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Cuba's Caudills Are Retired,
But Schedule Doesn't Show It

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By Sandra Simmons

ATLANTA (BP)--Herbert Caudill, who for 20 months languished in a Cuban prison, and his wife may be listed as retired missionaries, but their engagement calendar would never show it.

It is as if Caudill is seeking to make up for time lost speaking and preaching while he was imprisoned by the Castro regime in Cuba from April 1965 until November, 1966, when he was conditionally released because of eye problems.

Recent travels have taken the former Cuban missionaries from Virginia to California and from New York to the Panama Canal Zone.

After almost 40 years in Cuba, they now find their services in heavy demand for speaking, counseling, and some trouble shooting for the Home Mission Board of the Southern Baptist Convention.

The eye difficulty which helped secure his release from a Cuban prison has not reoccurred, and his sight remains good in one remaining eye.

Public schools and Spanish speaking churches are the most often booked audiences for the Caudills since they returned to the U.S.A. in February, 1969. He was under "house arrest" in Havana from November, 1966 until early 1969.

Caudill and his son-in-law, David Fite, were arrested on "espionage" and illegal currency exchange charges in April of 1965. The espionage charges were later dropped, but Caudill was sentenced to 10 years, and Fite to six years in prison for the currency exchange conviction. Both were released and returned to the United States in February, 1969.

Since then, the pace of the 68-year-old Caudill has hardly slowed.

In Miami the Caudills have spoken in 14 churches and still have not spoken English, even though they speak to both English-speaking and Spanish-speaking groups. They relate their experiences in Cuba including his imprisonment in the Cuban prison.

In schools they speak mostly to government classes concerning the Cuban government. During their speaking engagements they often use a dramatic method where they re-enact Mrs. Caudill's visits with her husband in prison.

L. D. Wood of the mission board's department of language missions, said the reactions to the Caudills has been "nothing but glowing enthusiasm for the message they bring."

During their speaking engagements in the last year and a half, the Caudills have seen more than 3,000 Cubans, about 70 per cent of whom they knew in Cuba.

Mrs. Caudill, a tall, distinguished-looking lady with a gentle face, said that when they get together with friends from Cuba, "we have a big time." She added however that it sometimes is a mixture of sadness and joy.

A large percentage of these Cubans have left since 1962, Caudill said. "Quite a number who came out of Cuba as laymen have become pastors," he said. "Some who probably wouldn't have been won to Christ have become Christians since they left Cuba."

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Their congregations are not limited to Cubans, however. Spanish-speaking people, as well as a great many English-speaking people, are attracted to the Caudill's services. In New York City they spoke to a Spanish-speaking mixture, including a large percentage of Puerto Ricans. In Texas and Los Angeles, their audience is largely Mexican-American.

In Arlington, Va., the Caudills found a large concentration of Bolivians in the services of the First Baptist Church of Clarendon. Charles Standridge, pastor of the church, said the Caudills were invited for a week-long visit to help strengthen the church's ministry to the Spanish-speaking community in Arlington.

"They came at our invitation to help us appraise our own Spanish ministry and to contact as many new people as possible," Standridge said. "We asked for the names of 50 Spanish-speaking families to contact. We didn't reach as many as we wanted to, but we found a surprising number of people who knew of the Caudills," he said.

Standridge observed that "many of the church members became aware that the Spanish-speaking people need a church.

"When the Spanish-speaking people come to America, the culture shock is tremendous," he continued. "They arrive in a highly impersonal environment where their language is not understood and they hunger for something they can understand. Many of the Spanish-speaking people are Catholics, but not active in the Catholic church. Often they become interested in our church because it has a Spanish ministry," Standridge said.

The Caudill's concern for the country where they served as missionaries for almost 40 years continues. And so does their concern for the Cubans in the United States.

"Many of the Spanish-speaking Christians have been diligent in proclaiming the gospel to their fellow immigrants," Caudill said. "They have themselves experienced the need and have been zealous in sharing what has helped them with others. The Baptist pastors who left Cuba are almost all preaching the gospel, serving in churches and departments.

"We should continue to encourage those who have come to this land seeking that of which they were deprived in their own land," Caudill said.

Mrs. Caudill added it is encouraging to participate in services with a mixed English-speaking and Spanish-speaking congregation. In such services usually one Caudill will speak in Spanish and the other will interpret in English, or vice versa.

"It is wonderful to see Americans sitting all together, and to see the English-speaking people willing to sit through an interpreted sermon," she said.

The Caudills continue to be "on the go." Mrs. Caudill said they will probably be more involved in camp work in the future, but this type of work has been limited because of numerous other speaking engagements.

Their health continues to be "real good" since their return from Cuba, she said. Although he lost sight in one eye while in Cuba, she said his sight in the remaining eye remains good.

Shortly before his arrest, Caudill lost sight in one eye despite surgery by an Atlanta Ophthalmologist flown to Cuba for the operation. While in prison a similar affliction developed in his good eye and surgery by the Atlanta doctor proved successful in saving his sight.

Since their return the Caudills have visited with their daughter in the Panama Canal Zone. She is married to Douglas Pringle, a Southern Baptist missionary in the Canal Zone.

