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**Christian Gambler's Job  
Makes Him Miserable**

By Jim Newton

LAS VEGAS, Nev. (BP)--Because he is a Christian, Bob Bewley is miserable when he goes to work every day.

Bewley is a poker dealer in a casino on the Las Vegas strip.

He is miserable because he feels trapped in his job, unable to find work that would pay anywhere close to what he makes as a poker dealer.

He has little formal education and no skills or training that qualify him for another job. He makes up to \$100 a day in "tokens" (tips) and wages as a poker dealer.

Bewley is a member of Twin Lakes Baptist Church in Las Vegas. His pastor, Don Mulkey, describes him as "one of the most miserable men I've ever known."

Bewley agrees with that description. "There is nobody as miserable as a Christian out of fellowship, and I'm out of it," Bewley admits. "I hate my work, but I'm locked into it. I just don't know what I could do and make as much money."

Bewley personifies all of the symptoms of a gambaholic, who like an alcoholic, is addicted to gambling. Not only is he a dealer in a gambling casino, Bewley also gambles with his own money.

The casino pays him \$25 a day as a poker dealer, and he may receive anywhere from \$25 to \$75 a day in "tokens" (tips) from the customers who win.

When he doesn't have a full table, Bewley plays poker in the casino as a "shill" to try to attract others into the game.

There are two types of "shills" in Las Vegas--casino employees who gamble with their own money and are allowed to keep what they win, and those who gamble with the casino's money and turn all their winnings back to the house. Each casino has its own policy for shills.

Bewley prefers to gamble with his own money so he can keep what he wins.

Lately, he has been losing "every time." Bewley believes his losing streak is because he has lost his "killer instinct" since he became a Christian.

"You've got to be cold-blooded," he explains. "You've got to play to win to be good."

"I've played poker all my life," he recalls. He had worked for a rubber stamp company, and as an assembly line worker for the Ford Motor Co., but he never enjoyed his work.

When he moved to Las Vegas, he loved it. He loved his work, the weather, and the people.

Although he once loved gambling too, now Bewley hates it.

"I used to think there is nothing wrong with gambling, but now I know there is. It really bothers me now. I want out so bad," Bewley says. "When the Lord gets ahold of you, he just won't turn you loose."

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"I'm ashamed of my witness," he confesses. "People know what I am and where I work. I'm ashamed to tell people Jesus is my Savior, because of what I do."

Although he is now ridden with guilt, Bewley adds that he knows Jesus has forgiven him. "The happiest time of my life was when I became a Christian," he insists.

Feeling trapped and miserable in a job he feels he cannot leave, Bewley says he wants out, but just can't find work that will pay as good.

"I'm just too materialistic, I guess," he confesses.

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(BP) Photo mailed to Baptist newspapers by Baptist Press

EDITOR'S NOTE: On August 27, the Roman Catholic College of Cardinals elected Cardinal Albino Luciani, patriarch of Venice, to succeed Pope Paul VI, who died August 6. Dr. C. Brownlow Hastings, assistant director of the department of interfaith witness at the Southern Baptist Home Mission Board, Atlanta, reflects on the meaning of the election of Cardinal Luciani, who chose the name, Pope John Paul I. Hastings, who has a special assignment in Baptist-Catholic-Orthodox relations, covered the Roman Catholic Synod of Bishops meetings in Rome in 1971, 1974 and 1977 as a special correspondent for Baptist Press, news service of the Southern Baptist Convention.

Pope John Paul I:  
An Unknown Quantity

By C. Brownlow Hastings

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ATLANTA (BP)--"Information in the Vatican is the world's worst kept secret. Everything is secret, but everything leaks." So goes the saying among the Vatican press corps in Rome.

In selecting Pope John Paul I on the fourth ballot of the first day's voting for a successor to Pope Paul VI the cardinals seemed to set out deliberately to prove that adage wrong. At the same time, they confirmed another even more ancient one: "He who goes in a Pope (in the minds of predictors) comes out a cardinal (not elected)."

No one had predicted that the cardinals would select Albino Luciani, patriarch of Venice. But they did so, speedily. They evidently used the nine working days since the funeral of Pope Paul VI very effectively. They had resolved the supposed great divisions in informal meetings and were ready to vote. They were determined to demonstrate their solidarity.

Who is this Pope who's first claim to distinction is that he has chosen a double name--John Paul? How much significance can we place upon the choice of the name?

Hardly anything is known of Albino Luciani beyond the brief 330 words written in "The Inner Elite," a book of biographical sketches of all the cardinals edited by Gary MacEoin for the Committee for the Responsible Election of the Pope, made largely of progressive theologians. This 1978 publication sought to give to all, and especially the cardinals, information and evaluation of each one to make their choice more intelligible (and rather obviously, more liberal).

MacEoin missed in his predictions as badly as everyone else. But at least he gave us a few clues.

Albino Luciani is from a family of the working class in northeastern Italy, one of the most conservative Catholic regions of the country. He is reputed to have a genuine pastoral concern for the poor. However, he took no sides in a recent workers' strike for better working conditions in Venice.

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The new Pope has taught dogmatic theology in his own seminary in Belluno. He has not had any diplomatic service for the Vatican. He has not held any offices in the Curia, the Vatican's administrative body. He is supposed to be "a man of considerable cultural flexibility and free from Italian provincialism" (MacEoin). With his background and experience, if such a judgement holds up, he will truly deserve to be the world leader the church desperately needs in this present crisis.

