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**Missionary Women Come Home;  
Husbands Remain in Grenada**

SEVIERVILLE, Tenn. (BP)--While heavily armed Cuban troops roamed their Grenada neighborhood, Southern Baptist missionaries stayed on the floor with the lights out to make it look like no one was home during the recent invasion of the Caribbean island.

Charlotte Davis, one of two Southern Baptist missionaries who caught the last Oct. 28 U.S. military airlift out of Grenada Oct. 28, told Baptist Press the Cubans were seeking refuge and supplies.

Davis, Robin Eberhardt and her son, David, left their husbands in Grenada when they returned to the United States. However, they immediately bought tickets to return to the island Nov. 7 if commercial flights are restored by then, Davis said.

The return could be further delayed if Cuban resisters still hiding in the mountains mean a trip from the airport to their homes would be unsafe, she added.

Five minutes before the last helicopter was scheduled to take off from their neighborhood, her husband packed her bag and urged her to leave, Davis said. Although both women were reluctant to go, they felt the decision was right as soon as they were airborne and had time to think about it.

Carter Davis and Michael Eberhardt stayed to continue contact with Grenadian Baptists and to evaluate the needs for disaster relief following the invasion.

The women said the missionaries had felt the prayers of Southern Baptists throughout the 10-day ordeal--even before the invasion by international troops brought the situation to the attention of most of the world.

Davis pointed out of the four Southern Baptist missionaries in Grenada, two had birthdays during the crisis. Since many Southern Baptists use a prayer calendar that lists all foreign and home SBC missionaries by birthday, Michael Eberhardt was on the list for Oct. 14 and Charlotte Davis was listed Oct. 18.

The first hints of the Oct. 14 coup came through word of mouth rumblings of trouble in the government, and then from radio broadcasts criticizing former Prime Minister Maurice Bishop, Eberhardt said. That Sunday, during a regularly scheduled associational meeting and during their church services, Grenadian Baptists had special prayer for the country.

On Oct. 19 people filled St. George's for a mass demonstration in favor of Bishop but word filtered out he had been shot. His death was confirmed at 8 p.m. that day and a 24-hour-a-day, "shoot on sight" curfew was imposed.

"It was a traumatic week for us," Davis explained. "We heard a lot of propaganda and many untruths and we didn't know what to believe."

The two Southern Baptist missionary couples learned that several pastors and Baptist church members risked death to gather for church services on Oct. 23 despite the curfew.

During the curfew many Grenadians experienced physical hunger, she said. Most have no refrigeration and generally go to the markets and stores every day. When they were not allowed to shop, they were forced to go without food.

When the military tribunal realized the people were becoming desperate, they lifted the curfew for four hours on Monday before the Tuesday invasion.

The Davises encountered several women from Emmanuel Baptist Church when they went to buy eggs. One asked if the missionaries planned to leave the island after everything settled down. "No, Ann, we're not going to leave," Davis replied. "God called us here. And if he wants us to stay here he'll give us a peace about being here and he'll protect us."

Most people spent the time trying to locate family members and the Davises visited as many church members as possible and discovered all were okay.

The Eberhardts were awakened about 4:30 the next morning by the sound of two planes circling over the island. The family went outside to watch the planes, which were flying without lights, and saw the first tracer shots.

Awakened in their nearby home by the sound of heavy gunfire, the Davises huddled in the corner of their bedroom for 10 minutes of terror, not knowing who the attackers were, before Carter Davis crawled to the window and identified the parachuting paratroopers as U.S. troops.

Although fighting took place on all sides of their neighborhood, the missionaries were able to visit neighbors after the invasion began. The British High Commissioner's representative, a friend of theirs, used the Eberhardts' phone until it went dead, to contact British citizens and officials. Then the two families, who had been visiting back and forth for "comfort in numbers" moved to the representative's home.

The international troops finally secured their neighborhood, home for many of the American medical students on the island, Oct. 27 and Eberhardt said she slept for the first time since the invasion. During the nights, it was difficult to tell where firing came from and how close it was to the house.

Miraculously, throughout the Oct. 16 coup, the week of curfew and the fighting during the Oct. 25 invasion, there were no deaths or serious injuries among Baptist church members even though several were in areas where there was heavy artillery fire. One Grenadian church member escaped injury by hiding under a car for several hours with heavy fighting all around him.

When the missionaries offered their help, American authorities asked them to coordinate distribution of food and water provided by the U.S. Army for their neighborhood. The Eberhardts had prepared a list of supplies needed and Robin Eberhardt had prepared a statement to send the Foreign Mission Board, when they met the Davises and learned Charlotte Davis had decided to return to the States.

Upon her husband's urging, Eberhardt, also decided to reassure their families. The helicopter waited while the family returned home to throw a dress for her and a pair of jeans for David into a knapsack.

