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August 21, 1989

89-123

Home missionary shot twice  
in Miami robbery attempt

By Joe Westbury

N - HMB

MIAMI (BP)--Southern Baptist home missionary Peter Golinski of Atlanta was shot twice Aug. 19 in a robbery attempt as he began a family vacation in Miami.

Golinski, 61, was in good condition Aug. 21 in Miami's Jackson Memorial Hospital, and expects to be released in a few days.

For the past eight years, Golinski has been a national ethnic missionary to Haitians.

In a telephone interview from his hospital bed, Golinski said he and his family had driven from Atlanta to Miami to board a flight for a vacation in the Bahamas. They had intended to leave their car at the home of Wilner Maxy, pastor of Emmanuel Haitian Baptist Church in suburban Miami.

Maxy and his wife, Merida, were going to drive the family to the airport in her automobile, Golinski explained. The attack began as the missionary, his wife Luana, and two college-age daughters began to move luggage from their car into the Maxy's automobile.

"Shortly after we pulled into the driveway at about 7 a.m., we noticed two young men who began eyeing us from the sidewalk, making us very suspicious. Within moments they ran over to our car, jumped in with some of my family still inside, and tried to steal it.

"As soon as they realized the keys were not in the ignition, one of the men grabbed my wife's purse and tried to run with it. I thought he was going to physically hurt her so I picked up a tire tool and waved it to scare him away," Golinski said.

That's when the young man pulled out a handgun which the missionary briefly thought was a cap pistol -- until he started firing at him at close range.

"I wanted to scare him off but I found out he wasn't playing a game. I was too naive to believe a teenager would do something like that," he said.

Golinski was shot twice. One bullet passed through his right leg; the other entered three inches below his right arm and passed through his spleen and right lung before exiting his body.

Doctors later told the missionary the second bullet missed his heart by inches.

As Golinski collapsed by the car, the two men fled in a car parked nearby. Judy Maxy, daughter of the Miami pastor, called for an ambulance.

Miami police, who arrived shortly after the shooting, found the large caliber handgun and the mask the gunman was wearing. The two suspects are still at large, Golinski said Aug. 21, but police have a description of their car.

"What bothers me is that four weeks earlier I had a nightmare in which I saw death coming for me. I woke up screaming 'Lord Jesus', and it ended. I don't know yet what it meant, but I saw death very clearly in that dream," he said from his hospital bed.

Tainted grapes didn't poison  
missionaries' work in Chile

By Art Toalston

F- FMB

TEMUCO, Chile (BP)--Remember the two Chilean grapes found tainted with cyanide in a Philadelphia port earlier this year?

"People in the United States cannot comprehend what the incident did to the Chilean economy," said Francis Smith, a Southern Baptist missionary based in Temuco, a metro area with more than 200,000 people.

The grape scare quickly faded from U.S. headlines, but not in Chile. Newspapers there continue to report on theories about who sabotaged the grapes and why the United States overreacted -- in the opinion of most Chileans -- by banning Chilean fruit for a short but costly time. Estimates of the economic loss to Chile range from \$100 million to \$300 million.

Missionaries braced themselves for flak from Chilean friends, neighbors and co-workers, but soon saw that no relationships had soured.

"The Chileans handled it with a very, very gracious attitude toward the United States," recounted Joe Dillon, another Southern Baptist missionary based in Temuco.

Protesters gathered in front of the U.S. embassy in Santiago, but on a larger scale, Dillon said, "the country went on a publicity campaign to prove to the American consumer that Chilean products are good products." Grapes and other fruit were distributed to public schools throughout Chile. Children were shown on TV eating the grapes -- as was the country's president, Gen. Augusto Pinochet.

Chileans showed little animosity and did not cry, "Look what these Yankees are doing to us!" said missionary Grundy Janes, a Southern Baptist missionary who directs the 950-student Baptist Academy in Temuco.

But "their dignity was hurt," said missionary Manny Manferd. "They were hurt that somebody had the audacity to say their grapes were poisoned."

Church members, some with relatives among the 20,000 Chileans put out of work by the incident, nudged their missionary friends with good-natured joking, Dillon said.

"How are you enjoying the grapes?' they would say. Then they became serious and asked, 'From an American standpoint, what information are you getting? What do you think?' If this had happened in a lot of countries, we might have had to curtail ministry," Dillon continued. "There was real maturity on the part of church members. They know we're not here as a representative of any government, but just as a representative of Jesus Christ."

"The church people don't see us as gringos," said missionary John Gilbert, also in Temuco. "They see us as persons."

The kindness missionaries felt from Chilean Christians, Gilbert added, "shows that personal relationships are more important than international relationships."

