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February 25, 1987

87-26

Subcommittee Hears Differing
Testimony On Church Break-Ins

By Kathy Palen

WASHINGTON (BP)—Representatives of five churches and several other organizations told a congressional subcommittee that numerous break-ins at churches and other facilities across the country have a "striking similarity" and may point to involvement by federal agencies.

About 50 reported break-ins at churches, offices and homes of opponents of U.S. policy in Central America followed a pattern in which burglars searched files for letters, records and membership lists; but left cash, office equipment and other items of value untouched, according to testimony given before the House Subcommittee on Civil and Constitutional Rights.

An FBI representative, who also offered testimony, denied any involvement in the incidents by his agency.

When questioned about possible FBI involvement in the break-ins, Oliver B. Revell, FBI executive assistant director for investigations, responded, "The FBI is not involved in any way with these incidents." He added the bureau has found "no connections between the break-ins" and "no indication of conspiracy."

But other witnesses voiced suspicion that federal agencies may have been involved with the break-ins.

"Given the unfolding record of covert action by this administration ... it seems reasonable to conclude that one or more federal agencies may well have been involved in this unprecedented action against American religious communities and citizen organizations that oppose this administration's policies," said Donovan J. Cook, pastor of University Baptist Church — an American Baptist congregation — in Seattle.

Several witnesses pointed to recent allegations by a long-time informer that his FBI supervisors broke into the Dallas headquarters of a group opposed to Reagan administration policy in Central America, wiretapped members' telephones and kept files on almost 700 people, including two U.S. senators, a congressman and a former ambassador.

The informer, Frank Varelli, who has filed a civil suit seeking back pay from the FBI, testified during the second day of hearings held by the subcommittee. The FBI currently is investigating Varelli's charges.

Subcommittee Chairman Don Edwards, D-Calif., said the testimony "confirms my fear that there is indeed a national pattern of break-ins against churches and organizations who are opposed to the present policies in Central America."

Edwards added while he has believed "from the outset that these break-ins were not the work of the FBI," Varelli's allegations make it "all the more important to find out who did do these break-ins."

Revell and James P. Turner, deputy assistant attorney general for the Department of Justice's civil rights division, told subcommittee members of federal criminal civil rights statutes limiting the FBI's ability to investigate such break-ins. The FBI has agreed to investigate only one of the break-ins reported to it by the House subcommittee, Turner said.

Rep. F. James Sensenbrenner Jr., R-Wis., the ranking Republican on the subcommittee, denounced the hearings as "McCarthyism in reverse" and an attempt to "bash" the FBI and Department of Justice.

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Witnesses consistently told of a "chilling effect" the break-ins have had on members of their churches and organizations.

"That groups engaging in lawful First Amendment activities are having experiences such as the break-ins and harrassment that are the subject of these hearings is a matter of great concern, not only to those groups but to their fellow Americans," said Victor Carpenter, pastor of Arlington Street Church in Boston, Mass. "We hope that Congress will make every effort to investigate allegations of past surveillance, to end any such that may now be being carried out, and make citizens again feel comfortable acting as we believe the founders of our nation thought citizens should be able to act and as they acted."

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Bivocational Ministry Termed
Important To SBC Future

By Carol Garrett

Baptist Press
2/25/87

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N-(WMMW)

BIRMINGHAM, Ala. (BP)--"Intentional bivocationality" must grow in importance among people who feel called into Christian ministry, Morris Ashcraft told members of the Southern Baptist State Student Directors Association recently.

Ashcraft, professor of theology at Southeastern Baptist Theological Seminary in Wake Forest, N.C., spoke at the annual meeting of student directors, held at the Southern Baptist Woman's Missionary Union offices in Birmingham, Ala.

Christian college students in the midst of choosing careers are ideal candidates for planned bivocational ministry, Ashcraft said.

"There's a place for men and women who in the beginning get an education and experience in the direction of Christian ministry, and then plan to spend their lives making a contribution to Christian ministry while they earn their living doing something else," he explained.

