INDUSTRIAL CHAPLAINCY

APPLICATION

Large firm with 800 employees seeks chaplain. No application accepted from men running away from difficult pastoral situations, who see the chaplaincy as a plum to be picked. If you want a job easier than the normal pastorate we don’t want you. Don’t apply unless you’re able to walk and talk with working people. No place for a timid man not willing to listen to shocking language and hear shocking life experiences.

This ad sets forth the call for industrial chaplains. It points up the fact that industrial chaplains are daring to challenge the meaninglessness and monotony of modern industrial life. They dare to invade the world of industry and big business with its secular, materialistic emphasis and atmosphere in order to be reminders that life’s ultimate values are spiritual.

The idea of the industrial chaplaincy is not new. A great part of Jesus’ ministry was spent in one-to-one relationships with persons.

The field of this ministry is ripe for expansion. The call for industrial chaplains is not tremendous, to be sure; but it is there quietly expressing itself.

INDUSTRY’ NEW DIMENSION

We are a part of a highly industrialized society today. Our national economy has moved from a rural-agricultural to an urban-industrial; there has been a shift from an agrarian frontier society to an urban-centered society.

Today 7 out of every 10 Americans live in urban areas and the trend shows no sign of abating.

The United States is participating in a world-wide boom which adds 140,000 people on this planet’s population every 24 hours.

Within 40 years, using a modest projection, our national population will be well over 300,000,000. More than one-third of these will be urban
Eighty percent of all scientists and engineers, who have ever lived, are alive and working today. Half of all the world's scientific knowledge has been discovered since 1950. One-third of the 7.5 million scientists and engineers of the world live and work in the United States.

More than 78,700,000 persons live a third of their lives on the job.¹

DEVELOPMENT OF INDUSTRIAL CHAPLAINCY

During the years of leadership of the Home Mission Board by Dr. J. B. Lawrence (1929-1953), he pointed out:

During the period of World War II, and immediate following, the hospital, industrial and institutional chaplaincy received more emphasis and was looked upon with greater importance.

At the mid-year meeting of the Home Mission Board held at Glorieta on July 25, 1957, the plans and policies of the Chaplains Commission were adopted.

Later, at their meeting of December 3, 1957, the Commission instructed the Director and the Associate Director to "explore the fields of the civilian chaplaincy and report on the present status of these fields as to the work begun, progress and future needs."

On August 23, 1958, the survey of this study was mailed to each of the Commission members and at their September meeting the report was discussed.

The Director and Associate Director recommended to the Commission that attention be given for Convention-wide leadership in the area of the Hospital, Industrial and Institutional Chaplaincy.

The Survey Report was sent to all Board members. Favorable consideration was given to the report regarding the enlargement of the work of the Commission.

The definition of the work of these two departments was:
The major purpose and concern is that of a spiritual ministry for those in correctional and other institutions and in industry through a chaplain ministry.

The primary objectives of these two departments were four-fold:

1. To introduce, develop, and publicize the concept of business and industrial chaplaincy.

2. To interpret and project the image of the chaplain as a minister who offers pastoral care in a specialized setting.

3. To provide needed leadership in bringing together the job opportunity and the qualified chaplain.

4. To serve in a consulting capacity when requested, particularly during the initial phase of an industrial chaplaincy program.

In the early days of the industrial chaplaincy a great deal of the development and organizational plans were carried on by correspondence.

For example, Chaplain William H. Brooks of the Greeland Contractors wrote Dr. Carpenter in part on July 16, 1958:

Thank you for the information concerning the Chaplains' Conference and the kind invitation for me to attend, however, it will be impossible for me to attend this year, but if you can send me the dates for next year, I will submit a request for T.D.Y. with my recommendation at the conclusion of this year's contract.

We are on a continuous contract with the company with 7½ to 9 months overseas and 3½ months on state-side, at which time I am free for revivals, pulpit supply, conferences, etc.

Enclosed you will find a brief outline of the type of work the industrial chaplains should perform. Of course, there is room for a great deal of improvement and reworking these suggestions, since this field is more or less in its infancy. My prayer is that Southern Baptists will lead in this great field of service.

Perhaps if you can get in touch with some of the industries who are carrying on this type of work you can secure a great deal of information. Some of these are: Kaiser Shipbuilding Corporation, United States Steel company, R. G. Le Tourneau, Gulf of Texas Oil Companies....