Back in the States, the women comforted their families who had heard nothing but a brief ham radio message between the morning of the international invasion and the day the three left the island.

Returning to Knoxville, Tenn. to be with her daughters Pamela, 20, and Natalie, 17, "was not something I wanted to do," Davis said. "But Carter felt it would help our children if I would sit down with them and talk about what has happened and relieve their fears."

Eberhardt's family was so thrilled to see her that even her father had tears in his eyes, said Eberhardt. "It felt good to feel their arms around us," she added.

The women expressed uncertainty about Grenada's future, but said they were hopeful the church would be able to restore ministries, such as those through radio and television, which the government had not allowed during the last year.

Immigrants Help Each Other  
Adjust To New Lives In West

DORTMUND, West Germany (BP)--West German Baptists help support two ministers and a church with no membership in the town of Unna Massen near Dortmund.

The ministers, former immigrants from Russia, work out of a church building adjacent to an immigrant-processing center where each year West Germany provides for thousands of East Europeans after they move from their homeland.

The immigrants are bound for other West German cities, but are in Unna Massen until they can be relocated to new homes and jobs. While there, the West German Baptist Union helps them adjust to a new identity as free Germans.

The Baptist ministry there has aided about 12,000 Baptists who, after resettling, have organized into more than 40 congregations throughout the country.

Pastor Johannes Adolf points out churches in the West have trouble relating to immigrants' needs. So at Unna Massen, immigrants minister to each other. Adolf has a theme for the ministry--cleansing. "We must clean ourselves for this new beginning," says the 53-year-old Russian who immigrated to Germany with his wife, Maria, in 1978.

New arrivals to the West are bombarded with unfamiliarity, though their ethnic origins are identical to those of West Germans. In West Germany the places to live, the food, the opportunities for work and schooling are exciting. But the worldliness, the dress, the looseness of life are puzzling.

The temptations in the West, too, are different. Adolf sees a great need for immigrants to learn to discern good from evil under new standards.

Friedrich Funk, who works part-time with Adolf, agrees. The line between good and evil is clearer in the East, he says. Fewer freedoms in the East result in fewer temptations. Individual freedom and the prosperity it brings in the West open up new temptations.

Funk, 65, emigrated from Russia with his wife, Waltraut, in 1976. Before leaving, he was pastor of several Russian Baptist churches.

Now he counsels immigrants and helps them with the paperwork necessary to end one life and begin another. Adolf visits the new arrivals at home, holds Bible studies and ministers to youth and children.

The pastors see many differences between life in the East and West.

For instance, East Europeans must struggle to understand West Germans' more elevated vocabulary. The immigrants' language is generally adequate only for basic living.

And children in Russian classrooms participate only when called upon. In West Germany--they are expected to express themselves.

This freedom is also evident in the family, where the tone differs greatly from that in the East. Young people in the West often do and say as they please, instead of submitting to their parents' authority.

Even in religion there are differences. In the East, churches maintain strict rules against smoking, drinking, cosmetics and jewelry. Most churches have lay preachers who speak from personal testimony. In the West, churches have no such rules about dress and behavior, and pastors are less personal and more theological.

"Here they say, 'Man must be born again.' In Russia we say, 'You must be born again,'" says Mrs. Funk.

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(Adapted from The Commission, magazine of the Southern Baptist Foreign Mission Board.)

(BP) photos mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Soybean Studies In U.S.  
Sprouting In South America

By Tim Nicholas

JACKSON, Miss. (BP)--A Mississippi delta farm family has its roots in Sharkey County, but is sowing a second crop in Uruguay.

The Hodnetts: four brothers, their families and their father, have become involved in an experimental farm for Baptist families in the Mercedes area of Uruguay, where Mississippi Baptists have a Partnership Missions agreement with Baptists of the Rio de la Plata--Uruguay, Paraguay and Argentina.

The family, members of Straight Bayou Church in Sharkey County, has a long-standing interest in foreign missions, particularly in agricultural work. The father, W.H. Hodnett, had helped fund a goat-raising project in the Philippines.

The sons attended several meetings of the Agricultural Missions Foundation and got to know Gene Triggs, who is associated with the volunteer Baptist group and is current chairman of the Foreign Mission Board.

Knowing they primarily raise 1,600-2,500 acres of soybeans each year, Triggs asked the Hodnetts to work with Donovan Waugh, an American who attends the Baptist church in Mercedes. Waugh was on his way to Mississippi to learn advanced soy farming techniques. Upon returning home, he would be planting, in addition to small garden crops, enough soybeans for 25 to 30 families to have a cash crop.

Missionary Donald Davis, with the help of the Baptist Mission in Uruguay, had purchased some acreage in order to help assuage the killing inflation rate in the South American country. In that particular area, laborers earn only about \$1.10 per day.