Southern Baptist ministers in the early days were almost always "unintentionally bivocational," he added. "They were already carpenters and farmers and tradesmen when they entered the ministry."

The bivocational minister of today and of the future will become increasingly important in Southern Baptist life, he said, pointing out several advantages over the traditional "professional" minister.

The ability to respond much more quickly to the need for ministry and also the flexibility to work where others would not be assigned are major strengths of a bivocational ministry, he noted.

"Somebody needs to work in the dying part of a city or in a missions area that will never thrive," he stressed.

Bivocational ministers who provide their own salary and are free to move around because of marketable skills, "can go to a losing situation and perform a winning ministry," he added.

In some ways the bivocational minister has more security than the traditional minister, he said. When they provide their own salary, "it's not devastating if something goes wrong."

Not accepting money for the ministry sometimes gives the bivocational minister a clearer witness, Ashcraft continued.

But for intentional bivocationality to become an effective trend among Southern Baptists, some clarifications and changes in attitude are necessary, he said.

First, the concept most Southern Baptists have of bivocational ministers must be broadened. "Most people automatically think in terms of pastors or church planters or the kind of people who would be listed as home missionaries," he said.

Such stereotypical views of the bivocational minister are entirely too narrow. For instance, over 75 percent of the ministers of music in Baptist churches are bivocational."

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Intentional bivocationalism must come to include "all of those ministries which are done in the name of the church and which people do because of a sense of calling," he added.

The broader definition of a bivocational minister that includes "the vast throngs of people with additional gifts for ministry" also calls for clarification at the point of ordination, Ashcraft said.

People engaged in ministries other than the pastorate are "just as much ministers" as pastors he insisted. "It doesn't matter if they are ordained or not. If a church selects a person to lead the music part of the worship, that selection/affirmation process is just as meaningful as ordination."

As Southern Baptists encourage people to pursue an active Christian ministry in addition to a career, and as they solve some of the associated problems, bivocational ministry will become an important trend in tomorrow's world, Ashcraft noted.

Southern Baptist churches are in an ideal position to expand the role of bivocational ministers, he said, "because of our size, because of our thousands and thousands of small churches and because of our tendency to do mission work and to reach out."

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Knowing God, Self Termed Keys
To Successful Prayer Life

By Terri Lackey

F- BSSB
Baptist Press
2/25/87

NASHVILLE, Tenn. (BP)--T.W. Hunt thanks God for the food he eats each day, but he doesn't stop there. He also thanks God for his teeth, his toothbrush, the utensils with which he eats, the air he breathes and the car he drives.

T.W. Hunt is a man who believes in prayer.

"If you imagine that you won't have the things tomorrow that you don't thank God for today, it makes praying for things easier," said Hunt, author of the 1987 adult Baptist doctrine study book, "The Doctrine of Prayer." Hunt led a recent seminar based on his book and sponsored by the Southern Baptist Sunday School Board's church training department, which also sponsors the annual Baptist doctrine study emphasis in churches.

Professor of church music at Southwestern Baptist Theological Seminary in Fort Worth, Texas, Hunt told seminary participants he pauses specifically to pray at least seven times a day, and the prayers he whispers throughout a 24-hour period almost never cease.

His advice on establishing a successful prayer life is simply to "know who God is and know who you are."

Establishing an open communication line to God and daily Bible readings helps a person "get to know God," he said.

Hunt added he does not believe God hears one person's prayers more than others, but some people just understand better how to pray.

"Prayer is effective because God has chosen to hear us," Hunt said.

He said the most common types of prayers are adoration, intercession, petition, repentance and deliverance.

Prayers of adoration praise God; prayers of intercession are on behalf of others; prayers of petition are personal requests; and prayers of repentance and deliverance include asking forgiveness for sins or wrongdoings and asking God to deliver from further evil temptations, he explained.