I am looking forward to the privilege of working in the capacity of an industrial chaplain under our convention as an appointee of the Home Mission Board...This work is unique. We have about 300 Danish employees to work with and about 1,000 Americans.

My schedule is as follows:
5:30 -- 6:00 A.M. Arise for Breakfast
7:00 -- 10:00 A.M. Office hours daily
7:30 -- A.M. Wednesday and Friday - Bible Class for Night Shift
8:00 P.M. - Saturday - Bible Class for Day Shift
3:00 P.M. -- 7:00 P.M. Daily Except Sunday - Chaplains have charge of mail
7:00 P.M. -- 9:00 P.M. Office Hours Daily
Sunday Services  8:00 A.M.
                 8:00 P.M.

Chaplain William H. Brooks set forth his concept of the industrial chaplaincy and enclosed this in his letter. He wrote:

"Behold, I have set before thee an open door": Revelation 3:8

The industrial chaplaincy is today one of the greatest opportunities for the advancement for the cause of Christ and the growth of missions....

The present world conditions in this atomic age have necessitated the expansion of our overseas bases for the protection of the free world and the defense of our own United States. This in turn has necessitated the employment of thousands of civilians for the construction work involved in establishing the needed bases of operation for our military forces.

The government does not provide chaplains for these construction workers....

The industrial chaplain must know something about the men with whom he works in order to meet their needs....Construction men (or "construction stiffs" as they are sometimes called) move from place to place and often religious training and active church participation have been neglected.... The greatest defense of the free world is the gospel of Jesus Christ.

Note 3 points:

I. PREPARATION
   1. Educational qualifications - the same as the pastor.
   2. Marital status - he should be married as most of the men are married and have families.
   3. Pastoral experience - very necessary, for in the pastorate you learn how to work with different types of people.
   4. Pastoral psychology and personal counseling experience - very necessary for this is of great assistance in overseas chaplaincy work.
   5. Practical working knowledge of the Bible - essential; this ministry is a preaching and teaching one.
   6. Personal soulwinning - secret of the successful ministry with this working class of men.

II. PARISH
   1. Civilian employees.
   2. Military personnel, if base close by (This is most generally the case in construction work.) (Later development shows military chaplains meet needs of military personnel.)
   3. Native population of area in which you are located.
III. PROGRAM
1. Private daily devotions for spiritual growth, strength and guidance are very necessary to the industrial chaplain.
2. Sunday services (preaching the Word).
3. Bible classes (teaching the Word).
4. Literature distribution (spreading the printed Word).
5. Personal counseling (using the Word to meet men's needs).
6. Visitation (living the Word to reach the men).
7. Recreational activities and visual aids (living the Word and applying the Word).

HELPS IN SETTING UP SUCH A PROGRAM
1. Southern Baptists should appoint a Commission under the Home Mission Board similar to that of the military chaplains.
2. Larger industries should be contacted in order to list all companies using chaplains; and also to encourage others to utilize their services.
3. Literature should be furnished to the chaplains.
4. Seminary courses should include something about the work of the industrial chaplaincy.

Dr. Alfred Carpenter replied to Chaplain Brooks on July 23, 1958 and said in part:

We appreciate your fine letter...It is the first definite outline from an industrial chaplain around which we may begin to build a program.... Surely you are pioneering in this work for Southern Baptists....

STRENGTHENING THE INDUSTRIAL CHAPLAIN

The year 1961 claimed the life of James C. Peck, secretary, institutional and industrial chaplaincy. He was killed in an automobile accident on August 12, two miles west of Dallas, Georgia. He had been secretary for the institutional and industrial chaplaincy for two years and pioneer in these fields. His outstanding work in this area of the chaplaincy had built a firm foundation for the future.

In 1961 there were more than 60 active, full-time company ministers at work in industry.

Chaplain T. E. Carter came to the Chaplain Commission staff on June 1, 1965, as secretary for institutional and industrial chaplaincy. Carter was a graduate of Furman University, Florida State University, and Southwestern Baptist Theological Seminary with a B.A., M.A., M.R.E. and D.R.E. degrees.
He was a reserve army chaplain but had served 8 years on active duty. He had also been a pastor and worked for some time as staff counselor for the Buckner Baptist Benevolences in Dallas.

He had a clinical pastoral education and was well qualified to be institutional and industrial secretary.