Their son, Herbert, Jr., a civil engineer, still prefers a Spanish-speaking area. "When he works along the Mexican-American border, he makes contact with all the pastors in the area, and he is most interested in the Spanish-speaking churches," Mrs. Caudill said.

Another daughter, Margaret, is married to David Fite, who was arrested and imprisoned with Caudill in Cuba. Fite is now the director of continuing education at Southwestern Baptist Theological Seminary, Fort Worth.

Mrs. Caudill said all of their grandchildren speak Spanish except the youngest Fite boy, who was born four months before his father and grandfather were imprisoned.

And if you understand Spanish, you could probably hear some interesting stories when the grandchildren climb up on Caudill's knees and ask, "Cuentame, abuelito, de tu en la Fortaleza Cabana de Cuba." (Roughly translated, "Tell me a story, grandfather, about your life in La Cabana prison in Cuba.")

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Memorial Service Held
For Slain Missionaries

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SANTO DOMINGO, Dominican Republic (BP)--Several top officials of the Dominican Republic government were among sympathizers attending a memorial service here for Mr. and Mrs. Paul E. Potter, Southern Baptist missionaries who were found beaten and stabbed to death in their home in Santiago on July 7.

Also attending the memorial service here were the Roman Catholic Archbishop and personnel of the U. S. Embassy in the Dominican Republic.

Mr. and Mrs. Potter were found dead in their bed in Santiago by their 10-year-old son, David, after their maid noticed a door had been forced open during the night. David reportedly fainted when he saw the bloody scene.

The Potters had lived with their two children, Susan, 12, and David, in Santiago since opening Baptist work there in October, 1966.

Mrs. Potter's parents, Mr. and Mrs. F.D. Roper of Marshfield, Mo., who flew to the Dominican Republic, were to return to Marshfield with Susan and David on Saturday afternoon, July 10. They planned to stay in Atlanta Friday night.

The bodies of Mr. and Mrs. Potter were to be flown to Missouri earlier. Funeral and burial arrangements in Marshfield were indefinite, pending arrival of Mr. and Mrs. Roper and the children.

Potter's mother, Mrs. Roy H. Potter, also lives in Marshfield.

Dominican police are continuing their investigation and trying to establish a motive for the slaying of the missionaries, according to missionary Howard Shoemake who has stayed close to the situation and fed information to officials of the SBC Foreign Mission Board in Richmond.

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Shoemake said that since the money from a check Potter cashed the day before he was killed had not been accounted for, robbery could not be ruled out as a motive for the killings.

Shoemake neither confirmed nor denied press reports that anti-American slogans had been written on the Potters' car. He said the Dominican Republic Mission (organization of Southern Baptist Missionaries) would submit a more detailed written report as soon as possible. Shoemake said he saw nothing written on the car as he walked past it.

The Associated Press had reported earlier that the words, "Death to the foreign traitors," and "Yankees get out," were written on their car outside the house.

Dominican officials "from the President on down" are working to find the person or persons responsible for the crime, said Shoemake, who had talked with President Joaquin Balaguer about the murders.

A number of government and church officials were among the crowd that "packed" the funeral home for the memorial service, Shoemake said. Sympathizers contributed money for a memorial fund for Susan and David in lieu of giving flowers.

Shoemake was notified of the Potters' deaths by a phone call from Susan after the bodies were discovered in bed by David early Wednesday morning.

All four missionary couples remaining in the Dominican Republic went from Santo Domingo to Santiago to assist the children and the investigating authorities.

The Potter family had returned to the Dominican Republic in late June after completing furlough in the states.

While living in Marshfield during furlough they called themselves "Missouri Dominicans" and wrote in a newsletter:

"As we tell about our experiences on the mission field and share slides of the work there, we often reflect about why we want to go back to the Dominican Republic. We have seen God's power at work and human lives changed, and nothing can be more thrilling."

A field missionary stationed in Santiago, Potter worked with the Baptist radio and television ministry and was pastor of two churches and three mission churches. Mrs. Potter, the former Nancy Roper, assisted her husband in his evangelistic work in the churches. They were appointed missionaries in 1965 by the SBC Foreign Mission Board.

Funeral services were scheduled for the Potters in their hometown, Marshfield, Mo., on Monday, July 12, with a second memorial service slated later that day at First Baptist Church, Paris, Mo., where Potter was pastor for five years.

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Ten Home Missionaries
Appointed by SBC Board

7-9-71 Baptist Press

ATLANTA (BP)--Ten career home missionaries, including two couples who will work with National (Negro) Baptists, were appointed by the board of directors for the Southern Baptist Home Mission Board here.

Working with National Baptists in Florida will be Young and June Glover of Atlanta, and in Mississippi will be N. Adron and Dorothy Horne of Guntown, Miss.

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Also appointed were language missionaries Gregory and Ofilia Gomez of San Antonio, Ramon and Rosa Martinez of Gilroy, Calif.; and as associational missionary, Elliott and Ruth Smith of Eagle Mountain, Calif.

Glover, presently a teacher in Atlanta Vocational School, was appointed regional missionary in the Orlando, Fla., area.