Hunt, who has filled four computer disks with prayers from the Bible, said, "Seven-ninths of the prayers uttered by the great prayer warriors were answered by God because they were asking something on God's behalf. "Two-ninths of the prayers God answered were for personal things."

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Hunt, who keeps a list of his prayers and God's responses, said: "I have checked on my own prayer life and believe it is in exactly the same proportions. When I was praying for the kingdom, seven-ninths of my prayers were answered. And when I was praying for something personal, two-ninths were answered."

Hunt, a man who dedicates a room in his home specifically for prayer, said several factors can hinder an effective prayer life, the first being total prayerlessness, which "means we do not believe spiritual forces have a right to affect the world," he noted.

He said praying for the wrong motives, lack of faith, failure to maintain a vital relationship with God, rebellion and sin, and lack of persistence may also hinder a person's prayer life.

Hunt suggested a person interested in establishing a daily prayer life read and study PrayerLife, a Lay Institute for Equipping course that will be released in January 1988.

Until then, he advised, "just give God a chance. Try it, you won't know until you try it."

Baptist Doctrine Study will be observed April 20-24 in Southern Baptist churches. A study book on prayer for youth was written by Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union.

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(BP) photo mailed to state Baptist newspapers by BSSB bureau of Baptist Press

Future South Korean Leaders
Converted At Texas Mission

By Ken Camp

Texas

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SAN ANTONIO, Texas (BP)—The next generation of leaders in South Korea will be Christian if Southwest Korean Baptist Mission in San Antonio, Texas, has its way.

In a local effort with international results, the mission conducts an outreach ministry to Korean military officers studying at the Lackland Air Force Base language school.

"The men usually are here only three to six months. Our desire is for them to go back to Korea as saved brethren," says Pastor James Carey of Lackland Baptist Church, sponsor of Southwest Korean Mission. "Our aim is to lead them to the Lord and send them back with Bible in hand, looking for a church in which they can be involved. As trained leaders, they will go back to Korea and have an influence like no one else could have."

"It is a lonely time for these officers when they are here. They are away from home and family. It is our best chance to present them the gospel of Jesus Christ," adds Jong Yong Lee, mission pastor.

At least 20 Korean officers from the language school are among more than 40 persons who have been converted at the mission.

It was begun in October 1984 as a loosely knit cooperative effort of Rainbow Hills Baptist Church and Lackland Baptist Church, and it was organized formally in April 1985.

Although largely self-supporting now, the mission has received financial assistance from Lackland Church, Rainbow Hills Church, San Antonio Baptist Association and Texas Baptists across the state through their gifts to the Mary Hill Davis Offering for State Missions.

Southwest Korean Mission meets in the facilities of Lackland Church. The mission averages about 80 people in Sunday morning worship attendance and has attracted as many as 30 to a Friday night prayer meeting that begins at 10 and lasts until at least midnight. Although the mission has Sunday school and a Wednesday night prayer meeting, Lee says the Koreans place special emphasis upon late night and early morning prayer meetings.

"Among Christians in Korea, it is typical to have midnight prayer services and sunrise services. That is our time," he explains.

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Lee has been pastor of the mission for about a year. Prior to becoming pastor, Lee -- a former pop music recording star in Korea -- was a lay music evangelist in the church. Although he describes the mission pastorate as a "24-hour-a-day" responsibility, Lee still finds time to continue his music ministry.

"In Korea, I recorded 12 albums of folk songs and popular songs. Today I sing 100 percent gospel songs, no secular songs," he says. Lee currently is in Korea on a preaching and singing tour, and he will record a gospel album there.

Although Southwest Korean Mission is building a strong nucleus for membership among permanent Korean residents in San Antonio, Lee believes outreach to military personnel at the Lackland language school should continue to be a priority.

"These men someday will be generals in Korea," he insisted. "They will be the leaders of the country. Maybe one will be president someday. We want them to be Christians."

