jul-Sep 1975, Andrews AFB, MD; ltr, Ch. J. Marion Boggs to Ch. James E. Townsend, 28 Apr 1975; CHR, Jun 1978—Jul 1979, Tinker AFB, OK.
37. *Interchange*, March 1972.
38. CHR, Jan-Mar and Jul-Sep 1975, Tyndall AFB, FL; CHR, Jan-Jun 1975, Iraklion AS, Crete; CHR, Jan-Jun 1978, Charleston AFB, SC; CHR, Jan-Mar 1977, Kadena AB, Okinawa, Japan; "Marriage Enrichment Weekend," Tyndall AFB, FL, 8-10 Nov 1975.
39. CHR, Jan-Mar 1979, Homestead AFB, FL; ltr, Ch. Martin J. Caine to USAF/HC, 17 Aug 1979.
40. Ltr, Ch. James F. Wilson, Jr., to HQ USAF/HCX, 10 Jul 1978.
41. CHR, Jul-Dec 1978, USAFE/HC.
42. HOCC, Jul-Dec 1978.

CHAPTER XXXVI

1. Chaplain Historical Report (hereafter cited CHR), Lackland AFB, TX, Jan-Jun 1975; *Lackland Talespinner*, December 20, 1974; CHR, Jan-Sep 1974, Tyndall AFB, FL.
2. CHR, Oct-Dec 1974, Jan-Mar 1977, Clark AB, Philippines; letter (hereafter cited ltr), Ch. Paul H. Wragg to AUIPD/HCX, 2 Jun 1975. The cadet chapel at the USAF Academy also had a Buddhist Prayer Chapel.
3. CHR, Apr-Jun 1977, Clark AB, Philippines; CHR, Jan-Jun 1977, Reese AFB, TX.
4. CHR, Jul-Sep 1976, Dover AFB, DE.
5. CHR, Jan 1976—Jun 1977, Jul 1977—Jun 1978, Hill AFB, UT.
6. CHR, Jan-Jun 1977, Lackland AFB, TX; CHR, Oct-Dec 1977, Jan-Mar 1978, Norton AFB, CA; Chapel Paper, George AFB, CA, Feb 1978. Among other Buddhist events during the Seventies was a triple Buddhist wedding performed at the Buddhist chapel at Eglin AFB Relocation Area in July 1975. See *New Land News Briefs*, July 7, 1975.
7. CHR, Jul-Dec 1978, Norton AFB, CA; "The Chapel and Religious Pluralism," Talking Paper delivered by Ch. Paul H. Wragg, Jr., at MAC Senior Chaplains Advisory Council Conference, 21-23 Feb 1978, Norton AFB, CA.
8. Ltr, TAC/HC to LMDC/HCX, 13 Dec 1977, 2 atch.
9. CHR, Jul-Dec 1978, Andrews AFB, MD; CHR, Jul-Dec 1976, Keesler AFB, MS.
10. CHR, Jan-Jun 1977, Lackland AFB, TX.
11. *TIG Brief*, 12, 14 (1970), p. 8; Chess Award Nomination, FY 1971, Travis AFB, CA; CHR, Apr-Jun 1971, Ubon RTAFB, Thailand. See Chapter V.
12. *Jet Scope*, Tyndall AFB, FL, June 23, 1972.
13. CHR, Jul-Sep 1974, Clark AB, Philippines; Ch. Simon H. Scott, Jr., "The Chaplain's Role in Human Relations," *The Chaplain*, 4th Quarter, 1974; CHR, Jan-Mar 1975, RAF Greenham Common, UK; CHR, FY 1975, Lowry AFB, CO.
14. CHR, Jan-Mar 1974, Hickam AFB, HI; CHR, Jan-Jun 1975, USAFE/HC.
15. Historical Memorandum of Record (hereafter cited HMR), 26 Apr 1976 and 1 Jun 1976, AF/HCX; ltr, Chief of Chaplains Henry J. Meade to MAJCOM Chaplains, 4 Jun 1976, with atch.
16. CHR, Apr-Jun 1980, Malmstrom AFB, MT.
17. Author's interview with Deputy Chief of Chaplains Thomas M. Groome, Jr., 19-20 Jul 1976, pp. 55-56.
18. Ltr, PACAF/HC to All PACAF Chaplains, 14 Aug 1973.
19. Chess Award Nomination, FY 1972, Ramstein AB, Germany.
20. Award Nomination, FY 1973, Athenai Airport, Greece.
21. Ch. James J. North, Jr., "The Chaplaincy and Equal Opportunity," *The Chaplain*, 32,2 (1975), p. 12; see also the cited *Chaplain Resources*.
22. *Lackland Talespinner*, January 19, 1973; ltr, ATC/HC to AUIPD/HCX, 4 Apr 1974; CHR, FY 1974, Sheppard AFB, TX; CHR, Jul-Sep 1975, NKP RTAFB, Thailand.
23. Carpenter Award Nomination, FY 1972 and 1973, Tyndall AFB, FL; Award Nomination, FY 1972, Reese AFB, TX; Award Nomination, FY 1972, Blytheville AFB, AR.
24. CHR, Jan-Jun 1974, Vandenberg AFB, CA.
25. CHR, Apr-Jun 1976, Davis-Monthan AFB, AZ; CHR, Apr-Jun 1974, Loring AFB, ME; Chess Award Nomination, FY 1974, Korat RTAFB, Thailand; Taylor Award Nomination, FY 1974, Carswell AFB, TX; CHR, Apr-Jun 1974, Goodfellow AFB, TX; CHR, Oct-Dec 1974, RAF Bentwaters, UK.
26. See Ch. North's cited article, "The Chaplaincy and Equal Opportunity"; CHR, Jul-Sep 1974, Bitburg AB, Germany; ltr, USAFE/HC to AF/HC, 14 Aug 1975.
27. Award Nomination, FY 1971, Kadena AB, Okinawa, Japan (see also Chapter XXXIV); *Interchange*, Feb 1975;

CHR, Jul-Dec 1976, Keesler AFB, MS; *The Gazebo*, Keesler AFB, MS (1977).