He succeeded Chaplain Etheredge as secretary when Etheredge transferred to the personnel department of the Home Mission Board.

The Home Mission Board expanded the division of chaplaincy staff to strengthen a program aimed at chaplaincy ministries in industrial settings.

Lowell F. Sodeman of Winston-Salem, North Carolina, was appointed to direct the new emphasis on industrial chaplaincy, which previously was combined with institutional work under the leadership of T. E. Carter.

Sodeman was previously chaplain to students as North Carolina Baptist Hospital in Winston-Salem. He joined the U. S. Army Chaplains Corps in April, 1945, attaining the rank of Captain. In October, 1946, he left the active service to become pastor of the First Baptist Church, Clinton, North Carolina. Other pastorates include: Mars Hill Baptist Church in Mars Hill, North Carolina; Porter Memorial Baptist Church in Lexington, Kentucky; and First Baptist Church in Rocky Mount, North Carolina.

Assuming office as Secretary, Industrial Chaplaincy, in October, 1966, Chaplain Sodeman's job description was as follows:

RESPONSIBILITIES

Office

1. Processing correspondence in this field.
2. Build and maintain historic file regarding industrial chaplaincy.
3. Keep information on vacant chaplaincy positions that fully-trained ministers may be able to fill.
4. Attempt to interest industrial executives in the establishment of volunteer or paid chaplaincy positions.
5. Coordinate plans regarding industrial chaplaincy with other ministries of the Division of Chaplaincy and other divisions of the Home Mission Board.
Public Relations

1. Carry on a regular writing ministry, to include articles, pamphlets, tracts, brochures, etc. relating to the industrial chaplain and his work.
2. Encourage chaplains to tell the story of their work in a local community, through denominational media, etc.
3. Participate in programs, meetings, and conferences regarding industrial chaplaincy on local or national level.
4. Function in role of preacher, teacher, missionary, or pastoral counselor as opportunities afford.
5. Represent the denomination to the chaplain, and the chaplain to the denomination, on a personal contact basis.
6. Make surveys and have personal contacts relative to potential paid or volunteer industrial chaplaincy positions.

Conferences

1. Assist in planning, promoting and conducting workshops, clinics, and conferences in which Chaplains Commission participates.
2. Aid in annual chaplains’ conferences at Glorieta, Ridgecrest, and seminars.

Chaplain Commission Assistance

1. Recruit, nominate, endorse or approve (where required) candidates for chaplaincy positions, as follows:
   (a) Secure adequate appraisal of candidate.
   (b) Process application for denominational endorsement or approval.
   (c) Conduct personal interviews regarding executiveness where possible.
   (d) Present file to staff and Chaplains Commission for final action regarding endorsement or approval.
2. Function with Chaplains Commission in other matters as requested.

Nature of Work
This is a promotional and missionary effort to aid, recommend, endorse or approve fully trained Baptist ministers who may work effectively for Christ in an industrial setting, and to help executives see the need for such a ministry. It is an outreach of local churches, associations, and conventions to meet needs and carry forth the gospel in the name of Christ.

Examples of Work Performed

1. Visit to industries.
2. Counsel with churches, associations, conventions, administrators, and new or existing industrial chaplaincy programs.
3. Attend meetings, conferences and conventions regarding industrial chaplaincy.
4. Conduct research that will assure knowledge of developments in the fields of religion and industrial chaplaincy.
Desirable Knowledges, Skills and Abilities

1. A good working knowledge of the industrial chaplaincy, past, present, and future.
2. An increasing understanding of human behavior, to include principles of personality development, treatment of mental and emotional disturbances, behavior patterns, motivation, counseling methods and techniques, and group processes. This includes good self-understanding as well.
3. Thorough understanding of pastoral and missionary opportunities in industrial settings. This necessitates an acquaintance with the structure, functions, practices, and rules generally followed in an industrial chaplaincy position.
4. There must be the ability to elicit effective responses from chaplains, industrial executives, and church leaders in matters related to industrial chaplaincy.
5. Personal consecration to the point that Christ is preeminent.
6. Loyalty to the Word of God to the degree that situations of life may be met in a spirit of humility, with loving concern, yet with courageous assurance and optimism.
7. Christian zeal and inspiration that will be caught by chaplains.
8. The ability to be balanced in approach to the work and systematic enough to give directions in the meeting of goals.