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Multiple Sclerosis Victim
To Bike Across America

F (Mo)

Baptist Press
2/25/87

LIBERTY, Mo. (BP)—In 1981, a physician walked into Ed Chasteen's hospital room, fumbled with his charts, turned and walked toward the door. As he left, the doctor told him, "You have M.S. It's a terrible disease. You won't be able to be active."

For runner Chasteen, professor of sociology at William Jewell College in Liberty, Mo., those words could have had dire consequences. Instead, they changed his life.

This summer Chasteen, who also directs the Missouri Baptist school's Ethnic Center, will bike more than 3,000 miles to raise funds for two causes dear to his heart -- multiple sclerosis and Jewell's Ethnic Center. He hopes to raise a minimum of \$25,000 for each, quite a goal for a man told he'd never be active.

Chasteen calls his trip "Ed's BikeAmerica: A Two-Penny Odyssey." One cent a mile will go to the Multiple Sclerosis, while one cent a mile will go to the Ethnic Center. He chose the BikeAmerica theme because 1987 is the 200th anniversary of America's constitution.

Chasteen plans to paint his bike red and name it "The Spirit of Kansas City." He's mapped out a summer route across America from Disney World in Orlando, Fla., to Disney Land in Anaheim, Calif.

Chasteen's BikeAmerica will help fund the battle against multiple sclerosis, a disease of the central nervous system. As M.S. progresses, the insulation surrounding the nerves is destroyed, leaving nerves exposed. Nerve impulses then short out, and the brain's message to various body parts can't get through. The disease can kill, paralyze or blind, or symptoms can disappear for years.

In addition to M.S., the trip also will generate funds for the Ethnic Center, dedicated to increasing awareness of Mid-America's diverse ethnic heritage. The center sponsors the Human Family Reunion, an ethnic festival including music, food, native costumes and dances. The reunion includes all kinds of religious ethnic communities.

Six years ago, Chasteen discovered something was wrong when he realized his tread on his left running shoe was getting thin before his right one. When he ran, he kept stubbing his left toe. After tests revealed M.S., he stopped running. Even walking was awkward. He wobbled and often stubbed his toe.

For more than three years, he struggled with depression. During this time, he took a sabbatical from the college to write a book about his illness. And as he wrote "Counterpoint: Life Beyond a Damnable Disease," Chasteen began to put his life back together.

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Since it was hard for him to jog, he relearned to ride a bike. Now, he bikes to school every day along a hilly, seven-mile route. "I have more energy than I've ever had before. When I'm riding my bike, I make it a point to go find a hill that's hard to climb. Everything's a challenge to me," says Chasteen, who does calisthenics for an hour every morning.

To prepare for the trip, Chasteen has been limbering up and riding his bike every day. He is learning to repair and reconstruct a bike in case of breakdowns on the trip. He's taking tools, spare parts, spokes, saddle bags, inflatable tubes, sleeping bag, air mattress and high-energy foods.

Chasteen says he's approaching the trip with a higher level of energy than he's ever experienced: "I have a sense of purpose, drive and power unlike I've ever known. I gave into it for a couple years, but now M.S. lives with me, instead of my living with M.S. That makes all the difference. Now I'm grateful to that doctor who told me I'd never be active."

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'Baptistic' Bible To Aid
SBC Work Among Koreans

By Joe Westbury

N- HMB
Baptist Press
2/25/87

NEW YORK (BP)--Southern Baptist work among Koreans will be enhanced with a new version of the Bible that translates the Greek word for immersion as "baptize" rather than "sprinkle," participants in a national language missions conference were told.

The translations problem has existed for more than a century since Christianity was introduced to Korea by non-Baptists whose translation substituted "sprinkling" for baptism, explained Oscar Romo, director of the language missions division of the Southern Baptist Home Mission Board.

Publication of the corrected version, regarded as the first Korean Scripture true to biblical language, was recognized by the American Bible Society's presentation of a Good News Bible to the Southern Baptist consultant among Koreans.