Smith and his wife, Bonnie, were on furlough in North Carolina when news broke in March that U.S. Food and Drug Administration inspectors had found two tainted grapes among several million crates in the Philadelphia harbor. The amount of cyanide was not enough to give a toddler a stomachache. Nevertheless, Chilean grapes and berries were embargoed for five days. Chilean apples, pears, peaches, nectarines and melons were embargoed even longer. Canada and Japan closed their ports to Chilean fruit.

In U.S. church speaking engagements, Smith often was asked about the incident. He used this analogy: Imagine the reaction of people in North Carolina if two cigarettes in an overseas port were found to be contaminated and all U.S. tobacco products were forced off the world market.

Smith also began carrying a piece of wood from a grape crate with the words "Produce of Chile" to churches he visited. "Remember those Chilean grapes?" he would ask his Baptist audiences. "Now when you eat Chilean grapes, you'll be reminded to pray for us and the work in Chile."

Student hungering  
to be more evangelistic

By Frank Wm. White

F-SSB

RIDGECREST, N.C. (BP)--Southern Baptist campus ministers are more involved in evangelism than ever before and students are "hungering to be evangelistic and see good role models," according to two seminar leaders during the 1989 Ridgecrest Student Conference.

Charlie Baker and Jeff Lewis perceive a shift among students from self-centered concerns to a growing uneasiness with today's culture. They say this makes college campuses a potential bright spot for Southern Baptist evangelism efforts.

Baker, pastor of Southern Hills Baptist Church in Tulsa, Okla., was Bible study leader for the Ridgecrest student conference and led sessions on evangelism for campus ministers. Lewis is associate director for the Mission Service Corps program at the Southern Baptist Home Mission Board and led an advanced SHARE seminar for students.

In recent years state and national student ministry leaders have placed a priority on evangelism, and the resulting increased personal involvement by campus ministers "is one of the best kept secrets in the convention," said Baker.

During sessions with state directors of student ministry and campus ministers, Charles Johnson, director of the Sunday School Board's student ministry department, challenged each person involved in student ministry, including the student ministry department staff, to commit to winning one student to Christ.

Students hunger to be evangelistic but need people who will model relational evangelism for them, Lewis said.

"As a campus minister, I had to model relational evangelism for students," said Lewis, who was a campus minister in Loch Haven, Pa., until joining the Home Mission Board two years ago.

The SHARE seminar is one of several training programs available to equip students for evangelism, but students need models to show them how to approach students they encounter on a daily basis, Lewis explained.

Baker predicted campus ministers and students who are willing to witness on campus will find a greater openness to evangelism efforts.

"I have nothing but my own opinion and observation to back this up, but I believe students are on the edge of a move back to a growing uneasiness such as that of the 60s," Baker said. "That's not such a bad thing. Students have a great zeal to do something but don't have a cause to march against as in the 60s."

Baker, who leads campus evangelism sessions and speaks at state and national student conferences, said he encourages a campus evangelism plan with disciplined outreach, training and an annual special event.

Churches need to be aware of the shift in student attitudes and be ready to respond with a challenge that meets their needs, Baker said.

"We need to learn what the needs are and be ready to meet those needs," he said. "We need to answer hard questions about how we will reach students."

Churches also are willing to change, he says. "The church is realizing business as usual won't do it. We are listening more to see what we can do to reach society."

Churches expect campus ministers to win students, grow them in Christian faith and be available to help them, Baker said.

But, he said, Southern Baptists also must be willing to plant churches near college campuses. Those churches should have a world vision for evangelism with the campus as a base of operation to reach the world.

Businessman donates  
\$2.6 million to OBU

N- CO  
(Okla.)

SHAWNEE, Okla. (BP)--Oklahoma Baptist University has received a gift of about \$2.6 million from Ardmore businessman Paul Dickinson to provide endowment for the university's School of Business.

The board of trustees voted at its summer meeting to name the university's School of Business in honor of the 93-year-old businessman, who within the past three years also has endowed academic chairs in the Joe L. Ingram School of Christian Service and in the School of Business. His contributions to OBU since the 1986-87 school year total almost \$3.4 million.

Dickinson's gift was established through the Baptist Foundation of Oklahoma, and is the largest single gift for a Baptist cause received for administration by the foundation.

In 1920 Dickinson began a small magneto repair business in Ardmore. Changes in the automobile industry led him to open an auto parts store which he built into three corporations which operate wholesale auto parts stores in six Oklahoma cities.

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Sunday school should emphasize  
outreach and evangelism

By Terry Barone

N- TEXAS

Baptist Press  
8/21/89

DALLAS (BP)--To keep Texas Baptists' Sunday schools strong and viable, churches must continue to give emphasis to outreach and evangelism, according to Bernie Spooner, director of the Sunday school division of the Baptist General Convention of Texas.