Desirable Training and Experience

1. Education should include liberal arts degree, and at least 90 semester hours in a Southern Baptist Theological Seminary. It would be highly desirable to have had a period of Clinical Pastoral Education.
2. Experience should include at least three years pastoral work; a tour of active duty in a branch of the military, preferably as a chaplain; and it would be desirable to have had experience as an industrial chaplain.

PILOT PROJECT IN LOUISVILLE

The 1968 report of the Chaplains Commission to the Southern Baptist Convention points up the Pilot Project in Louisville. "A pilot project in Louisville is proving helpful in training seminary students, and in producing research materials." 3

Chaplain Howard Tisdale is chaplain and director of the Louisville project called "The Greater Louisville Area Industrial Chaplain-Pastor Pilot Project." A brief condensation of the report of this project is as follows:

Five companies are now participating. The project director and a few
highly motivated seminary students were to provide a non-denominational pastoral care to the workers in the participating plants. This ministry was to be aimed primarily toward bringing the gospel to the inactive and unchurched workers.

The students were to be assigned to a particular industry where they could function as industrial chaplains. The ministers engaged in this project were to provide a vital communication link between the disbursed and the gathered church. We were interested in exploring and developing improved concepts to assure a more effective and widely accepted industrial ministry.

Five (5) of the twenty-eight (28) Louisville industries contacted or 18 percent have responded favorably to open participation in the program. Approximately 50 percent of the others gave an out-right "No" or "Not interested."

There were six seminary students in the project last year. Industry was slow and somewhat skeptical toward our proposal at first. The one hour Sunday dialogue sessions produced mixed emotions from the students. The industrial chaplain of the future will need a thorough indoctrination in urban sociology, psychology, and have an acquaintance in technology in addition to his theology.

While labor officials were almost unanimous in favoring the Louisville Chaplain-Pastor Project, the response from industry varied.

I was amazed at the sincere concern of one company official over the physical and emotional welfare of several of his chronically absent employees. Out of over 3,000 workers in his plant, he knew these men by their first name.

Christian laymen from non-participating industries are referring some of co-workers with problems to us. The chaplain is recognized as a specially trained minister whose primary function is to counsel people with problems.

Recommendations based upon preliminary findings to date in the Louisville Industrial Chaplain-Pastor Pilot Project. Continue with the main thrust of the project. Develop the necessary tools and techniques. Effect and train a corp of Christian laymen of different faiths to be effective referral ministers from their respective industrial settings. Establish a relationship with plant physicians or nurses so that they may be sources of referrals with a "no strings attached agreement."

The present funding arrangements should be continued for at least two years. The labor and staff supervision should continue to be borne by the Home Mission Board Chaplain's Commission.
CHAPLAIN HOWARD TISDALE is now with The Ryder Truck Lines, Incorporated, ATLANTA, GEORGIA. He comments on his work: (After we hear from Tisdale we go on to consider the work of CHAPLAIN DAVID N. MORRISS, CHAPLAIN HOMER L. GOOD, and CHAPLAIN G. JACK BOSTON. They represent the work of all the industrial chaplains.)

And now to Tisdale again:

Chaplain-Counselors in industry engage in one of the most challenging, meaningful and rewarding forms of Christian ministry in existence today. In keeping with the Lord’s command:

Go, then, to all peoples everywhere and make them my disciples (Matthew 28: 19a TEL).

We seek to identify with and bring a spiritual dimension to the work area where people spend most of their waking hours. We see and hear their needs in the raw, unvarnished form. Then, our task is to seek, together with other local pastors and agencies, to meet these needs - be they spiritual, mental or physical. We also serve as consultants on morale and ethical problems in addition to being specialists in the area of crisis counseling.

Last year (1972) I drove in excess of 50,000 miles and conducted over 200 marriage and family counseling sessions; plus 180 emotional and mental; 70 alcohol and other drugs; 120 bereavement; and over 240 job and miscellaneous other types. I visited 93 hospitalized employees and made some 60 home visits. In addition, I participated in eight funerals of unchurched employees, made numerous referrals and wrote a chaplain’s column for our company newspaper. Occasionally, I receive a note like the one below from a depressed, suicide-prone which reaffirms my belief in this special calling and my assurance that God is with me. No mere human being, regardless of his expertise in Bible or psychology, can prevent a person from taking his life. But God’s Spirit can and does:
Chaplain Howard Tisdale:

I, John Doe, would like to thank you for what you have done for me. I'm going to church and trying to do better.