Daniel Moon of Memphis, Tenn., was presented the Korean language Bible during the board's 30th annual language missions leadership conference in New York City.

Moon, Korean ministries consultant for the Home Mission Board and director of language ministries for the Southern Baptist Brotherhood Commission, accepted the Bible from Maria Martinez, vice president of the New York-based society.

The new Bible will simplify work among the denomination's fastest growing ethnic group since there will not be a contradiction between baptism by immersion and the "sprinkle" translation, Moon explained.

Since 1971 Korean Southern Baptist congregations have grown from two to 550 in the United States. The ethnic group has projected an additional 450 congregations by 1990, he added.

The inscription in the presentation Bible stated it was given "on occasion of the first printing of Scriptures in Korean which holds true to Biblical language and interpretation basic to baptistic faith."

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(BP) photo mailed to state Baptist newspapers by Atlanta bureau of Baptist Press

Seventh-Day Adventist Wins
Unemployment Benefits Dispute

By Stan Hasteley

N-BSC
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WASHINGTON (BP)--The Supreme Court ruled Feb. 25 that states may not deny unemployment compensation benefits to employees fired from their jobs for refusing to work on the Sabbath.

In one of the current term's key church-state cases, the high court ruled 8-1 that Paula Hobbie — a Seventh-day Adventist fired by a Florida jeweler after she converted and refused to work Friday evenings and Saturdays — is entitled to the benefits under the free exercise clause of the First Amendment.

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Hobbie's case rallied a wide range of religious groups in the country, including the Baptist Joint Committee on Public Affairs, to support her contention that the free exercise clause extends protection to workers whose conversion from one faith to another may require adjustments in work schedules.

Hobbie worked as a trainee and later as an assistant manager for Lawton and Co., a Florida-based jewelry store chain, from October 1981 to June 1984. Three months before she was dismissed, Hobbie converted to the Seventh-day Adventist faith and informed her immediate supervisor she would need to observe the Sabbath from sundown Fridays to sundown Saturdays. The supervisor worked out an arrangement with Hobbie giving her the needed time off in exchange for her commitment to work evenings and Sundays.

But the store's general manager voided the private agreement and informed Hobbie she could either work her scheduled shifts or submit her resignation. When Hobbie refused either option, she was fired.

Although Florida law provides for unemployment compensation benefits to persons who lose their jobs "through no fault of their own," a claims examiner rejected Hobbie's request for the benefits after Lawton and Co. contested her eligibility on grounds the dismissal resulted from "misconduct connected with (her) work." That finding was upheld by the state Unemployment Appeals Commission.

Hobbie then took the state to court but, in a September 1985 ruling, a Florida appeals court issued a summary ruling upholding the commission's position. Because Florida law prohibits review of such rulings by the state supreme court, Hobbie appealed to the U.S. Supreme Court.

Writing for the 8-1 majority, Justice William J. Brennan Jr. cited earlier Supreme Court rulings in two similar cases. In a 1963 case, *Sherbert v. Verner*, the court held that South Carolina improperly denied unemployment benefits to a Seventh-day Adventist who, like Hobbie, refused to work on Saturdays. In that case, however, the Sabbatarian worker refused to go to work for several textile companies that informed her she would have to work on her Sabbath.

In 1981 the court also sided with a Sabbatarian worker, a Jehovah's Witness denied unemployment benefits by the state of Indiana for refusing a transfer demanded by his employer. In that case, *Thomas v. Review Board*, the worker insisted his religion forbade him from participating in the production of armaments. When the company he worked for closed down his department and sought to transfer him to another department that made turrets for tanks, he refused.

Writing that the court saw no "meaningful distinction" between the earlier cases and Hobbie's, Brennan insisted Florida had failed to demonstrate "a compelling interest" in denying the benefits. The lesser standard of "a legitimate public interest" invoked by the state in the Hobbie case, Brennan held further, was not strict enough to deny the claimed free exercise right.