Because outreach, evangelism, Bible study and ministry have been emphasized in Texas Baptist Sunday schools, Spooner says Texas Baptist churches are not experiencing the declines in Sunday school enrollment which have been characteristic in the Southern Baptist Convention the past few years.

Since 1974, Sunday school enrollment in the Southern Baptist Convention has dropped below the previous year's enrollment six times -- 1977, 1978, 1979, 1986, 1987 and 1988. During the same period, Texas Baptist Sunday school enrollment has decreased only once -- 1978.

Spooner warned Texas and Southern Baptists not to follow the trend of other mainline denominations in viewing the purpose of Sunday school as that of "nurture and sometimes Bible study."

In a recent survey conducted by Spooner of about 600 Southern Baptist Sunday school leaders, 57 percent said the primary role of Sunday school is "outreach and Bible teaching" while 43 percent said the primary role of Sunday school was either "Bible teaching/nurture" or "small group fellowship."

"The purpose of Sunday school is to mobilize lay people to get the gospel out in their local community and to teach the Word of God," Spooner said.

Texas Baptist churches have been doing this by giving "strong emphasis to outreach and evangelism in Sunday school as well as to Bible teaching," he added.

Texas Baptist Sunday schools have increased enrollment over the past decade and a half by 233,590. Spooner said enrollment has not increased more because "we have not understood that we need to be reaching persons in our communities who are in different socio-economic or ethnic groups.

"Texas and Southern Baptists are finding that we have to reach people the way they want to be reached -- a way in which they feel comfortable being reached."

He also believes the "transient" nature of persons living in apartments and multi-family housing complexes has hindered outreach of the Sunday school.

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Texas Baptists have done a good job in the Mission Texas emphasis of beginning to reach these groups, he said. "With the more than 1,730 new churches which have been started, we have established a larger base with which to work and I am confident that with these new congregations Texas Baptists will see a solid period of growth in the future," he said.

Because Texas Baptist Sunday school division has kept outreach and evangelism in high profile positions, Spooner said many Sunday school leaders have been trained to witness. But, he said, Sunday schools on the whole need to become more evangelistic with Sunday school workers becoming more involved in evangelistic activities and personal witnessing.

Recognizing that all churches are different, Spooner said many trends over the past 15 years have impacted the outreach of Sunday schools.

He said there has been a "major return" to the use of co-educational classes in the adult area. Because of this, he said there has been a focus on reaching single adults.

"Southern Baptist pastors and Sunday school leaders recognized they had to give attention to people of broken marriages and to the growing segment of young adults who are choosing to remain single and who are choosing to marry later in life."

The trend of bus ministry peaked about 15 years ago and has declined in recent years. Many churches continue to have bus ministries, he said, but the congregations reach about 10 percent or less of the church's Sunday school attendance.

One trend Spooner feels has been revived in the past few years is that of pastors taking a greater role of leading Sunday school in the local church.

There was a time, according to Spooner, when pastors of large churches delegated all the work of the Sunday school to ministers of education and the pastors of small congregations had no one to whom to delegate the work, so they left it alone.

Many churches have developed more than one track of work by "targeting language and other special groups in parallel Sunday schools or teaching groups both on and off campus," he said.

"There are a lot of ways to skin a cat and I don't have a problem with the way people do it. The diversity of ways we (Texas and Southern Baptists) do church is a constant renewable factor which has kept us strong and dynamic even in times of major decline of other mainline denominations."

Even though Texas Baptists have increased Sunday school enrollment, the increase has not been proportional to the increasing Texas population, he said.

It is estimated the United States population will increase by 20 million persons by 2000. Spooner said it is estimated that decreases will occur in the number of preschoolers (1.6 million) and young adults (8 million) while increases will be recorded in the areas of youth (less than 1 million), median adults (22 million) and senior adults (3.9 million).

Because the Sunday school takes on the pattern of the population distribution, "we must improve our ability to reach and minister to median and senior adults. At the same time, we must keep a balance and provide effectively for all age groups."

Despite the fact that Texas Baptists have started numerous ethnic congregations, "the vast majority of our gain has been in Anglo churches."

Ten years ago, Texas Baptist Hispanic congregations had a Sunday school enrollment of about 50,000. Today, there are about 70,000 persons enrolled in Hispanic Sunday schools. In Texas, the Sunday school enrollment of all ethnic congregations combined is about 80,000.

These figures show ethnic groups as well as Anglos "need to be growing their churches through the Sunday school."

While Spooner had no estimates of how many of the more than 5,000 churches and missions in the state had consistent growth over a period of years, he cited a Baptist Sunday School Board study of 900 congregations nationwide which grew five consecutive years. Included in the study were churches of all sizes and in all locations.