I am sorry I have not gotten in touch with you sooner. I have been very busy.

Sincerely,

John Doe

It is toward this end that we strive: that a greater percentage of working men and women might come to know and enjoy the abundant life with Christ.

Let us thank the concerned business and industrial executives who recognize and care enough to initiate such a program to aid their employees in time of crises.

DAVID N. MORRISS, industrial chaplain with the Pharr Yarns, Incorporated, in McAdenville, North Carolina. Comments:

Questions about my work:

1. How my work began. The president of Pharr Yarns and Stowe Mills, W. J. Pharr for some time had felt that a chaplain to his people would be quite an advantage and to his liking. Some of the other executives followed this line of thinking and I was contacted for such a position. Through the influence of Robert Grigg, industrial chaplain of Akers Motor Lines and Lowell Sodeman of the Home Mission Board, I was invited to visit Pharr Yarns to be interviewed.

This was done and after two days of consultation agreement was reached on my employment, salary, expenses and housing. I took up my duties here as of January 15, 1968.

I should say parenthetically this type of work had long been a prayer and a dream of mine to which I had sought to prepare myself psychologically
and educationally.

2. Who Pays my salary? My salary is entirely paid by Pharr Yarns and Stowe Mills. I send a monthly report to top management who, of course, has the privilege to review the consolidated report of my various activities. I also maintain a daily log sheet and I can tell at any given time exactly what I have done every day.

3. Is my total time given to Pharr Yarns? I am one hundred and twenty percent taken up by Pharr Yarns and their some 3,800 employees and families. I have the largest church around so far as I am concerned.

4. How would I describe my day? It is almost indescribable; however, I shall try to give an idea. I begin the day about 8:15 A.M. in my office at which time I compile my log for the previous day. Also, I try to take care of my correspondence and telephone calls. I am called out many times on emergencies by plant supervisors who inform me they have an employee that I should perhaps see.

A portion of every day is spent in formal office counseling. We deal with marital problems, alcohol problems, dope problems and the family teenage problems. Many times I have to work all three shifts. I spend an average of at least two nights a week in the plants working with people on the third shift.

As chaplain, I have developed an entire "In-Service Training Program." This is taught to our first and second line supervision especially. No one should be better qualified in any given organization to teach human relations better than the industrial chaplain....This is an arm of missions which in essence is what it's all about.

5. To whom do I report? First to the company here; but I do send a copy
of my report to the Home Mission Board.

6. How do I view my total commission? My total commission as far as I am personally concerned is to develop the industrial chaplain's program whereby we in the ministry can make a tremendous indenture in this fabulous mission field. Churches today are not influencing industry to any great degree. At least 70 percent of the people involved in industry, at least in this area, are not actively participating in any religious services in any given church anywhere. It behooves us therefore to take the gospel ministry to the people where they are and when they are. There is no place where a man or woman spends more time than on their job daily.

7. Some comments on the industrial chaplain—his total involvement.

The industrial chaplain is not a new idea. In several European countries, especially England there has been for many years a type of industrial chaplaincy fostered and supervised by ministers concerned with the problems that the average work-a-day man faces.

During the Russian revolution defrocked priests working in factories ministered as chaplains.

However, it is correct to say that the program of industrial chaplaincy as it is now conceived by people who are schooled and trained for this particular role is new. The role of the industrial chaplain is very succinctly summed up in saying that he becomes a person oriented to industry, totally involved with those whom it is his privilege to serve.

It can be pointed out that the industrial chaplain is equipped to handle certain types of problems that no one else in industry can handle. He will find himself far more totally involved in the life of his people than will be the hospital, institution or penal chaplain.

His position of service is of course a called position as any other God-called man of the ministry....He has not left the ministry per-se but has merely plunged into the wider arena of life where the fight is really going on....

It is well that it be made known and published by the company itself that their chaplain prior to his coming is not some sort of company stooge to run immediately to top management and to relate people's personal problems. He is a professional man who will deal with their problems in total confidence and can be totally trusted with their
It must also be determined by industry prior to the coming of their chaplain that his latitude and function of operation is to be almost totally unlimited....Industry must accept the industrial chaplain as a man of service and not one primarily who is going to make them economical gain....If the employees realize that management is not sending in a spy on them but one to serve them on a total neutral ground the chaplain's program will then be more readily acceptable from the wage-roller earner to the president of the company and all in between.