28. *The Guide*, Ramstein AB, Germany, 25 Feb 1972; Chess Award Nomination, FY 1972, Ramstein AB, Germany.
29. Taylor Award Nomination, FY 1973, Andrews AFB, MD; *ibid.*, Fucha/Kanto Mura, Japan; CHR, FY 1974, PACAF/HC.
30. Ltr, Ch. Simon H. Scott, Jr., to All USAFE Chaplains, 27 Mar 1974; CHR, Jan-Jun 1974, USAFE/HC; USAFE Chronology of HC Sponsored Programs, 1975.
31. Program, Musical Drama, Shaw AFB, SC, 15 May 1977; CHR, Apr-Jun 1976, Grand Forks AFB, ND; CHR, Apr-Jun 1978, Seymour Johnson AFB, NC; ltr, Ch. Dallas A. Bird to TAC/HC, 3 March 1978.
32. *Lackland Talespinner*, March 5, 1971; Chess Award Nomination, FY 1972, Ramstein AB, Germany; Taylor Award Nomination, FY 1973, Hanscom Fld, MA; Program, Black Heritage Week, Bolling AFB, D.C., 13-20 Jan 1974; CHR, Jan-Jun 1976, Hickam AFB, HI.
33. Chess Award Nomination, FY 1971, Travis AFB, CA.
34. CHR, Jan-Mar 1977, Hulburt Fld, FL; *Warren Sentinel*, F. E. Warren AFB, WY, January 24, 1975; CHR, Jan-Jun 1974, Keesler AFB, MS.
35. CHR, Jan-Jun 1975, Lackland AFB, TX; CHR, Apr-Jun 1975, Charleston AFB, SC.
36. Ltr, USAFE/HC to USAF/HCX, 20 Feb 1975, with 2 atchs.
37. USAFE Chronology of HC Sponsored Programs, 1976; CHR, Jan-Jun 1976, USAFE/HC; ltr, 7240 ABS/HC to CINCUSAFE/HCX, 16 Jan 1976.
38. CHR, Jan-Mar 1976, Shemya AFB, AK; ltr, Ch. John F. Donohue to CINCPACAF/HC, 17 Jan 1974; ltr, Ch. Clarence B. Goodwin to CINCUSAFE/HCX, 23 Jan 1976; ltr, Ch. Ralph R. Monsen to CINCPACAF/HCX, 30 Jan 1974; ltr, Ch. F. Joseph Reilly to CINCPACAF/HCX, 18 Jan 1974; ltr, Ch. James D. Record to CINCPACAF, 6 Feb 1974.
39. CHR, Jul-Dec 1976, USAFE/HC; ltr, Ch. G. Robert Pryor to Mr. Francisco Diana, U.S. Catholic Conference, Washington, D.C., 8 Mar 1976; CHR, Jan-Jun 1977, Randolph AFB, TX.
40. Ltr, USAFE/HC to AF/HC, 10 Jan 1974; CINCUSAFE/HC Input, "How Goes It" Report, Dec 1975; *Movimiento Actividades Christianas Culturales*, III, 1 (Sep 1976).
41. CHR, Jul-Sep 1977, Vandenberg AFB, CA; CHR, Jul-Sep 1977, Little Rock AFB, AR; CHR, Jan-Jun 1978, Davis-Monthan AFB, AZ. A Polka Mass was arranged as part of the Mardi-Gras celebration at McClellan AFB, CA in 1976 by Ch. Eugene O. Nee, and several other types of minority services were also held. At the USAF Academy, an Immigrant's Mass was developed for use by an English speaking priest with a Korean congregation. Chaplain Edward J. Kucera arranged the Mass after a local need for such a service was identified; it drew Korean Catholics from military installations in the Colorado Springs area in 1978. See ltr, Ch. James E. Townsend to LMDC/HCX, 22 May 1978, 1 atch.

CHAPTER XXXVII

1. Chaplain Historical Report (hereafter cited CHR), Jan-Jun 1972, USAF Chaplain Resource Board; CHR, 1976, Wilford Hall USAF Medical Center, TX.
2. CHR, 1974, 1975, 1976, 1977, 1978, Wilford Hall USAF Medical Center, TX.
3. Ch. Oscar L. Sylwester, "A Staff Member's Introduction to the Department of Pastoral Care," Wilford Hall USAF Medical Center, Lackland AFB, TX, 1977, atch 3; "Summation of Hospital Ministry as Requested by Inspector General Team," by Ch. Larry E. Willis, Hospital Chaplain, Maxwell AFB, AL.
4. CHR, Jul-Dec 1974, Keesler AFB, MS.
5. CHR, Jul-Sep 1974, Chanute AFB, IL.
6. CHR, Oct-Dec 1976, March AFB, CA.
7. Finnegan Award Nomination, FY 1974, Sheppard AFB, TX.
8. CHR, Apr-Jun 1977, Carswell AFB, TX; CHR, Apr-Jun 1977, Altus AFB, OK.
9. CHR, July 1973—Jun 1974, Wilford Hall USAF Medical Center, Lackland AFB, TX; Ch. Sylwester, "Staff Member's Introduction," *op. cit.*
10. Finnegan Award Nomination, FY 1973, Loring AFB, ME; *ibid.*, Homestead AFB, FL; CHR, Oct-Dec 1974, Andrews AFB, MD; CHR, Jan-Jun 1977, USAFE/HC.
11. "Interfaith Chaplain Service Volunteer Program," USAF Hospital, Davis-Monthan AFB, AZ, 1 Mar 1977.
12. *Command Post*, Scott AFB, IL, May 15, 1977; Chess Award Nomination, FY 1973, Grand Forks AFB, ND; Taylor Award Nomination, FY 1973, Andrews AFB, MD; "Staff Member's Introduction," Wilford Hall, *op. cit.*; *Interchange*, Feb 1973; CHR, Oct-Dec 1977, Travis AFB, CA; "Hospital Chaplain Activities," USAF Hospital, Nellis AFB, NV, 1977; CHR, Jan-Mar 1978, Beale AFB, CA.
13. Ch. Thomas Williams, "Clinical Pastoral Education for USAF Chaplains," Staff Study, Report No. 71A-22, AFCS/AU, Maxwell AFB, AL, January 1971, pp. 3, 4, 10, 13.
14. History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1971.
15. *Chaplain Newsletter*, May 1972.
16. *Chaplain Newsletter*, August 1973; letter (hereafter cited ltr), Ch. Roy M. Terry to Ch. Carl R. Stephens, Dept of the Army, Walter Reed Army Medical Center, Washington, D.C., 12 Sep 1973.
17. CHR, Jul 1973—Jun 1974, Wilford Hall USAF Medical Center, TX; HOCC, Jan-Jun 1974; *Chaplain Newsletter*, Mar/Apr 1974.
18. HOCC, Jan-Jun 1975; CHR, 1975, Wilford Hall USAF Medical Center, TX.
19. Historical Memorandum of Record (hereafter cited HMR), 22 Sep 1975, 14 Oct 1974, 8 Jan 1976, AF/HCX.
20. Author's interview (hereafter cited intv) with Chief of Chaplains Henry J. Meade, 7-8 Feb 1978, pp. 99-100;

author's intv with Ch. Thomas M. Groome, Jr., 19-20 July 1976, pp. 51-53.