A native of Louisiana, Glover is a graduate of Agricultural, Mechanical and Normal College, Pine Bluff, Ark., and Interdenominational Theological Center, Atlanta. Mrs. Glover also is a graduate of the Pine Bluff school.

A native of Tennessee, Horne will serve as teacher-missionary in Mound Bayou, Miss. Horne is currently pastor of the Jericho Baptist Church in Guntown, Miss.

Horne is a graduate of Union University, Jackson, Tenn., and Southwestern Baptist Theological Seminary, Fort Worth. Mrs. Horne is a graduate of Baptist Memorial Hospital School of Nursing, Memphis.

Gomez will work as a missionary in San Antonio's Mexican Baptist Bible Institute where he is presently a missionary associate for the board.

A Texas native, he is a graduate of University of Corpus Christi and Southwestern Seminary. Mrs. Gomez graduated from Southwest Texas State College, San Marcos, Tex.

Natives of Cuba, Mr. and Mrs. Martinez will be working as missionaries in the First Spanish Baptist Church of Gilroy, Calif., where he is currently pastor.

Both are graduates of California Baptist College, Riverside, Calif., and Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Smith will serve as superintendent of missions in the Indio, Calif., area. He currently is pastor of Eagle Mountain Baptist Church in Eagle Mountain, Calif.

Smith is a graduate of University of Texas, and attended Southwestern Seminary. Mrs. Smith also is a graduate of the University of Texas, and attended North Texas State University in Denton, Tex., and Eastern New Mexico University, Portales, N. M.

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House Sends Tough Smut Bill to Senate

7/9/71

WASHINGTON, (BP)--The U. S. House of Representatives passed a tough anti-pornography bill and sent it to the Senate where a similar measure died in the previous session.

The vote in the House was 356 to 25.

The new bill has three stated purposes: (1) It creates a new category of nonmailable obscene matter with respect to minors. (2) It defines, for the first time in law, the term "obscene." (3) It provides mail patrons with a means to reject unsolicited potentially offensive sexual materials.

The minors provision prohibits the use of the mails "to make a sale, delivery or distribution to a minor, or an offer for a sale, delivery or distribution to a minor of matter which depicts nudity, sexual conduct, or sadomasochistic abuse...or contains explicit and detailed verbal descriptions or narrative accounts of sexual excitement, sexual conduct or sadomasochistic abuse...."

The 15-page bill contains explicit definitions of the terms used. Some of the language of the bill, according to one member of the House, would in itself "be potentially offensive to some people."

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Rep. Abner J. Mikva (D., Ill.) told his fellow Congressmen that the House had "created a dilemma...where in the very bill we pass we cannot notify our constituents about it because sending that bill through the mails will violate the very act that we have enacted." Rep. Mikva was one of the 25 members voting against the legislation.

The definition of the general term "obscenity" in the bill is identical to that proposed by the minority of the President's Commission on Obscenity and Pornography.

The legislation reads: "(1) 'Obscene' includes matter which has its predominant appeal to the prurient interest when considered as a whole by contemporary community standards; and (2) 'prurient interest' includes a shameful or morbid interest in nudity, sex, or excretion which goes substantially beyond customary limits of candor in description or representation."

Under the privacy provisions of the bill, a mailer of potentially offensive sexual material is required to place a symbol on the envelope when he sends such material unsolicited to an addressee. Recipients of such material may either destroy it or send it back to the Post Office marked "refused."

The legislation also provides that mail patrons who do not wish to receive unsolicited mail bearing the symbol may notify the Postmaster General who under the provisions of the bill, will be required to devise procedures to prevent delivery of such material.

The postal service objects to this section of the bill, arguing that carrying out such a procedure presents a considerable administrative burden on the service and introduces a delay at the point of delivery. The Nixon administration supports a different bill which would put the burden on the mailer instead of the postal service.

Laws which became effective last February permit individuals to place their names on lists indicating they do not wish to receive obscene mail. Persons or firms mailing obscene matter bear the responsibility for keeping these names off their mailing lists.

The new proposal would take the process one step further, calling for marked envelopes and requiring postal officials to stop delivery to persons who ask not to receive unsolicited "obscene" materials.

The legislation is also opposed by the American Civil Liberties Union (ACLU) and the Association of American Publishers. Both groups claim that the bill violates the First Amendment right to free speech. The ACLU also argues that the bill would likely create "a severe chilling effect upon the use of the mails to distribute constitutionally protected communication."

If the legislation becomes law, violators who send unsolicited materials that meet the definition of "obscene" described in the bill without the accompanying symbol on the envelope will be subject to up to \$50,000 in fines.

Proponents of the bill who debated the bill's advantages said that Congress in considering the legislation was "not dealing with idealistic or well-meaning believers in free expression."

"We are confronting purveyors of filth and smut whose sole purpose is personal enrichment at the expense of our youth," declared Rep. Thaddeus J. Dulski (D., N.Y.), who was one of the 356 members voting approval of the bill.

"Passage of these provisions will not damage or threaten freedom of expression, but it most certainly will dent the pocketbooks of merchants of pornography," Rep. Dulski argued.