It is well that industry understand that the chaplain is an individual who is available to each and every individual of the company from the lowest employee as far as wage earning and position is concerned to the top of the company....It is found that one of the greater assets to the chaplain's program especially in his formal office counseling is to have a private entrance whereby the counselee may come and go with the greatest privacy at the appointed time....

To be more specific in the duties of the chaplain suffice it to be said that some 40 percent of his waking hours will be spent in counseling domestic problems: husband and wife related; teen-age entanglements; financial problems; sexual problems; alcoholism; drugs; in-laws.

Another duty which the industrial chaplain seeks to perform with a definite sense of spiritual benefit is hospital visitation to the employees and many times to members of the employee's family.

It can also be noted that the industrial chaplain participates in many funerals....A surprising turn of events can be noted that some 70 percent of industrial employment is not actively engaged in religious or spiritual services....This is not to say that these people do not belong to churches, but it is to say they are not closely affiliated; therefore they are not disposed to call upon any local pastor because of their lack of participation....Here is one of the great mission fields for the ministry....

In times of death the industrial chaplain can find himself the one individual who becomes appointed to make arrangements, to see that the family is properly channeled in their thinking toward the funeral as well as the funeral director....He will find himself after the services for the deceased continuing to give guidance to the family on the estate, legal communication and the like.

There should be some funds available also to the chaplain that he may render services to emergency and needy families in a financial way....There is always a need for devotionals, prayers and various spiritual services within the plant by various groups....

The chaplain can be involved in many other community activities such as his time allows; however, involvement in too many
extra-curricular activities may curtail his crises-centered ministry and it is a tragedy when an industrial chaplain allows this to happen to him.

A called man of God generally enjoys preaching and this will certainly not be denied to the industrial chaplain. He will be offered opportunities to supply, and in some instances to do interim work.... An industrial chaplain must be willing to wear many different hats to become many different things to many different people....but he must not lose the advantage point he has as the ordained man of God in the trivia of daily routine....

The world cries for somebody who cares. I know of no opportunity to show that one cares any greater than the opportunity to serve mankind in industry.

THE REVEREND HOMER L. GOOD, chaplain-counselor for Hennis Freight Lines, Incorporated, Winston-Salem, North Carolina for the past ten years, is a Tennessean by birth and a pastor by heritage. His father was a Baptist minister too.

After graduating from Davidson College, Davidson, North Carolina in 1943, the Reverend Good was pastor of Stoney Point, North Carolina and the First Baptist Church in Kernersville, North Carolina. He received his clinical pastoral training from the School of Pastoral Care at the North Carolina Baptist Hospital and the Bowman Gray School of Medicine of Winston-Salem.

Mr. Good and his wife, the former Hazel Karriker, a registered nurse, have two sons and two daughters.

Widely known as a lecturer and inspirational speaker, the Reverend Good in his capacity as a pioneer industrial chaplain, has appeared for interviews on NBC, CBS, and ABC radio and television. Moreover, numerous newspapers and magazines have done features about his work.

Chaplain Good speaks of his work:

We have recently completed a chapel here within the office building of our general officers where services are conducted each Monday morning for
all employees on a voluntary basis. In addition, the chapel is always open and available for meditation and prayer to anyone.

The management has made it possible for me to freely come and go to all areas of our company operation both here in Winston-Salem and at other terminal points as well. The one serious drawback, of course, is the lack of enough hours and days to be able to cover adequately all terminals in our system and thus be available to everyone who might find a need for my services.

It seems to me that there is a tremendous need today for the church to reach out to the world instead of waiting for the world to come to it. Acting in my capacity is, therefore, particularly rewarding for I am given the opportunity of reaching so many people who otherwise might never come to a knowledge of God. So that there will be no misunderstanding let me hasten to say that there is no intention on my part to take the place of anyone's pastor or to intrude on their particular faith whatever it might be. It is a joy to have the opportunity to minister to those who are without faith of any kind.

Counseling, of course, takes a great portion of my time. Just talking to people is often enough but if a specific problem seems prevalent, we make every effort to get the employee to seek professional counsel.

We are much like a family with joys and sorrows. We rejoice at the new births and sorrow at the loss of tragedies of our members. At all times we attempt to give solace where needed.

Visits are made, if not daily, as often as necessary, to our hospitals to see employees who are ill.