21. "Retrainee Religious Data," 3320th Retraining Group, Lowry AFB, CO, compiled by Ch. Donald W. Ullrich, 30 Sep 1973.
22. Ltr, Ch. John E. Rasberry to author, 21 Jan 1977, with atch.
23. *Interchange*, Feb 1973.
24. CHR, Jan-Dec 1975, Athenai Apt, Greece; CHR, Jul-Sep 1976, Rhein-Main AB, Germany; CHR, Jan-Jun 1976, Laughlin AFB, TX; CHR, Jul-Sep 1974, Bangkok (Don Muang), Thailand.
25. CHR, Jul-Dec 1974, Jan-Jun 1975, Iraklion AS, Crete.
26. CHR, 1975, Bitburg AB, Germany.
27. Taylor Award Nomination, FY 1974, Edwards AFB, CA.
28. *ADCOM Chaplain Newsletter*, August 23, 1976; HOCC, Jul-Dec 1976; HMR, 7-15 Mar 1977, AF/HCR; author's intv with Chaplain Meade, pp. 60-61.
29. Ch. Frank A. Rice, ADC End-of-Tour Critique, 1973.
30. *Airman*, December 1970.
31. HOCC, Jan-Jun 1977. Auxiliary chaplains are discussed in greater detail in an earlier chapter.
32. *ADCOM Chaplain Newsletter*, Oct 1976, Jul-Sep 1975, Feb 1977, Dec 1977.
33. "Chaplain Guide," European Communications Area, August 1972; CHR, FY 1975, European Communications Area of AFCS.
34. CHR, Jul 1974—Jun 1975, USAFSS/HC. See the discussion of command chaplain functions in Chapter XIX for additional information on command involvement in site ministries.
35. HOCC, Jan-Jun 1979.
36. CHR, Jul-Dec 1974, Jul-Dec 1976, USAFE/HC; CHR, Oct-Dec 1975, Ramstein AB, Germany; Taylor Award Nomination, FY 1974, Athenai Airport, Greece.
37. CHR, Jul-Dec 1978, USAFE/HC; Chapel Briefing Prepared by USAFE/HC for Chief of Chaplains Richard Carr, May 1979.
38. Aviano Base Paper, 8 Feb 1974.
39. CHR, Oct-Dec 1974, Jul-Dec 1977, AAC/HC; *Chaplain Newsletter*, June 1976; HOCC, Jan-Jun 1977.
40. *Arlington Catholic Herald*, June 26, 1980.
41. CHR, Jul-Sep 1974, Hickam AFB, HI; PACAF Form 4, Ch. Charles D. Cottrill to 635 CSG/HC, 15 Oct 1975; CHR, Jul-Dec 1977, Davis-Monthan AFB, AZ.
42. CHR, Oct-Dec 1975, Jul-Sep 1976, Jan-Mar 1977, Duluth IAP, MN; CHR, Jul-Dec 1976, North Bend AFS, OR.
43. *The Defense Line*, Peterson AFB, CO, March 15, 1978.
44. *The Defender*, Air Forces Korea, 18 Nov 1970; Finnegan Award Nomination, FY 1974, Hahn AB, Germany; CHR, Apr-Jun 1974, Port Austin AFS, MI.
45. *Interchange*, Feb 1975; ltr, Ch. James C. Corbitt to ADC/HC, 8 May 1978; CHR, Jan-Dec 1974, AAC/HC.
46. Taylor Award Nomination, FY 1974, Mt. Laguna AFS, CA.
47. CHR, Jul-Sep 1976, Elmendorf AFB, AK; Taylor Award Nomination, FY 1974, Athenai Apt, Greece.
48. "Where the Grass is Greener," by Ch. James T. Myers, Duluth IAP, MN, 1970 71.
49. *The Flyer*, Hampton, VA, Feb 17, 1978.
50. *The Fighter Forum*, Homestead AFB, FL, 11 Aug 1978.
51. CHR, Oct-Dec 1976, Moody AFB, GA.
52. CHR, Jan-Mar 1976, Pope AFB, NC; CHR, Jan-Apr 1978, Carswell AFB, TX.
53. Chess Award Nomination, FY 1971, Seymour Johnson AFB, NC; ltr, Ch. John D. Singletary to ADC/HC, 1 May 1975.
54. CHR, Jul-Sep 1974, Clark AB, Philippines; Chess Award Nomination, FY 1973, U-Tapao RTAFB, Thailand; ltr, Ch. Howard J. Lesch to Chief of Chaplains Roy M. Terry, 24-27 Apr 1974; ltr, Ch. Robert S. Leeds to AUIPD/HCX, 7 Feb 1975; *Walk Together*, Eglin AFB, FL, Summer 1975.
55. CHR, Apr-Jun 1970, Beale AFB, CA.
56. "Narrative Report of Air Force Chaplain Service Involvement in the Inland Portion of the Readiness Command Exercise JACK FROST 79," by Ch. Christian H. Martin, Jr., MAC/HC, undated (Feb-Mar 1979).
57. Observations for AF/HC Planning Conference, Reston, VA, 18-21 Aug 1975, Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA; CHR, Jan-Dec 1976, Pruem AS, Germany; HOCC, Jan-Jun 1977.
58. Ltr, TAC/HC to All TAC Bases/HC, 4 Mar 1975.
59. Ltr, Ch. John A. Doonan to USAF/HCX, 11 May 1976, with atch.
60. *Sentry*, Minot AFB, ND, 10 Apr 1974.
61. Ch. Peter C. Schroder, Jr., Center Chaplain, Policy Letter Number Three, 14 Feb 1975, Keesler AFB, MS.
62. Carpenter Award Nomination, FY 1972, Keesler AFB, MS; CHR, Jan-Jun 1974, 1975, Jul-Dec 1977, Keesler AFB, MS.
63. Ltr, Ch. John E. Rasberry, Center Chaplain, Lowry AFB, CO to ATC/HC, 8 Dec 1977; CHR, Oct-Dec 1975, Mountain Home AFB, ID; Carpenter Award Nomination, FY 1973, Kadena AB, Okinawa, Japan; Carpenter Award Nomination, FY 1973, Rhein-Main AB, Germany.
64. *Interchange*, Oct 1970; Taylor Award Nomination, FY 1971, Tyndall AFB, FL; Chaplain Briefing, Kadena AB, Okinawa, Japan, 13-15 Nov 1971; *Interchange*, 1977; ltr, Ch. Donald G. Hollenbeck to *Chaplain Interchange*, 23 Nov 1977; CHR, Jan-Mar 1977, Pope AFB, NC; CHR, Jan-Dec 1974, Hill AFB, UT.
65. Award Nomination, FY 1972, Little Rock AFB, AR; CHR, Oct-Dec 1976, Barksdale AFB, LA; CHR, Oct-Dec 1976, Dyess AFB, TX.
66. CHR, Jul-Dec 1974, Lackland AFB, TX.
67. CHR, Jul-Dec 1979, Hickam AFB, HI.
68. *Interchange*, Oct 1971; CHR, Jul-Sep 1976, Rhein-Main AB, Germany; CHR, Jul-Dec 1975, Iraklion AS, Crete.
69. Carpenter Award Nomination, FY 1973, Kadena AB, Okinawa, Japan.
70. CHR, Jul 1971—Jun 1972, Jul-Dec 1974, 1975, Keesler AFB, MS.
71. Carpenter Award Nomination, FY 1973, Sheppard AFB, TX; *Interchange*, Feb 1977.