Specifically addressing the state's refusal to confer benefits because of Hobbie's conversion after accepting employment, Brennan said the court rejected the state's argument that religious converts could be singled out "for different, less favorable treatment" than that enjoyed by other workers. "The First Amendment protects the free exercise rights of employees who adopt religious beliefs or convert from one faith to another after they are hired," he added.

Brennan noted the majority also rejected the state's argument that awarding benefits to Hobbie would violate the First Amendment's ban on an establishment of religion, noting the high court "has long recognized that the government may (and sometimes must) accommodate religious practices."

Chief Justice William H. Rehnquist, citing reasons set forth in an earlier dissent in the 1981 *Thomas* decision, was the lone dissenter.

Central Texas Mission Stresses
Evangelism, Racial Understanding

By Ken Camp

F-TEXAS

DALLAS (BP)—With a strong emphasis upon evangelism and a no-nonsense attitude toward racial prejudice, Northeast Baptist Mission in Killeen, Texas, is seeking to make an impact both on military personnel at Fort Hood and among permanent residents in the Central Texas city.

Since beginning last April, the mission of First Baptist Church of Killeen, has baptized about 60 people, and it currently averages about 100 in attendance.

"Probably 85 percent are military. Most haven't been in church before," said Vance Andress, mission pastor. "Bible teaching and Bible preaching seems to be attracting them."

For several months, the mission met in a Girl Scout auditorium. Since outgrowing that facility, the congregation has moved to a local elementary school.

The rapid growth is due in large part to the evangelistic thrust of the mission, according to Andress. In less than 10 months, members of the mission have completed two training courses in evangelism and continue to sponsor several Big A clubs for children.

"We emphasize evangelizing the whole family," said Andress, son of sponsoring church pastor Kenneth Andress. "We visit the families of children who come to the Big A clubs, and we've had several instances in which two or three people from the same family have made professions of faith as a result."

At least a half-dozen racially mixed families attend Northeast Baptist Mission, and children in the mission include Anglos, blacks, Hispanics and Koreans. Each week, a student from the University of Mary Hardin-Baylor in Belton, Texas, leads a children's church service at the mission in which breaking down racial barriers is a major emphasis.

"We hit prejudice pretty hard about once a month in children's church," said Andress. "These children need to learn to get along, regardless of race, and church ought to be the place where that happens."

The interracial openness of the mission is also stressed among the congregation as a whole, which attracts people from different socio-economic groups as well as different races.

"We tell people they don't have to wear a suit to come to our church," said Andress. "Everyone is welcome."

With the help of a land purchase loan from the Baptist Church Loan Corporation, Northeast Baptist Mission has purchased a building site. If all goes well, the congregation hopes to be in their own building in May.

Interest subsidy for land purchase loans is made possible through gifts to the Mary Hill Davis Offering for State Missions and the Cooperative Program.

Once they have room to grow, Andress hopes to see the congregation numbering 400 to 450 within two years and starting its own mission by the end of two years. However, he recognizes the difficulty in building a congregation based largely on military personnel.

"We lose three or four families a month sometimes when they are transferred, and that means we have to gain another three or four families just to hold our own," said Andress. "We feel good about that though. We're sending out missionaries. If they're going to call us a mission, that's what we're going to be — missionary."

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Father Of 'Chinese Bandits'
Comes Down From Mountain

By Peter Monaghan

F- (O)
(A10)

Baptist Press
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BIRMINGHAM, Ala. (BP)—One day in 1984, Thomas E. Corts, president of Sanford University, was thinking about what kind of person he could hire to be the university's first full-time athletic director.

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He fantasized that perhaps he could snare someone well known in big-time athletics to come to the 3,800-student Southern Baptist institution in Birmingham, Ala. He said to an assistant, "We might find someone who's been to the top of the mountain."

He got Paul Dietzel. And Paul Dietzel has been to the mountaintop. In his career he has been:

-- Coach of the national champion football team at Louisiana State University in 1958, when he also became the youngest person ever chosen football's coach of the year.