The biggest obstacle to growth in Texas Baptist churches is "a lack of growth expectation. This relates to clearly communicating and training workers in the purpose of Sunday school not only to teach the word of God and minister to people, but also to reach the unsaved," he said.

Another obstacle Spooner listed is the lack of expansion of new classes and departments in Sunday schools. "The same number of classes and the same number of workers will likely reach the same number of people," he said.

He encourages churches to start one new class to see how it "opens up the possibility of growth."

A poor quality of teaching and outreach also has contributed to the lack of Sunday school growth in churches today, Spooner believes. "The solution is simple -- good enlistment, good training and good planning. We need to realize that we need specific training in how to teach, reach and minister to our age groups."

He also believes one of the greatest obstacles is that the pastor and key church leaders do not "recognize the importance of their own personal words and actions of their leadership and support in regard to the work of the Sunday school.

"Pastors need to say out loud that Sunday school work is a priority and important in the building of the church."

Even if a church could overcome the obstacles outlined, Spooner believes the best thing the church could do is to target an unreached part in the local community -- at least one group -- "and reach out to them in a way they are willing to be reached.

"There are no simple answers, but we have the message that can make the difference if we are only willing to work to get that message out to the millions in our state who need it."

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Christians must be non-judgmental  
in cult ministry

By Tim Yarbrough

N- CO  
(B'hood)

Baptist Press  
8/21/89

GLORIETA, N.M. (BP)--If Christians are to minister successfully to people involved in religious cults, they must learn to be good listeners and not to be judgmental, said James Browning of the Southern Baptist Home Mission Board's interfaith witness department.

Browning spoke during a four-day conference titled "Cults of the World" at Jericho: A Southern Baptist Missions Festival, held July 31-Aug. 4 at Glorieta (N.M.) Baptist Conference Center.

"Cults of the World" was one of dozens of Jericho conferences ranging from discovering spiritual gifts to world religions.

While religious cults are nothing new in the world, Browning said, the United States has seen tremendous growth in cultic organizations since the 1960s.

A cult is a group that calls itself Christian, uses the Bible and Christian terms, but deviates in its theology from basic Christian doctrine -- a religious movement that attempts to redefine Christian theology, he said. Cults do this by adding new revelation from a source other than Jesus Christ, by redefining who Jesus is and by denying the divinity of Jesus. Cults add substitutes for salvation, which usually include a "works" approach, he noted.

While determining how many cults operate in the United States is impossible, estimates place the figure at about 600 organizations, Browning said. What is more significant, he said, is that 400 of the groups have been started since 1965.

"That tells us we should pay attention to what is happening," Browning said.

U.S. Census figures help explain the growth of Asian religions in America. "Forty-eight percent of all immigrants from 1980 to 1984 were from Asian countries," he said.

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America is seen with "new missionary zeal" by many of the cultic religious groups, Browning said. "They purposely want to be missionaries in the United States." For example, a four-year college in Colorado teaches from a Buddhist perspective.

As the year 2000 approaches, Browning said, cults such as the New Age movement will begin to emphasize "the coming of a new age."

Many people will get caught up in "millennial fervor," which is the fear of the coming of a new millennium, he said: "You will see a host of independent Bible teachers formed based on the end of the world. A lot of people will get hurt; at the same time, many will get sucked in."

The key to discussing Christ with people who become involved in cults is understanding that they are searchers, he said.

When he ministers to cult members, Browning tells them that he, too, is a searcher, but he adds that he has found truth in Jesus Christ.

The "megatrend" of cults today "is the increasing pluralism of American society," Browning said. "They have an incredible variety of options ... and it will only increase."

Christians must look at the influence small cultic movements have on people, in addition to more visible movements such as the Jehovah's Witnesses, Browning said.

A "world view" is essential when ministering to cults, he explained. Having a world view means first recognizing people are involved in cults. Secondly, Christians must learn to be good listeners, because only by being a good listener can a Christian determine how deeply involved the person is in a cult. People involved in cults often do not fully understand the depth of their involvement, he noted.

Many of the followers of religious cults are educated people who are looking for ways to take control of their lives, he said: "They are serious-minded people who have rejected traditional religion. They're basing their eternal welfare on a Buddhist monk.

"They listen, they hear. They agree the world is broken and they are looking for a way to fix it. There are a lot of people looking for ways to fix the world."

Effective ministry by Christians to people involved in cults means first having an authentic commitment to Jesus Christ, understanding Christian faith thoroughly, bearing effective witness to that faith, always being prepared to give an appropriate answer and always responding in genuine love and never in anger.

"Pluralism can be an opportunity to witness," he said. "We can no longer afford to be isolated."