72. *Sawadee Flyer*, Korat RTAFB, Thailand, Oct 27, 1973.
73. Carpenter Award Nomination, FY 1972, Charleston AFB, SC; Taylor Award Nomination, FY 1972, Minot AFB, ND; Chaplain Briefing, Ubon RTAFB, Thailand, Jan/Feb 1972; Carpenter Award Nomination, FY 1974, Kadena AB, Okinawa, Japan.
74. CHR, FY 1974, Lowry AFB, CO; *Command Post*, Scott AFB, IL, Oct 25, 1974; CHR, Apr-Jun 1974, Chanute AFB, IL; CHR, Jan-Mar 1975, Davis-Monthan AFB, AZ; CHR, 1975, McGuire AFB, NJ; CHR, 1975, Soesterberg AB, Netherlands; CHR, Oct-Dec 1975, Lajes Fld, Azores; CHR, 1976, USAFA, CO.
75. CHR, Oct-Dec 1976, Bergstrom AFB, TX; CHR, Jan-Mar 1977, George AFB, CA; *Chapel Bi-Ways*, George AFB, CA, June 1978; CHR, Jan-Apr 1978, K. I. Sawyer AFB, MI; CHR, Jan-Mar 1978, Offutt AFB, NE.
76. See Merle D. Cooper, "Ministry to the Religious Minded Young Adult in the Air Force, With Implications for the Chapel Ministry," Doctor of Ministry dissertation, San Francisco Theological Seminary, November 23, 1978, 210pp.
77. CHR, Oct-Dec 1975, Vandenberg AFB, CA.
78. AFP 211-1-1, para 25; this statement was current as of June 1977, and was unchanged between that date and Nov 1972. See *AFSC/ HC Command Newsletter*, Nov 1972.
79. *Chaplain Newsletter*, Oct 1971.
80. *AFSC/ HC Command Newsletter*, Nov 1972; CHR, Oct-Dec 1974, Jan-Jun 1975, Apr-Jun 1976, Patrick AFB, FL; ltr, AFSC/HC to AFSC Senior Installation Chaplains, 13 Feb 1975; ltr, Chaplain, Kirtland AFB, NM to AFSC/HC, 27 Feb 1975; ltr, Ch. James K. Grothjan to AFSC/HC, 27 Feb 1975.
81. Chapel Briefing, MacDill AFB, FL, early 1974; SAC/HC Staff Meeting Minutes, 17 Jan 1972; ltr, HQ COMD/HC to USAF/HC, 22 Oct 1974.
82. Taylor Award Nomination, FY 1971, McCoy AFB, FL; *Midweek Caller*, McChord AFB, WA, 1973; Taylor Award Nomination, FY 1974, *ibid.*; CHR, Apr-Jun 1975, Jan-Mar 1977, *ibid.*; Chapel Brochure, Peterson AFB, CO, Fall 1976.

CHAPTER XXXVIII

1. Chaplain Historical Report (hereafter cited CHR), Apr-Jun 1977, K. I. Sawyer AFB, MI.
2. Letter (hereafter cited ltr), Ch. John J. Kastigar to author, 8 Sep 1978.
3. CHR, Jun-Sep 1974, Mountain Home AFB, ID; CHR, Jan-Mar 1975, Langley AFB, VA.
4. CHR, Oct-Dec 1979, Pope AFB, NC.
5. *TIG Brief*, XXV,11 (8 Jun 1973).
6. Ltr, AF/HCB to All Command Chaplains, 1 Feb 1974.
7. CHR, Apr-Jun 1978, K. I. Sawyer AFB, MI.
8. Award Nomination, Pease AFB, NH, 1972.
9. Ltr, AF/HCX to Command Chaplains, 20 Feb 1973.
10. Award Nomination, Shemya AFB, AK, 1973.
11. *Chaplain Newsletter*, April and June 1975.
12. History of the Office of the Chief of Chaplains, Jul-Dec 1977.
13. *Sheppard Senator*, 1 Sep 1976.
14. Observations for AF/HC Planning Conference, Reston, VA, 18-21 Aug 1975, by Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA, based on the team's visits in 1974 to 45 bases and 16 sites, and an average stay of 4 days on each base.
15. "The Ministry of Absence," *The Chaplain*, Fall 1976, pp. 39-42.
16. Briefing Input from 315 CSG/HC, Phan Rang AB, RVN, to PACAF/HC, 19 Jul 1971.
17. CHR, Jan-Dec 1974, Hill AFB, UT.
18. CHR, Jan-Mar 1975, MacDill AFB, FL; CHR, Jul-Sep 1975, Barksdale AFB, LA; CHR, 1 Jan-30 Jun 1975, San Vito, Italy; "Organizational Pastoral Visitation," Osan AB, Korea, 8 Apr 1975.
19. *TIG Brief*, XXVIII,15 (13 Aug 1976).
20. CHR, Jul-Dec 1970, Lackland Military Training Command; CHR, Oct-Dec 1974, Mountain Home AFB, ID; CHR, 1976, Eglin AFB, FL.
21. CHR, 1979, Keesler AFB, MS.
22. CHR, Jan-Mar 1980, Minot AFB, ND.
23. CHR, Jul-Dec 1975, Altus AFB, OK; Chess Award Nomination, FY 1973, U-Tapao AB, Thailand; CHR, Jul-Sep 1976, Kunsan AB, Korea.
24. *Interchange*, Summer 1980.
25. Taylor Award Nomination, FY 1974, Takhli RTAFB, Thailand.
26. *Interchange*, Mar 1971; ltr, Ch. Henry C. Wolk, Jr., to AUIPD/HCX, 2 Dec 1975; *Interchange*, Feb 1977; ltr, Ch. Kenneth R. Israel, MAC/HC, to LMDC/HCX, 23 Dec 1976; CHR, Jan-Dec 1974, Kunsan AB, Korea.
27. *Approach*, Pope AFB, NC, Sep. 1978.
28. CHR, Kincheloe AS, MI, Oct-Dec 1976; *Interchange*, Oct 1971; Chess Award Nomination, FY 1972, DaNang AB, RVN; CHR, Jan-Jun 1977, Wright-Patterson AFB, OH; CHR, Jan-Mar 1977, Peterson Fld, CO; CHR, Apr-Jun 1977, Luke AFB, AZ; CHR, Jul-Sep 1976, Norton AFB, CA.