-- A head football coach for 20 years at LSU, the U.S. Military Academy and the University of South Carolina.

-- An athletic director for 14 years at LSU, South Carolina and Indiana University.

-- Commissioner of the Ohio Valley Conference for a year.

In 1984, at age 60, he was "as much retired as I think I'll ever be."

For Paul Dietzel, retirement meant he was (all at the same time) a certified ski instructor; president of his town's chamber of commerce ("I missed a meeting one day and they made me president."); a part-time commentator on broadcasts of Appalachian State University's football games; a real-estate broker; a night-school student; and the "resident fudge maker" for a booming small business in a barn full of craft shops he owned.

Each morning, five mountain ridges unfolded before him as he stood in front of the home that he had built on top of Beech Mountain, not far from Boone, in far western North Carolina.

Getting Paul Dietzel to come down off that mountain, and to move to affluent Shades Valley and the Georgian campus Samford likes to call the "Williamsburg of Alabama," appeared to be a tall order. Dietzel says two things got him to Samford -- his son's evangelism and President Corts's powers of persuasion.

"The key player in it was my son," Dietzel says. "When he heard I was considering a job at Samford he said, 'You've got to take it.' Samford is very serious about Christianity. I'm a very serious Christian myself. We have more missionaries' children here than any other school in the country."

And Corts, Dietzel says, is a good salesman: "He shot down every argument I made for not coming here. I discovered later that he was a champion debater in college."

So Dietzel came to Samford, saying, "I felt that the Lord was not through with me in college athletics." His one stipulation -- that he be vice president for athletic administration and report directly to Corts. "I told him I wanted him to know that I was coming just because of him. And I told him, 'If you leave, don't stop in the doorway, because I'm going to walk right up your back.'"

Corts returns Dietzel's admiration: "I have a lot of confidence in Paul as a Christian gentleman. He's good socially and good politically. You don't get to where he's been without the ability to advance an idea and energize ideas."

In sports, Samford is no LSU, South Carolina, Indiana or Army. It plays in the Trans-America Athletic Conference against such foes as Georgia State, Houston Baptist and Mercer. The conference has no football championship, though it does compete in the National Collegiate Athletic Association's Division I in other sports. Samford's football team competes in Division III as an independent.

Football at Samford has some things in common with big-time sports colleges -- half-time shows by its pom-pom drill team of attractive young women, for example -- but it also has some differences, many of which reflect its religious stance. Game's end is marked by some of the longest prayers in college football, the full squad on bent knees at the center of the field. Events such as a post-game "sock hop" that Dietzel and his wife chaperoned last fall are held off the campus, since dances are officially frowned upon at the university.

Some of the Samford coaches are part-timers. "Every one of our staff is pulling in the same direction," Dietzel says. "I don't know of a single one of them who isn't a Christian." And he adds that, compared with his staff at other campuses, "they are grateful for small things."

When Dietzel recalls his departure from LSU now, he says, he does so without pain.

In 1982, his department there was racked by financial troubles and charges that he had held a loose rein on its finances. Irked by comments made by Chancellor James H. Wharton, Dietzel sued for libel. The lawsuit eventually was dismissed, and Dietzel had to content himself with being exonerated of wrongdoing by state auditors.

He left. He says now that the big time had lost its allure.

"It's so much of a big business," he says. "The human part of it wasn't there anymore. I've heard so many other A.D.'s (athletic directors) say the same thing. As an A.D., every day you'll have six or eight battles — difficult battles. That gets old. That really gets old."

But Samford's athletics program appears to have rekindled Dietzel's enthusiasm. At a pre-game luncheon, as he worked a crowd of parents, supporters and alumni, pacing about under a sweep of silver hair and glad-handing with a commanding intimacy, he displayed a particular ageless quality to which perhaps only a few coaches can lay claim.

