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Chaplain's Third Ear
Listens to Emotions

SPINDALE, N. C. (BP)--Harry Walker is no freak, but he does have a third ear.

With it, he hears emotions and meanings behind ordinary conversations--an asset in his role as industrial chaplain to 1,200 workers at two western North Carolina manufacturing plants.

The boredom of routine plant work at the textile and clothing mills seems to allow workers to dwell on personal problems or needs, Walker has found.

In 1974, his first year on the job, 100 persons came to him for formal counseling, requiring between three and 25 private sessions with each. These workers knew Walker from his walks through the plants, a practice he adopted from the first to make himself available and familiar.

Walker says 25 visits at the plant line will produce two or three such requests for office counseling. He can spend one week in the plant, then find his time for the next several weeks filled with office appointments.

Spindale Mills, which with Doncaster-Tanner employs Walker, had discovered in a plant survey that 70 percent of the personnel in one section of the mill were not involved in any church--in a county where there is one church for every 300 residents and more than half the population is Baptist.

The companies prepared the way for Walker from the start. They wrote employees asking for feedback. They contacted local ministers for input and once Walker was on duty the ministers were invited to dinner to meet him.

At that first meeting Walker stressed he was an assistant to the clergy, not a replacement, and that he would be open to accepting referrals from them.

From the start, Walker established himself with the manufacturers as a professional, as a specialist; anything told him was confidential.

To maintain confidentiality, Walker reports to the chief executive officer, not anyone in personnel, so that an individual seeing the chaplain knows there will be no connection between visits and personnel records.

In many ways, Walker fits no mold, but his humorous, affable personality helps build relationships and opens doors for witness. He identifies himself as a chaplain usually by wearing a turtleneck sweater with a rather large cross hanging around his neck from a golden chain. He also wears a nameplate with the word "chaplain" under his name.

Spindale personnel director G. S. Gabriel is pleased with employee response and likes Walker's warmth as a person. "He hugs me about as much as my wife hugs me," Gabriel chuckles.

Doncaster-Tanner's personnel director, Ethel Harrell, is also a Walker fan. "Some people are very, very uptight with Harry as to the proper behavior for a clergyman. I can't but admire anyone who will not be forced into a mold that's silly anyway."

People at both mills are impressed by the number of persons who report how much difference Walker has made in their lives.

Some people say, "You are a different kind of minister." To that remark Walker answers, "Thank you," explaining what he hears. "They are saying 'You take me where I am and what I am. You are not judgmental.' Others are saying 'Surely the Lord didn't call you!'"

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Part of his rebellion from the traditional mold included insisting he be allowed to equip others with counseling skills. When hired by the mills, he said he wouldn't take the job unless he could teach clinical pastoral education (CPE) as part of it. With Walker it was a package deal. He now conducts the nation's only CPE program in industry, training future industrial chaplains.

In the small towns in North Carolina, he is often with employees and their families, either at work or socially. If they comment about marriage or family or work, it may be social interchange but it also may be something they need to talk about.

"At times I get lonely for a peer group," Walker confesses. He continues relationships with other chaplains out of town and has strong professional contact with chaplains' organizations to combat that need.

Love for every man extends to caring for yourself and the act of caring for yourself includes a knowledge of your own limitations, Walker says. "The counselor or chaplain is like a sponge. We soak up problems people lay on us and the sponge will absorb only so much.

"Once you've absorbed that much you have two choices. You can put the sponge on the shelf or you can wring it out."

At some of those times when he just doesn't feel like listening to another problem, he calls his secretary and reschedules appointments, spending the time alone; riding his motorcycle, working on his photography, ham radio or writings.

After one such break the head of one of the mills came by to tell Walker he was sorry he had been sick.

"I wasn't sick; I was wringing out the sponge," Walker said, explaining his concept of self-renewal.

It takes time alone--or talking about it with someone else, Walker says, "then we are capable of listening to other stories."

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Adapted from CHAPLAINCY: LOVE ON THE LINE, written by Walker Knight, photographed by Steve Wall. Copyright 1978, Home Mission Board, SBC. (BP) photos mailed to Baptist newspapers by Atlanta Bureau of Baptist Press.

Southern Baptist Legislators
Weak on Hunger Support

Baptist Press
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DECATUR, Ga. (BP)--Only five Southern Baptist legislators strongly support hunger-related issues, according to "Seeds," a new monthly publication launched by a task force of Oakhurst Baptist Church in Decatur, Ga.

The five, all U. S. Representatives, are Bill Burlison, D-Mo., John Buchanan, R-Ala., Claude Pepper, D-Fla., Gillis Long, D-La., and Albert Gore, D-Tenn. They are among 39 legislators who are Southern Baptist.

Andy Loving, co-editor of the 16-page magazine, wrote that the criteria used to judge the legislators was developed by Bread for the World, a Christian citizens' movement, one of whose board members is former Southern Baptist Convention President Owen Cooper.

When combining the votes of these five on 12 different legislative proposals in the 95th Congress, they voted "positively," or in favor of expenditures or additional emphasis, 69 percent of the time on issues related to domestic hunger and 90 percent of the time on foreign hunger issues.