CHAPTER XXXIX

1. Observations for AF/HC Planning Conference, Reston, VA, 18-21 Aug 1975, by Ch. Edward R. Lawler, Chief, Chaplain Inspection Branch, Norton AFB, CA.
2. *Chaplain Resources*, Sep 1974; *TIG Brief*, XXVII,23 (5 Dec 1975); Chaplain Historical Report (hereafter cited CHR), Jul-Sep 1975, Chanute AFB, IL.
3. Taylor Award Nomination, FY 1973, Randolph AFB, TX.
4. *Chaplain Resources*, September 1974.
5. *Lackland Talespinner*, Dec 6, 1974, Jun 27, 1975.
6. Undated Letter to "All Interested Personnel" at Craig AFB, AL, from Ch. George C. Norsworthy (1973).
7. Carpenter Award Nomination, FY 1971, Laughlin AFB, TX; *Interchange*, Mar 1972.

8. *Gazebo*, Keesler, AFB, MS, Oct 1976; CHR, Jan-Dec 1975, Keesler AFB, MS.
9. CHR, 1970—Apr 1978, ATC/HC.
10. *Chaplain Resources*, Sep 1974.
11. *Ibid*; MAST Workshop Brochure, Waldfischbach/Pfalz, Germany, 12-15 Oct 1971.
12. "MAST in Europe," undated magazine article, apparently from 1972.
13. Finnegan Award Nomination, FY 1972, Torrejon AB, Spain; Carpenter Award Nomination, FY 1972, RAF Lakenheath, UK; Chess Award Nomination, FY 1972, Ramstein AB, Germany; *ibid* 1973; Carpenter Award Nomination, FY 1973, Rhein-Main AB, Germany.
14. *Chaplain Resources*, Sep 1974.
15. Letter (hereafter cited ltr), USAF/HC to HQ USAF/HC, 2 Apr 1973; CHR, Jul-Dec 1973, USAFE/HC.
16. CHR, USAFE/HC, Jan-Jun 1974; ltr, USAFE/HC to HQ USAF/HC, 13 Feb 1975; CHR, Jul-Dec 1974, RAF Chicksands, UK; CHR, Jan-Mar 1975, Bitburg AB, Germany; CHR, Jul-Sep 1975, RAF Bentwaters, UK; ltr, USAFE/HC to HQ USAF/HCX, 28 Nov 1975; CHR, Apr-Jun 1975, Oct-Dec 1976, Tempelhof Central Airport, Berlin.
17. Ltr, USAFE/HCX to HQ USAF/HC, 18 Apr 1976; CHR, Jan-Jun 1977, Jul-Dec 1977, USAFE/HC.
18. CHR, Jul-Sep 1978, Lindsey AS, Germany; CHR, Jul-Dec 1978, USAFE/HC.
19. *Interchange*, June 1971.
20. Carpenter Award Nomination, FY 1971, Homstead AFB, FL.
21. Ltr, Ch. Timothy K. Ryan to 437 MAW Units and Staff Agencies, 20 Aug 1972. Chaplain Ryan observed that his first effort to minister directly to the needs of young married personnel occurred in 1969, while he was assigned to three remote radar stations in Alaska; but it was not until his assignment to Charleston in Sep 1970 that he began to formulate an exact program to meet their needs. His earlier efforts involved primarily single Catholic airmen.
22. Chess Award Nomination, FY 1973, Kincheloe AFB, MI; Finnegan Award Nomination, FY 1972, Eglin AFB, FL; ltr, Ch. Loren E. Swanson to LMDC/HCX, 1 Aug 1977.
23. Carpenter Award Nomination, FY 1974, Travis AFB, CA; CHR, Jul-Sep 1974, George AFB, CA; CHR, Jan-Mar 1974, Pease AFB, NH; CHR, Oct-Dec 1974, Jan-Mar 1975, McGuire AFB, NJ; CHR, Jan Mar 1975, Dover AFB, DE.
24. CHR, Oct-Dec 1974, Kwang Ju AB, Korea.
25. Charter of Mather AFB MAST Advisory Council, 22 Jan 1975.
26. *Interchange*, May 1975; CHR, Jan-Mar 1975, Tyndall AFB, FL; CHR, Apr-Jun 1975, McChord AFB, WA.
27. *Chaplain Resources*, Sep 1974; CHR, Jan-Jun 1977, Hill AFB, UT.
28. CHR, Jul-Dec 1979, Hickam AFB, HI.