The Hodnetts loaned brother Reuben to the project for three weeks. Waugh stayed at Reuben's home for about a week, with Reuben showing him around the area, checking out soil and visiting Stoneville where Mississippi has an experimental farm.

In addition to visiting the area--which is about the same distance from the equator as Mercedes--Waugh, an accomplished farmer, needed to buy soybean seeds. However, primarily due to drought, the seeds, which ordinarily go for about \$8.50 per bushel, had shot up to \$10.

The Hodnetts decided to donate 100 bushels, and another 400 bushels was purchased with hunger and relief funds from Southern Baptists. Reuben attached a string to the Hodnett beans--part of the crop each year must be given to other needy farmers in Uruguay.

And the Hodnetts sent back to Uruguay about 90 pounds of garden seeds--tomatoes, turnips, kale, butterbeans, snap beans--"a drove of folks gave," Reuben said.

Import-export difficulties concerning shipment of the soybeans were solved through the intervention of Jean McDaniel at the Southern Baptist Foreign Mission Board, who helps missionaries having problems, and ham radio operator Don Berry of Jackson, Miss., who worked out problems along with missionary Davis in Uruguay.

The seeds should be in Uruguay in plenty of time for November planting (seasons are reversed south of the equator) and now Reuben plans to go and personally help with soil preparation and planting.

"Money is always important," says Reuben, "but a person gets more out of it by going than just giving \$10 or \$100."

He believes volunteer involvement by Southern Baptists is on the upswing, noting not long ago, it was difficult for volunteers to go help out missionaries. Now volunteerism is being encouraged. Anybody can help, he says, bricklayers, plumbers--even soybean farmers.

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(Tim Nicholas is associate editor of the Mississippi Baptist Record)

Former SBC President  
Announces Retirement

NASHVILLE, Tenn. (BP)--H. Franklin Paschall, president of the Southern Baptist Convention for two years (1966-68) and pastor of First Baptist Church, Nashville, Tenn., since 1956 announced October 30 he is taking early retirement.

Paschall said four factors influenced his decision, after several months of struggle, to retire Dec. 31 at the completion of 28 years as pastor.

- (1) The need for a more simple lifestyle after 43 years as a "busy pastor;"
- (2) A desire to continue his "ministry at large" which a more relaxed schedule would allow to be longer and more meaningful;
- (3) The fact that he will be 62 next May, and,
- (4) The "health and readiness" of First Baptist Church, Nashville means the congregation is ready to enter its "greatest era of opportunity" and "a new leader of God's own choosing" can best guide the church into that era.

His own health is reported to be excellent.

He read the resignation at the end of the televised, Sunday morning worship service of the 4,300 member church. He informed the church staff earlier Sunday morning and the deacons in the prayer period immediately before the worship service. During that service the congregation adopted a 1984 budget of \$1.3 million--its largest ever.

Paschall stressed he is not interested and would not accept any "position" at another church or within the Southern Baptist Convention and his retirement ministry at large will consist "exclusively of preaching, teaching and perhaps writing."

In addition to heading the Southern Baptist Convention as president, he held major positions with the Kentucky and Tennessee state Baptist conventions and the Baptist World Alliance. He has been a trustee to numerous Baptist institutions, including Belmont College, Baptist Hospital and the Baptist Sunday School Board, all in Nashville. He was a member of the Executive Committee of the Southern Baptist Convention, 1972-79.

He has preached extensively in the United States and in Europe, Japan, South America and Africa. In 1979 he was chairman of the general committee for the Billy Graham Crusade in Nashville.

He was pastor of churches in Kentucky and Tennessee before coming to First Baptist, Nashville, including 10 years at Hazel Baptist Church in Hazel, Ky., (1941-51) and four years at First Baptist Church in Bowling Green, Ky. (1951-55).

He received his doctor of philosophy degree from Southern Baptist Theological Seminary in Louisville, Ky., in 1956 after earlier earning a bachelor of divinity from the same school in 1949 and a bachelor's degree from Union University in Jackson, Tenn., in 1944.

He and his wife, Olga, have two daughters, Palma Lynn (Mrs. John) Freeman, Dallas, and Sandra Kay, Nashville.

The Paschalls plan to remain in Nashville and continue as members in First Baptist.

Robert M. Turner, chairman of the deacons at First Baptist, said: "Our church was not expecting this announcement. We love, appreciate and respond to Dr. Paschall as our pastor, preacher and friend. God has used him these 28 years in building First Baptist Church into a united and caring fellowship, strong in its ministry and Christian witness. We thank God for his fruitful ministry in our church and pray God's blessings on him and Mrs. Paschall as they continue to minister under God's leadership."