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The overall voting record of Southern Baptists in the House, according to "Seeds," is "disappointing." "Of the 343 votes cast, covering 12 different bills or amendments, the Southern Baptists voted with Bread for the World only 34 percent of the time," Loving said.

None of the six Southern Baptist senators voted with Bread for the World as much as two-thirds of the time. Three of the senators, Robert Morgan, D-N.C., J. Bennett Johnston Jr., D-La., and Wendell Ford, D-Ky., did receive a 67 percent rating on domestic hunger issues.

The article was carried in the initial February issue of "Seeds," circulated to 16,000 and edited by Loving and Gary Gunderson.

Gunderson and Loving, who devote most of their time to hunger issues and are supported financially primarily by their wives, have worked for two years to alert Southern Baptists to the issue of world hunger. The two presented the motion adopted in 1977 by the Southern Baptist Convention in Kansas City which authorized the World Hunger Convocation held last November.

Calling their group "Seeds," they joined a growing fellowship of Southern Baptists through the convention who, as Gunderson says, "feel impelled as biblical people to respond to the hungry."

The magazine builds on their attempts to keep that group informed, replacing a small, intermittent newsletter, also called "Seeds."

Asked why a magazine devoted solely to world hunger, Gunderson replied, "The complexity of the issue forces us to consider a myriad of concerns, such as agricultural development, energy, ecology, politics, population, lifestyle and other factors, not to mention the theological assumptions we bring to the discussion."

The first issue also reports on the World Hunger Convocation and gives a critique of the meeting and a promise to monitor agency response to the resolutions adopted.

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World Hunger Gets Renewed
Attention From SBC Groups

Baptist Press
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NASHVILLE, Tenn. (BP)--The Southern Baptist Christian Life Commission has joined the Interreligious Taskforce on U.S. Food Policy and the denominational committee will recommend a date change in the observance of World Hunger Day.

Both actions were recommended by 250 participants in the first Southern Baptist Convocation on World Hunger, held at Ridgecrest, N.C., in November 1978.

The Interreligious Taskforce supports a Washington-based staff to research and analyze issues and legislation related to U.S. food policy and channels information and recommendations to its "cooperating agencies."

The Christian Life Commission is the first Southern Baptist agency to join the taskforce, which is supported by 23 other religious bodies or organizations. Membership was made possible through a special contribution designated for that purpose.

The denominational calendar committee will recommend at the June 1979 Southern Baptist Convention sessions in Houston that World Hunger Day be observed the second Sunday in October starting in 1981. The denominational World Hunger Day observance, begun in 1978, is now on the first Wednesday in August.

A recommendation at the hunger convocation asked that the observance be moved from Wednesday to a "prominent" Sunday, a request the Christian Life Commission had made earlier.

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W. David Sapp, who will represent the commission on the Interreligious Taskforce's board of governors, said the commission hopes its participation "will help Southern Baptists more effectively to encourage public policy decisions which will give high priority to the desperate needs of the hungry."

According to staff director Janet Vandevender, major concerns for the taskforce for 1979 are support of U.S. development assistance and support of the family farm in meeting the world hunger challenge.

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Evangelism Speakers
Warn of Opposition

By Debbie Stewart

Baptist Press
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DALLAS (BP)--Speakers at the Texas Baptist Evangelism Conference in Dallas reminded Christians their opposition is hard at work.

"Satan is slick, sneaky," observed Manuel Scott, pastor of Calvary Baptist Church, Los Angeles, Calif., on the opening night of the popular annual event of the Baptist General Convention of Texas.

"There is at loose in our world a satanic and sinister force bent on casting all of us in the same mold," Scott continued in a second sermon at the conference, which attracted more than 9,000 laymen and ministers.

"God has appreciation for variety" in individuals and institutions, said Scott, a short black man known for powerful evangelistic preaching. His message, "Let the church be the church," roused the audience into repeated "amens." One emphatic motion broke a suspender, much like a physical exclamation point.

"Let a man be a man, let a woman be a woman, let the school be the school, let the government be the government, but for God's sake let the church be the church," Scott implored.

Charles Colson, former special counsel in the Nixon administration, said Christians are blending in with society rather than calling men to repentance. "My life shows the absolute futility of trying to find through government answers to problems in the heart," said Colson.

Colson has directed a ministry to prisoners since his own release four years ago from Watergate-related imprisonment.

"We need to talk more about the satanic force that opposes us," said Bobby Sunderland, mass evangelism director for the Southern Baptist Home Mission Board. He said Baptists should be just as concerned about Satan's opposition as the Dallas Cowboys were about the Pittsburgh Steelers in the Super Bowl football game.

"I'm constantly impressed at why men continue to be involved in evil things," said Bill Glass, evangelist to prisoners and former professional football player. He said the explanation may be that the "devil gives his best shot first, but it gets worse. Jesus gives his worst shot first, contrition for sins, and it gets better."

A scenario of a board of directors meeting in Hell opened a message by Wayne McDill, associate with the Texas Baptist evangelism division. McDill's story pictured Satan's directors in ecstasy about their strategy to thwart Christianity without Christians even noticing.

"We'll just move them from a commitment to the purpose of the church, to a commitment to the church only," the directors schemed. McDill said that Baptists should be sure that their commitment is to saving sinners more than saving the church.

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