Dietzel still peppers his speech with the near-mythical names in big-time college football that he has worked under, with or against. He was an assistant at the University of Kentucky under Paul (Bear) Bryant, at West Point under Col. Earl (Red) Blaik and at the University of Cincinnati under Sid Gillman.

He talks of being awed by such coaches as Jess Neely of Rice and Dana X. Bible of Texas A&M and Texas, and of being persuaded to get back into athletic directing, during a Cincinnati Reds baseball game, by Bob Knight, the fiery Indiana University basketball coach who worked with Dietzel at Army and Indiana.

His own place in football history may depend on a novel and highly successful "three-team" strategy he developed at LSU. Because "some players could play both offense and defense, and some couldn't," and because team sizes were then severely limited by the rules, Dietzel devised a way to play three totally different squads each quarter.

By judiciously using out-of-bounds plays and the few time-outs then allowed, he was able to field his best 11 men — the "Go" team — in the first half of each quarter, and then alternate his second and third squads, called the "White" and the "Chinese Bandits," the rest of the time.

Dietzel may have left the contentious world of big-time athletics behind, but he still plays to win. After that pre-game luncheon, he watched the Samford Bulldogs lose a football game and sighed about "the agony of defeat."

Dietzel says he will stay at Samford for several years, as long as he can "do the job at full speed." Then he will head back to the mountaintop. "Being retired is not hanging up the spikes," he says.

Most of all, he adds, "I want to be a ski instructor again. It's as much fun as any coaching I've ever done. Coaching football, you don't get to play."

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(BP) photo available upon request from Samford University Public Relations Office.

Retired Foreign Seminary President
Active in Second Missions Career

By Ken Camp

F-Texas

LIVINGSTON, Texas (BP)--After serving three decades as a foreign missionary, at age 71 Ben Welmaker is enjoying a second career as church planter and mission pastor in East Texas.

Welmaker, long-time president of International Baptist Theological Seminary in Cali, Columbia, now is pastor of Beacon Bay Baptist Mission on Lake Livingston. The mission is sponsored jointly by Blanchard Baptist Church in Livingston, Texas, Central Baptist Church in Livingston and First Baptist Church of Goodrich.

The mission also has been supported by Texas Baptists throughout the state through gifts to the Mary Hill Davis Offering for State Missions and through the Cooperative Program unified budget.

"I prefer doing this kind of work to anything else," says Welmaker, brushing aside questions about when he will retire. "I'm sure I've slowed down some, but I feel better doing something like this."

Welmaker came to Unity Baptist Association about eight years ago from Midwestern Baptist Theological Seminary in Kansas City, Mo., where he was visiting missions professor during his last year of furlough. Upon arriving in East Texas, he was mission pastor of Blanchard Baptist Mission, which was then a mission of Central Baptist Church in Livingston. After two and one-half years, Blanchard Mission organized as a church, and Welmaker moved to First Baptist Church of Athens, Texas, where he was associate pastor/minister of missions for three years.

In 1985, Welmaker returned to Polk County with the intention of retiring. However, he was pressed into service by the Blanchard congregation to help them begin a mission.

"He tried to retire, but we wouldn't let him," notes Royce Pennington, pastor of Blanchard Church. In October 1985, Welmaker began a weeknight Bible study at the Oak Terrace Club Room near Lake Livingston, and in March 1986, Sunday school was begun at Beacon Bay Baptist Mission.

Beacon Bay Mission erected its first building utilizing mostly volunteer labor, and the building was dedicated last June. The project was completed at a minimal cost of about \$17 per square foot, Pennington reports.

In March, Texas Baptist Men Retiree Builders under the supervision of Olen Miles will construct an educational building for the mission, which now averages about 50 people in Sunday school.

"I'd like to see Beacon Bay reach an attendance of 150 to 200 in Sunday school, and then see them start another mission somewhere else," says Welmaker. The long-time missionary is unsure whether Beacon Bay will be his last exercise in church planting.

"I'm not sure how much further I'll be effective," he notes. "I want always to be conscious of what I should do and not hold the work back."