CHAPTER XL

1. Letter (hereafter cited ltr), AF/HCX to AU/HC, 24 Dec 1970.
2. Chaplain Historical Report (hereafter cited CHR), Jul 1970 to Jun 1971, USAF Chaplain Resource Board; *Chaplain Newsletter*, Jan/Feb 1971.
3. Ch. Richard H. Thomas, USAFR, telephone interview with Ch. Richard Kucharski, 19 May 1976.
4. Ltr, ATC/HC to HQ USAF/HCX, 23 Aug 1971.
5. CHR, Jul 1970—Jun 1971, USAF Chaplain Board; History of the Office of the Chief of Chaplains (hereafter cited HOCC), Jul-Dec 1971.
6. *Chaplain Newsletter*, Feb 1972. Reference should be made to an informative doctoral dissertation written by Ch. John J. Flattery in the early years of the decade. Entitled "Case Study of Adult Value Education Programs in the USAF," it provided a full history of Moral Leadership, and the transition (via "BRIDGE") to the post-1971 brand of person-centered adult value education. The dissertation was completed for Boston University.
7. Ltr, USAF/HCX to AUIPD/HCX, 17 Apr 1972; ltr, ATC/HC to USAF/HC, 6 Apr 1972.
8. Ltr, ATC/HC to AUIPD/HC, 26 Jul 1973; ltr, ATC/HC to AF/HCX, 17 Sep 1973.
9. Ltr, ATC/HC to AF/HCX, 27 Nov 1973.
10. Ltr, ATC/HC to ATC Bases, 10 May 1974.
11. Carpenter Award Nomination, FY 1973, Sheppard AFB, TX. The Finnegan Award Nomination for FY 1974 from Sheppard indicated that the critiques of students were more than 94% positive, with fewer than 2% negative votes recorded—a high success rate for a mandatory program in values education.
12. Ltr, AF/HCX to ATC/HC, 17 Sep 1974.
13. Ltr, AF/HCX to ADC/HC *et al.*, 5 Jun 1974; ltr of invitation to cited conference.
14. "Adult Value Education Program," by Ch. John Flattery, Sep 1976, unpublished paper. See also "The Adult Value Education Program Today—An Opportunity for Personal Development," ATC Guidelines, 12 Sep 1975.
15. CHR, 1970—Apr 1978, ATC/HC.
16. CHR, Jul-Dec 1974, Keesler AFB, MS.
17. Ltr, ATC/HC to Chief of Chaplains Henry J. Meade, 4 Feb 1976, 1 atch.
18. *Ibid*.
19. CHR, Jul-Sep 1975, Chanute AFB, IL; CHR, Jan-Jun 1975, Craig AFB, AL.
20. CHR, 1970—Apr 1978, ATC/HC; ATC/HCX Report, Jul-Dec 1976.
21. CHR, Jul-Dec 1976, Lackland AFB, TX; cited report, issued by Training Research Applications Division, AF Military Training Center, Lackland AFB, TX, June 1976.
22. Ltr, ATC/HC to AF/HC, 11 Jan 1978; ATC/HCX Semi-Annual Report, Jul-Dec 1978.
23. CHR, Jul 1978—Jun 1979, Lackland AFB, TX.
24. AF Form 1270, CY 1979, ATC/HC.

25. HOCC, Jul-Dec 1979.
26. Ltr, ATC/HC to AF/HC, 25 Sep 1979.
27. CHR, CY 1977, USAFA/HC.
28. Ltr, Ch. James E. Townsend, USAF Chaplain Board, to HQ USAF/HCX, 16 Mar 1972; CHR, Jan-Jun 1972, USAF Chaplain Board.
29. Ltr, 635CSG/HC to CINCPACAF/HC, 4 Jun 1974; CHR, FY 1974, PACAF/HC.
30. NEWS PAC, Vol. 2, No. 15; ltr, PACAF/HC to All Bases, 12 Apr 1974; ltr, Raymond J. Devettere, Ph.D., Emmanuel College, Boston, MA, to Gen. Louis L. Wilson, PACAF/CC, Sep 11, 1974; ltr, 388 CSG/HC to CINCPACAF/HCX, 9 Jul 1974.
31. Ltr, 6354 CSG/HC to CINCPACAF/HCX, 21 Aug 1975, with atch.
32. CHR, Apr-Jun 1976, Wurtsmith AFB, MI; AAC/HCX Report, Jul-Dec 1976; CHR, Jul-Sep 1977, Shemya AFB, AK; *Interchange*, May 1975.
33. Taylor Award Nomination, FY 1973, Richards-Gebaur AFB, MO; *Hill Top Times*, Nov 22, 1974.
34. Ltr, AF/HCX to AU/CC, 18 Oct 1971.
35. Ltr, HQ USAF/HCX to AU/EDC, 11 Sep 1975.
36. Ltr, Ch. Daniel B. Jorgensen to 13AF/HC, 7 Oct 1970; ltr, Ch. Frank J. Gilchrist to Ch. Thomas M. Groome, Jr., 23 Nov 1970; ltr, Ch. Thomas M. Groome, Jr., to Ch. Frank J. Gilchrist, 23 Dec 1970.
37. Ltr, Ch. Richard D. Miller to HQ USAF/HCX, 18 Jan 1971.
38. *Encyclopedia Britannica Book of the Year, 1974*, p. 584.
39. AFR 265-1, 20 Feb 1974. See also the author's interview (hereafter cited intv) with Ch. Thomas M. Groome, Jr., 19-20 Jul 1976, pp. 47-48.
40. HOCC, Jul-Dec 1976; author's intv with Ch. Henry J. Meade, 19-22 Feb 1978, pp. 78-79, 108-109.
41. *Chaplain Interchange*, Feb 1973.
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GLOSSARY