"Eighty to 90 percent of all industrial accidents stem from emotional disorder." This is a statement made by the National Association of Mental Health.
People become accident prone, says one staff psychiatrist, when they become tired; when they have fights with their husbands and/or wives; when they fall into arrears with their bills; when they nurse resentment because of boss-conflict; when they are beset by other personal problems.

Within recent years a number of companies have found an adequately trained minister to be a valuable resource person on the industrial team. He is known as the chaplain--one who offers "on the job" pastoral care in a ministry which is "person centered."

Personal efficiency is greatly increased when inner turmoil and confusion are alleviated.

The chaplain, employed by the company, by labor, or by both, as a highly trained Curate ("curer of souls") ministers to the employer, employee and their families. The chaplain does not serve as an arbitrator in the solution of management and labor problems.

The chaplain assists the worker in "betting behind the symptom to deal with the "real illness"....accident frequency is a sure sign of smoldering hostility; labor turnover points up man's inner conflict--turmoil, confusion and state of unrest; chronic absenteeism is one evident form of rebellion; boredom, monotony, apathy often point to poor working conditions; alcoholism as an "escapism" is evidence of man's inability to cope with life's problems and demands.

Plant friendliness and cooperation are often fringe benefits of his (the chaplain's) ministry. He attempts to promote a spirit of brotherhood without regard for denominational affiliation.

When the job (as chaplain counselor) first started, frankly, I didn't know a fifth wheel from a can opener. But it makes no difference. As chaplain-counselor I've found an important role to play in a world of cash registers
and paper clips.... The highway motor carrier has become an economic giant with a vital task. Smooth, coordinated efforts of thousands of people are an absolute necessity.

The chaplain-counselor finds, once he enters the business world, a virgin territory. Our ministry is aimed toward the spiritual needs of people at work. It is, in fact, the common link between the "community at worship" and the "community at work." It is not a substitute for the church but an ally.

One of the major advantages to the program is that it offers a person the opportunity to express himself freely, carries the principles of good living through the church into the job, and aids in building peace of mind. It has been found, too, that the work done by the chaplain tends to make industry more conscious of the "Golden Rule" in business.

To summarize: Allan Keller wrote of Good in the World Journal Tribune in 1967: I've been talking with a very unusual man--the Reverend Homer Good, a Southern Baptist pastor with 30 years of preaching behind him. Because of him I feel sure that within another decade personnel men and psychiatrists in industry and big business are going to be playing second fiddle to chaplain-counselors.

As a matter of fact the trend can already be noted as more firms turn to simple, everyday religion as an antidote for personnel problems: alcoholism, absenteeism and accident proneness.

The Hennis Freight Lines, one of the largest trucking firms in the country, heard of Good's success as pastor-counselor and asked him to leave his church and become counselor to 3,200 employees.

Good pondered the question for weeks and then said yes to the invitation. Today the preacher has a small chapel in the headquarters building of the truck company and an office. Any employee is free to leave his job and seek
counsel from the chaplain. The company asks no questions and wants to know nothing of individual cases.

It feels its employees are its most valuable assets and wants to help them. The industry is unionized but there has been no conflict with the chaplain-counselor. Union leaders send their problem members to the religious adviser for "straightening out," knowing that management will get no report and that no black mark will go into the record books.

Because Hennis has truck stations and offices all over the east the chaplain has to spend some time traveling. The Reverend Good believes that in another five years we'll have as many industrial chaplains as we now have institutional chaplains. He exercises great faith and I'm convinced he knows what he's talking about.


The Department of Pastoral Ministry of Holly Farms Poultry Industries, Incorporated, was created in 1965 when I was hired as the first industrial chaplain for the company. The position was the out-growth of the concern of top management of Holly Farms for the welfare of the individual line employees.

Management in the preceding years had become increasingly aware that employees were bringing personal and job related problems to them which they did not know how to handle. It was also the realization that production schedules were hurt, accidents were on the increase, and there was a considerable amount of lost time due to personal, family and job related problems which the employees were many times aware of but unable to face on their own.
The method I was to accomplish in meeting the needs of our people was left entirely in my hands. I began with a program of general visitation on the production lines to know the individual employees, their supervisor and to understand as much as I possibly could the mechanics of poultry and processing and what jobs were demanded of the individual line employees. The supervisor is the man who is at the lowest echelon of management and yet he is the key person who can make or break a line operation. The supervisor is with the line employee on an average of eight hours a day. He is the one, if he has his eyes open and knows his people, is going to detect personal, emotional and spiritual problems within the employee before any one else. It was out of this close working relationship with the supervisor that we have been able to develop the program which we have today.

