

# Associated Baptist Press

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## **Land, Lewis, remove their names from evangelical/Catholic accord**

By Bob Allen

ATLANTA (ABP) -- Two Southern Baptist Convention agency heads announced April 6 they will remove their signatures from "Evangelicals and Catholics Together" because of "continuing misperception" about the controversial document they signed last year.

Larry Lewis, president of the Home Mission Board, and Richard Land, executive director of the Christian Life Commission, were among 40 original signers of the document pledging closer work on areas of common concern between evangelicals and conservative Roman Catholics.

In a joint statement issued on Home Mission Board letterhead, the two SBC leaders did not apologize for signing the evangelical/Catholic accord, but said they decided to remove their signatures because of the "continuing misperception" that they spoke for the SBC when they endorsed the document.

"We continue to believe in efforts which consolidate the influence of evangelicals and Catholics in addressing critical moral issues," the statement said. "We believe the document 'Evangelicals and Catholics Together' signifies a new era of cooperation on such concerns as freedom of religion, pornography, attacks on faith and family and abortion. We, therefore, continue to disagree vigorously with uninformed and distorted criticism of the document."

"However, we have concluded that a significant number of Southern Baptists have been offended by the misperception that our respective agencies have endorsed the document," the statement continued. "No matter how many times we explain that we signed ECT as individuals, not on behalf of our agencies or Southern Baptists, many

do not understand. Confusion resulting from this continuing misperception has the potential to impact negatively the mission and ministry of our agencies.

"Consequently, after much prayer and mutual discussion, we have decided that as chief executive officers of Southern Baptist Convention agencies, we should remove our signatures from 'Evangelicals and Catholics Together.'

"In so doing, we are not personally rejecting the intent of the document, nor are we agreeing with unjust criticism of it. However, we believe it is in the best interest of our agencies that we eliminate the persistent perception that our agencies have endorsed ECT. It appears that the only way to do so is to remove our names from the document."

The statement also expressed the administrators' "deep gratitude and appreciation" to their respective boards of directors for supporting their right to have signed the document as individuals and included a recommitment to "sharing Jesus Christ as the only hope for a lost and dying world."

Both Land and Lewis were criticized widely for signing the document. Critics charged the document embraced Catholic theology deemed heretical by some Baptists and undermined evangelism efforts with its commitment against proselytizing.

Among Southern Baptist critics of "Evangelicals and Catholics Together" is Bill Streich, a Home Mission Board director from Wichita Falls, Texas. In September, he and 10 other HMB directors circulated and signed an unofficial "statement of dissent" from the board's vote to affirm Lewis' right to sign the accord.

In a prepared statement he said he had discussed with all but one of the 11 dissenting HMB directors, Streich said the group was "glad" Lewis and Land agreed to disassociate themselves from the ECT document. However, he disputed the administrators' contention that criticism of the document was based on misunderstanding.

"While we believe that the criticism of the ECT document is justified and valid, we nevertheless are grateful for the removal of their signatures," Streich said.

The decision by the leaders to remove their signatures "says to the world that Southern Baptists actively uphold the narrow (biblical) way of salvation (that is, by grace alone through faith alone in Christ alone) and that grassroots Southern Baptists will always contend earnestly for the faith once delivered to the saints," he said.

Another leading critic, Beaumont, Texas, physician Larry Holly, said Land and Lewis were right to withdraw their signatures from the document but "are wrong" to imply "that all disagreement with this document is 'uninformed and distorted.' "

"Unfortunately for Southern Baptists, Land and Lewis have yielded to pressure without understanding the real concerns their Southern Baptist brethren have raised," Holly said.

Streich said the HMB now has a "responsibility" to seek reconciliation between a Louisiana mission pastor who publicly chastised Lewis for signing the document at an associational meeting and the sponsoring church that fired him for insubordination over the confrontation.

Streich said a breach between Lynn Fontenot, pastor of Christ Baptist Church in Houma, La. and Jerry Moser, who was fired as pastor of the Bayou DuLarge Baptist Mission Church "was precipitated by events resulting from Dr. Lewis' signing of the ECT document."

Streich said "it is incumbent" on the HMB directors "to seriously deal with developing a plan of reconciliation between" the two ministers.

## **Mohler defends Garland firing, chastises students in forum**

By Mark Wingfield

LOUISVILLE, Ky. (ABP) -- Southern Baptist Theological Seminary President Albert Mohler defended his decision to fire a dean and chastised students for protesting the action and attempting to go over his head to influence trustees and donors in a forum April 5.

In response to a student's question during the hour-long forum on the seminary campus in Louisville, Ky., Mohler said students have no right to hold administrators responsible for how they lead the school. "You cannot hold us accountable. That is not your role," Mohler said.

"Your responsibility as a student is to study," Mohler said in answer to another question.

Throughout the forum -- and in a five-page letter distributed to students the same day -- Mohler placed total responsibility for the seminary's current crisis on the students and former social work Dean Diana Garland. The president accepted no personal responsibility for the public controversy that has ensued since he fired Garland as dean of the Carver School of Church Social Work March 20.

Mohler fired Garland after she told Carver School students the school's future was placed in "serious jeopardy" by a new, rigid litmus test for faculty hiring instituted by Mohler. In addition to affirming the seminary's governing documents, the president is now requiring prospective faculty members to agree with specific interpretations of the Bible's teachings on certain issues including women in ministry, homosexuality and abortion.

Both in his letter and before a forum crowd that packed Alumni Chapel, Mohler told Carver School students they had strayed from their proper role by notifying trustees, donors and alumni of their concerns about the school's future and Mohler's leadership.

"It is entirely inappropriate for students to address the constituencies of the seminary in an effort to bring pressure against the administration and trustees," Mohler said in the letter. "It is beyond acceptable conduct for students to write to the donors of this institution suggesting their consternation and calling for action. This is beyond the right and prerogative of students."