There's little doubt that he means by his choice of the name, John Paul, to continue the policies of Pope Paul VI, hopefully in the spirit of Pope John XXIII, his predecessor as patriarch of Venice. He is on record as supporting the decisions of the Second Vatican Council, but also of the traditionalist's stance of Pope Paul opposing birth control and ordination of women and favoring priestly celibacy.

What does his election mean to Baptists and other evangelical Protestants in the world? Practically speaking, not half as much as the choice of the local bishops wherever they may be.

For an answer closer to the source, I interviewed Pastor Paolo Spanu, Italian Baptist from Turin, Italy, who visited the Southern Baptist Home Mission Board during the week of the election. I asked what difference it made to Italian Baptists what kind of Pope was elected.

"Not very much in the light of the rapid movement of Italy toward becoming a thoroughly secular state," he replied. Baptists, as Italian citizens, are influenced by Vatican policy which influences the government. Religious freedom, influence on public schools, tax policies, and the role of priests in civil affairs are all affected by the involvement of the Vatican.

"If the new Pope is open to change, if he understands that Italy needs to be free from ecclesiastical control, it would mean more religious freedom for everyone," Spanu said. However, "If he goes back to the old polemics and pushes traditional Roman Catholic practices, such as the cult of the Virgin Mary, it would set back our relationships and endanger our preaching."

It will take time for Pope John Paul I to reveal any direction of his thinking and develop his leadership. Not much new can be hoped for unless he demonstrates forcefully a long needed overhaul of thinking and policies in the Curia. The church will never be flexible enough otherwise to meet such diverse challenges as the Communist East on the one hand and the tired secularized Catholic populations of Europe on the other.

Meanwhile, we may have learned to be a little more cautious in our Catholic watching. Certainly we will discount such sensational writers as ex-Jesuit Malachi Martin, who wrote a fictionalized version of the recently concluded conclave. The cardinals refused to go along with his doomsday script, which predicted a major fight in the conclave which would eventually doom the church. Let's hope they rather followed Atlanta archbishop Donnan's leap of faith: "I still believe the Holy Spirit is able to guide the cardinals."

-30-

Glendon McCullough Praised  
As Man Of Vision, Optimism

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MEMPHIS, Tenn. (BP)--The late Glendon McCullough, executive director of Southern Baptist Brotherhood Commission who died August 23 in a rush-hour traffic accident, was eulogized here as a "man of great vision" who "dreamed dreams larger than any of us dared."

Funeral services were held for the 56-year-old Baptist layman's leader at Union Avenue Baptist Church, Memphis, Tenn., on August 26, with graveside services at Arlington Memorial Park in Atlanta, August 28.

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"He was a dreamer, and we wanted to hitch our dreams to his dreams," said Bob Banks, director of program section for the Brotherhood Commission's staff, who told of McCullough's dream to involve laymen on a deeper level in the mission of the church.

"To him nothing was impossible," Banks added, describing McCullough as a man of world vision, with great dedication and high ideals. "He was a model for us to follow."

Pointing to his openness, Banks said McCullough had a concern for people as individuals, observing that few words sum up his life more than a plaque on his desk that reads: "People Count."

The current chairman of Brotherhood Commission board of trustees, William E. Hardy, of Kosciusko, Miss., praised McCullough for never trying to tell the trustees what to do. Noting his love for the Japanese "Bonsai" trees, the miniature dwarf trees kept small by a special pruning process, Hardy observed that McCullough's dreams were never able to grow to fulfillment, like the "bonsai," because his dreams were kept small and trimmed by other men.

"Now he is free to be what God intended him to be--a towering giant in the forest," Hardy observed.

Wendell Belew, director of the missions division for the Southern Baptist Home Mission Board, said McCullough, former Home Mission Board personnel director, was always "on the cutting edge of righteousness."

"He was impatient with plans not fulfilled, with us and the Executive Committee of the Southern Baptist Convention if we didn't move fast enough and if we didn't hear him and respond," said Belew, who worked closely with McCullough over the years.

"He loathed injustice," added Belew, who told how McCullough was angered by the segregation policies of the grill which rented space at the Home Mission Board building during the 1960s. At McCullough insistence, the Home Mission Board dinner meetings were held at the YMCA, one of the few places which was integrated in the early 1960s.

McCullough loved people--all people of the world--whether they were very poor or the president, Belew said. "He lived joyously in the world and was filled with joyous optimism."

Lee Prince, pastor of Union Avenue Baptist Church where McCullough was a deacon, pointed out that even in his death, "Glendon has given us a special treasure. He has reminded us again of our potential and our responsibility to be faithful to our commitment."

The funeral service closed with a period of silent prayer with each person present thanking God for McCullough's influence, and with a public prayer led by Ed Seabough of the Home Mission Board, thanking God for McCullough's "heart overflowing, and a mind that dreamed dreams larger than any of us dared."

Persons participating in the graveside service in Atlanta included former Southern Baptist Convention President Louis Newton of Atlanta, Cecil Ethredge of the SBC Home Mission Board and Buren Smith, a Texaco executive and former Royal Ambassador under McCullough's influence when he headed the Royal Ambassador boys missions program for Georgia Baptists.