Therefore, the largest percentage of my time is spent in counseling in a one to one relationship with employees and families of employees.

The eight years I have been with Holly Farms, I have averaged 25 to 30 hours of counseling per week. Many employees came on their own and asked for help. Others were referred for counseling either by a former counselee or by the supervisor who began to detect a problem within an employee or from our medical department--the company doctor or the nurse who was on duty during plant operating hours.

Here in our home division we have 3,500 employees. With all these people on the payroll in one division, we have coming through my office just about every conceivable human problem. I see my work as counselor in no way replacing that of the employee's local pastor and so I do make efforts when the situation warrents to make referrals to the employee's pastor.

It is inevitable that from time to time that we have very serious emotional, psychological and medican problems, which come to my office
first. I do not in any of these cases hesitate to make a referral to the best
source of help, whether it be the medical doctor, psychiatrist, or local
mental health clinic.

In addition to the counseling ministry, I make every possible effort to
visit with employees and their families when there is illness which requires
hospitalization....

When there is a crisis in the family of any Holly Farms employees, such as
death, I go as soon as possible to the home and minister to this family
during their experience of grief. This is not to say that I replace the
local pastor. I make every effort to work with the local pastor. Periodically
we do have an employee that does not have a pastor; or does not attend church
anywhere and in these situations, I function as their pastor and conduct the
funeral for them if this is the request of the employee and the rest of the
family members.

Worship services during working hours are virtually impossible due to the
fact that we are processing and packaging a fresh food product. It is far
too costly to risk the spoilage which could occur if the production lines
were shut down for a devotional type service. In place of this, I use a
writing ministry as a substitute. We have bulletin boards throughout the
plant located in strategic areas where all employees can see these daily. I
place on these bulletin boards devotional thoughts for the week. These have
been well received by the employees and many of them come to the office re-
questing copies for themselves.

I have and will continue to conduct worship services on Sunday when out
of necessity our maintenance department must work in order to perform
repairs prior to the beginning of the Monday operation.

The next phase of our work is that of a teaching ministry. With the
tremendous growth at Holly Farms during the last eight years we have been conducting management training classes for those who are achieving managerial positions. This entire course takes roughly eight months for a new management trainee to complete. A part of this training are some lessons from me on personality development, human relationships, motivation, leadership and controls. These teaching sessions have been extremely valuable in establishing the rapport with the line supervisors who have gone through this. This has also been extremely valuable in helping them to understand their people on their processing lines as human beings.

One thing that has always been a continuing concern and of top importance is emphasizing to our people from the line employer right on up to top management that what the chaplain discusses is confidential. I have been very helpful to top management through pointing out to them that there are problem which need to be looked into. Management understands that when I recommend that they look at a possible or real problem area, that I will not reveal to them my source of information.

There are some ideas being promoted in some areas that the industrial chaplain should not be employed by industry itself, but should be employed by the ministerial association or by the Council of Churches or some other church related organization. I do not agree with this. I feel that our approach at Holly Farms works beautifully for us and has not created any problems. Our approach is that I am hired by Holly Farms and my salary is paid by the company. I receive the same fringe benefits. I am a part of management; however from the standpoint of which I operate I am neither part of management or labor. I stand as a friend, as a pastor, counselor, and confidant of both labor and management.

The company thinks that the program is working so well, that it has been
so well received that in September of 1968 we hired a second chaplain. He is Chaplain A. Joe Poole and he is with our Delmarva division at Temperancevill, Virginia.

Our third chaplain was hired in 1969. He is William D. Judge who is with our Richmond division. Our company is extremely spread out. At this point we have seven processing plants with their associated divisions such as feed operations, transportation division, hatcheries, and many other smaller operations associated with our type of industry.

Chaplain Poole has approximately 2,500 employees in the Delmarva division for whom he is responsible. Chaplain Judge has approximately 2,000 employees spread out from Richmond to Crewe, Virginia. I take care of the North Carolina division which includes three processing plants with their associated complexes. This gives us a total of about 4,800 people in North Carolina. Another division is in Texas with processing plants located in Center and Segune, Texas. I am hoping in the very near future that the company will give me a green light on funds to hire our fourth chaplain for the Texas operation.