AA	Alcoholics Anonymous
AAC	Alaskan Air Command
AAP	Affirmative Action Plan
AAVS	Aerospace Audio-Visual Service
AB	Air Base
ABG	Air Base Group
ABW	Air Base Wing
ABWg	Air Base Wing
ACME	Association of Couples for Marriage Enrichment
ACSC	Air Command and Staff College
ADC	Air Defense Command
ADCOM	Aerospace Defense Command
AF	Air Force
AFB	Air Force Base
AFBs	Air Force Bases
AFCB	Armed Forces Chaplain Board
AFCIGB	Air Force Chaplain Inspector General Branch
AFCS	Air Force Communication Service
AF/DP	Air Force Directorate of Personnel
AFFAM	Office of Air Force Family Matters
AF/HC	Office of the Chief of Chaplains, USAF
AF/HCB	Budget and Logistics Division, Office of the Chief of Chaplains
AF/HCE	Executive, Office of the Chief of Chaplains
AF/HCP	Personnel Division, Office of the Chief of Chaplains
AF/HCR	Readiness and Reserve Division, Office of the Chief of Chaplains
AF/HCX	Professional Division, Office of the Chief of Chaplains
AF/IG	Air Force Inspector General
AF/JAG	Air Force Judge Advocate General
AF/MPM	Air Force Military Personnel Manpower
AFISC/IGAC	Air Force Inspection and Safety Center Chaplain
AFIT	Air Force Institute of Technology
AFLC	Air Force Logistics Command
AFM	Air Force Manual
AFMIG	Air Force Management Improvement Group
AFMPC	Air Force Military Personnel Center
AFR	Air Force Regulation
AFRES	Air Force Reserve
AFSC	Air Force Systems Command
AFSC	Air Force Specialty Code
AFS	Air Force Station
AFSSMET	Air Force Special Staff Management Engineering Team
AK	Alaska
AL	Alabama
ALCOM	Alaskan Command
ALMAJCOM	All Major Commands
ANG	Air National Guard
APO	Air Post Office
Apr	April
Apt	Airport
AR	Arkansas
ARF	Air Reserve Forces
ARPC	Air Reserve Personnel Center
ARPC/HC	Air Reserve Personnel Center Chaplain
Arpt	Airport
AS	Air Station
ASD	Assistant Secretary of Defense
ASTRA	Air Staff Training Program
ATC	Air Training Command
Atch	Attachment
ATC/TT	Air Training Command, Technical Training Division
ATOs	Air Training Officers
AU	Air University
Aug	August
AUIPD	Air University, Institute of Professional Development
AUIPD/HCS	Air Force Chaplain School
AUIPD/HCX	USAF Chaplain Board
A-V	audio-visual
AVE	Adult Value Education
AWC	Air War College
AWOL	Absent Without Leave
AZ	Arizona
BAS	Basic Allowance for Subsistence
Bldg	Building
BMTS	Basic Military Training Squadron
BWg	Base Wing
CA	California
CAP	Civil Air Patrol
CBPO	Consolidated Base Personnel Office
CC	Commander
CCD	Catholic Christian Doctrine
CDI	Career Development Institute
CEC	Christian Encounter Conference
CEEAAF	Conference of Ecclesiastical Endorsing Agents for the Armed Forces
CER	Conduct Exception Report
Ch.	Chaplain
CHAP	Children Have a Potential
CHAPAR	Chaplain Area Representatives
CHR	Chaplain Historical Report
CINCPAC	Commander-in-Chief, Pacific Command
CINCSAC	Commander-in-Chief, Strategic Air Command
CINCUSAFE	Commander-in-Chief, United States Air Forces in Europe
CLC	Clergy and Laity Concerned
CMP	Chapel Management Personnel
CMOC	Catholic Men of the Chapel

CO	Colorado
CONUS	Continental United States
COR	Christians Organized for Resettlement
CPE	Clinical Pastoral Education
CSG	Combat Support Group
CSMI	Chaplain Service Management Inspection
CWOC	Catholic Women of the Chapel
CY	Calendar Year
CZ	Canal Zone
D.C.	District of Columbia
DCS/Plans	Deputy Chief of Staff for Plans
Dec	December
DMZ	Demilitarized Zone
DOD	Department of Defense
DOPMA	Defense Officer Personnel Manning Act
Dr.	Doctor
ECI	Extension Course Institute
FCA	Fellowship of Christian Athletes
Feb	February
FL	Florida
Fld	Field
FMI	Functional Management Inspection
FY	Fiscal Year
GA	Georgia
GAO	General Accounting Office
GIFT	Growth in Faith Together
Gr	grade
HC	Chaplain Office
HCX	Chaplain Office, Professional Division
HI	Hawaii
HMR	Historical Memorandum of Record
HOCC	History of the Office of the Chief of Chaplains
HQ	Headquarters
HQ COMD	Headquarters Command
HQ USAREUR	Headquarters, United States Army Europe
IA	Iowa
IAP	International Airport
ibid.	in the same place cited
ID	Idaho
IG	Inspector General
IL	Illinois
IMA	Individual Mobilization Augmentee
IMPACT	Improve Professionalism and Institutional Commitment
IN	Indiana
INTRO	Interservice Training Review Organization
ITRB	Interservice Training Review Board
intv	interview
JAG	Judge Advocate General
Jan	January
JCS	Joint Chiefs of Staff
Jr.	Junior
Jul	July
Jun	June
JWOC	Jewish Women of the Chapel
KIA	Killed in Action
KS	Kansas
LA	Louisiana
LET	Leadership Effectiveness Training
LMDC	Leadership and Management Development Center
LMDC/HCS	Air Force Chaplain School
LMDC/HCX	USAF Chaplain Resource Board
LST	Landing Ship Tank
ltr.	letter
MA	Mobilization Augmentee
MA	Massachusetts
MAC	Military Airlift Command
MAJCOM	Major Command
MANREQ	Manpower Requirements in Support of National Strategy
Mar	March
MARS	Military Affiliate Radio System
MAST	Married Airmen Sharing Together Married Airmen Survival Training Married Airmen Surviving Together
MAW	Military Airlift Wing
MCA	Military Chaplains Association
MCCP	Minnesota Couples Communication Program
MCCW	Military Council of Catholic Women
MD	Maryland
ME	Maine
MI	Michigan
MIA	Missing in Action
ML	Moral Leadership
MN	Minnesota
MO	Missouri
MOC	Men of the Chapel
MS	Mississippi
MT	Montana
NAACP	National Association for the Advancement of Colored People
NASA	National Aeronautics and Space Administration
NATO	North Atlantic Treaty Organization
nbr	number
NC	North Carolina
NCO	Non-commissioned Officer
NCOIC	Non-commissioned Officer in Charge
n.d.	no date
ND	North Dakota
NE	Nebraska
NGB	National Guard Bureau
NH	New Hampshire
NJ	New Jersey
NKP	Nakhon Phanom RTAFB
NM	New Mexico
no.	number
Nov	November
NT	New Testament
NV	Nevada
NY	New York

OCC	Office of the Chief of Chaplains
Oct	October
OER	Officer Effectiveness Report
OH	Ohio
OJT	On the Job Training
OK	Oklahoma
OMS	Officer Military Schools
op. cit.	in the work cited
OPS	Operations
OR	Oregon
OT	Old Testament
OTS	Officer Training School
p.	page
pp.	pages
PA	Pennsylvania
PACAF	Pacific Air Forces
PACAF/HC	Pacific Air Forces Chaplain's Office
PACE	Program of Adult Christian Education
PAG	Personnel Advisory Group
PCCW	Parish Council of Catholic Women
PCF	Protestant Chaplain Fund
PCPA	Protestant Church-Owned Publishers Association
PCS	permanent change of station
PME	Professional Military Education
PMOC	Protestant Men of the Chapel
POW	Prisoner of War
Prof.	Professor
PWOC	Protestant Women of the Chapel
PYOC	Protestant Youth of the Chapel
RAF	Royal Air Force
RE	Religious education
REACH	Resettlement Association of the Chapel
REAG	Religious Education Advisory Group
REF	Religious Education Facility
Ret.	Retired
Rev.	Reverend
RIF	Reduction in force
ROKAF	Republic of Korea Air Force
ROTC	Reserve Officer Training Corps
RTAFB	Royal Thai Air Force Base
RVN	Republic of Vietnam
SA	Social Action
SAC	Strategic Air Command
SAMs	surface-to-air missiles
SAVE	Sexual Abuse Victim Education
SC	South Carolina
SCATS	Single Catholic Adult Types
SD	South Dakota
SEA	Southeast Asia
SECDEF	Secretary of Defense
Sep	September
SF	square foot
SG	Surgeon General
SITD	Standard Index Table of Distribution
SOS	Squadron Officer School
TA	Transactional Analysis
TAC	Tactical Air Command
TAG	Tactical Airlift Group
TET	Teacher Effectiveness Training
TDY	temporary duty
TFW	Tactical Fighter Wing
TFWg	Tactical Fighter Wing
TIG	The Inspector General
TM	transcendental meditation
TN	Tennessee
TRACER	Teacher Recognition and Continuing Education Record
TWX	electronic message
TX	Texas
UK	United Kingdom
UNICEF	United Nations Children's Fund
UPT	Undergraduate Pilot Training
USAF	United States Air Force
USAFA	United States Air Force Academy
USAF/DP	Headquarters United States Air Force, Directorate of Personnel
USAFE	United States Air Forces in Europe
USAFR	United States Air Force Reserve
USAFSO	United States Air Force Southern Command
USAFSS	USAF Security Service
USAREUR	United States Army in Europe
USO	United Service Organization
UT	Utah
VA	Veterans Administration
VA	Virginia
VBS	Vacation Bible School
VFW	Veterans of Foreign Wars
VN	Vietnam
VT	Vermont
WA	Washington
WAF	Women in the Air Force
WI	Wisconsin
WOC	Women of the Chapel
WY	Wyoming
YMCA	Young Men's Christian Association
YOC	Youth of the Chapel

BIBLIOGRAPHIC NOTE

The basic sources for this study were primary documents, the majority of which are unpublished. Most are preserved in the Albert F. Simpson Historical Research Center, Maxwell AFB, AL, in that section of the AF archives preserving documents on the history of the AF chaplaincy. Also kept there are the research notes underlying this study. Most of the material is not classified and is available to scholars through microfilm.

A few words of explanation will help the reader follow the research trail to the sources that were used in compiling this study.

UNPUBLISHED DOCUMENTS AND SOURCES

Chief among the unpublished documents and sources were the Chaplain Historical Reports (CHR) that were submitted after 1974 by each AF unit with a chaplain or chaplains attached. Some of the earlier CHRs were not preserved in their entirety, but by the end of the decade most of these reports were regularly accessioned into the chaplain archives for permanent storage. Attached to the CHRs as supporting documents were worship bulletins, photographs, primary documents such as letters and reports, prayers, and sermons.

The regular historical reports of the Office of the Chief of Chaplains (abbreviated HOCC) were a major source since they also included many supporting documents. Other unpublished documents and sources included staff minutes; letters and electronic messages; research studies and dissertations by chaplains and others; AF forms and statistical tabulations regarding chaplain ministry; several diaries; written briefings prepared by chapel teams for visitors such as the Chief of Chaplains; a study of the religious views of the POWs in Vietnam; selected files in the Professional Division, Office of the Chief of Chaplains, and the USAF Chaplain Resource Board; and the Chaplain Directory, regularly issued by the Personnel Division. Transcriptions of taped interviews with several of the Chiefs and Deputy Chiefs of Chaplains are also preserved in the archives, as well as other non-transcribed interviews. During the early years of the decade, bases compiled nominations for the various chapel team awards, and these nominations (for example, Chess Award Nomination, Finnegan Award Nomination, Taylor Award Nomination) were important sources of information; many nominations have been preserved in the archives. Another type of document, called the Historical Memorandum of Record (HMR), was written by members of the staff in the office of the Chief of Chaplains as a running account of important events and developments; sometimes the Chief or Deputy added interpretive comments to the HMRs.

OFFICIAL PUBLICATIONS

Among official publications used in the study were the *Chaplain Newsletter*, published by the office of the Chief of Chaplains; various publications of the USAF Chaplain Resource Board (including *Interchange*, *Chaplain Resources*, and the film guide); newsletters published by command chaplains; *Chapel Manager Crossfeed*, a

publication for Chapel Management Personnel; Air Force regulations and publications; *TIG Brief*, regularly issued by The Inspector General; *AF Policy Letter for Commanders* and its *Supplement*; and several other official publications.

BOOKS, PERIODICAL ARTICLES, AND OTHER PUBLISHED SOURCES

Base newspapers and periodicals published by local chapels were important sources of information. Various metropolitan newspapers provided data, along with the *Air Force Times*. Among periodicals, *The Chaplain* and *Chaplaincy* included pertinent articles, as did *Air University Review*. Among books that are referred to in the footnotes are the following: *Development of Strategic Air Command, 1946–1976* (Office of the Historian, HQ SAC, 21 March 1976); the three previous volumes in this series on the history of AF chaplains; Martin E. Marty, *Righteous Empire: The Protestant Experience in America* (New York: The Dial Press, 1970); annual editions of the *Britannica Book of the Year*; Richard G. Hutcheson, Jr., *The Churches and the Chaplaincy* (Atlanta: John Knox Press, 1975); Clarence L. Abercrombie, III, *The Military Chaplain* (Sage Library of Social Research, 27; Beverly Hills: Sage Publication, 1977); *Book of Worship for United States Forces*; curriculum resource guides for the Roman Catholic, Jewish, and Protestant religious education programs; and Carl Berger, ed., *The United States Air Force in Southeast Asia, 1961-1973* (Office of Air Force History, Washington, D.C.: 1977).

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