Mohler said student efforts to raise awareness of the current crisis on campus have been "counterproductive."

"You cannot serve the future cause of the Carver School of Church Social Work by attempting to bring intimidation in the public square of the denominational arena against this administration or board of trustees," he said in the letter. "That is a secular means of political protest which will be entirely unproductive."

The president also chastised student protesters who have held a sit-in outside his office since Garland's firing. Every hour, the students pause for a period of public prayer, which reportedly has been fiery at times.

"You must not allow your prayers to be manipulated into a form of protest," Mohler said in the forum. "When prayer crosses the line into public protest, it is a travesty of spirit and truth," he wrote in the letter.

Mohler said students "must take responsibility for your public statements and for the way you present your case to the denomination and to the watching world."

For his own part, Mohler said he had "sought to avoid the course of events" which has brought the Carver School into immediate crisis. The crisis was caused by Garland making the issue public and by students telling the story widely, he suggested.

One student compared Mohler's accusations against students to critics of Martin Luther King Jr., who in the early 1960s accused him of creating controversy by demanding equal rights for blacks. King later was shown to have unveiled "institutional prejudice," the student said.

This student said Mohler has demanded respect from students but has failed to show respect for Garland in his dealings.

Mohler responded that the language of institutional prejudice "will not wash" with Southern Baptists, who largely support his leadership.

Southern Baptists, not students, are the ultimate governing authorities for the seminary, Mohler said in the forum.

Several students replied that they are Southern Baptists and members of Southern Baptist churches as well as students. But Mohler said his ultimate mandate comes from the Southern Baptists who have voted in a string of conservative convention presidents over the past 15 years.

The seminary cannot represent the views of all Southern Baptists churches, he said, so it is his responsibility to represent the views of the "mainstream" Southern Baptists who have supported conservative reforms.

Ironically, Mohler's support from self-described conservative students and faculty has reportedly eroded with the latest crisis.

Mohler did appear to have the support of some students, who applauded him and said "Amen" at times.

Throughout the forum, he attempted to answer most student questions but dismissed some as "impertinent" and "presumptuous." He declined to discuss personnel issues with students, saying, "Frankly, they are not your concern."

Mohler also declined to elaborate on his earlier statement that the arena of Christian theological education and the arena of social work are "not congruent at all points."

One student asked what it would take to have Garland reinstated as dean.

Mohler declined to speak much on the subject, but he said a "significant river has been crossed" that prevents Garland from returning as dean.

Another student said Mohler has not demonstrated the kind of peacemaking skills as an administrator that students are taught in seminary classes to use in churches. This student asked if the president would be willing to humble himself and forgive Garland for any mistakes she might have made.

"There is not enough common ground for the relationship that must exist between a president and a dean," Mohler said.

In both his letter and in the forum, Mohler assured students the Carver School is still "operational" even though it has no dean and will have key faculty vacancies by the end of this semester.

While no new students will be accepted into the Carver School next year, current students should expect the master of social work program to continue at least through the 1995-96 academic year, he said.

And the school could still be saved, he said, noting he will do "all within my power" to keep the school alive -- "insofar as it fits within the aims, purposes, mission and identity of this institution."

If the school continues it must be "genuinely evangelical, consistently standing within the confessional, biblical, moral and theological parameters which are established for the institution as a whole," he wrote in the letter.

Although he did not say any investigation is underway, Mohler said he has been "in contact" with the Council on Social Work Education, the primary accrediting agency of the Carver School. "We will supply information to the agency regarding recent events, the study process and future plans for the school," he wrote in the letter.

## **Seminary faculty votes to affirm social work school, ousted dean**

By Marv Knox

LOUISVILLE, Ky. (ABP) -- The faculty of Southern Baptist Theological Seminary has overwhelmingly affirmed the seminary's embattled social work school and its former dean, Diana Garland.

During a faculty meeting April 5, professors voted 37-2 with two abstentions to approve a resolution of support for the Carver School of Church Social Work and for Garland. All four deans of the seminary's other schools were present for the secret-ballot vote.

The Carver School has been at the center of seminary crisis since March 20, when President Albert Mohler fired Garland for telling students the president's new standards for faculty selection had placed the school "in serious jeopardy.

The firing followed a stalemate between Garland and Mohler over the election of a candidate to fill a vacancy on the social work school's faculty.

Garland and a search committee had recommended David Sherwood, director of the social work program at Gordon College in Massachusetts. In addition to affirming the seminary's 1859 Abstract of Principles and 1991 "covenant renewal" document, Mohler required Sherwood to state his views on abortion, homosexuality, women in ministry and the uniqueness of the gospel.

Mohler rejected Sherwood for his answer on women in ministry. The professor wrote that the Holy Spirit might call "certain (but not all) women ... to any role in the ministry of the church," a position Mohler found unacceptable.

Alleging that Mohler's new requirements make it impossible for the Carver School to hire qualified faculty, Garland told students the school might lose its accreditation and possibly even die as a result.

After Mohler fired Garland, close observers of the academic-accreditation process conceded Garland's predictions might come true. They also surmised the seminary itself might get in trouble with its general accrediting agencies.

In that context, the seminary faculty pledged its support for the Carver School and for Garland, who remains as professor of church social work.

"Over 10 years ago, divine God led inspired minds and hearts to dream, create and found the Carver School ... as the first and only accredited school of church social work within a seminary context in the world," the resolution states.

The resolution praises Garland and her predecessor, Anne Davis, who also still teaches at the seminary, for their leadership in building "an excellent faculty of church social workers to teach in this place."

"The church of Jesus Christ in fulfilling the Great Commission has been more thoroughly equipped to respond to the physical, emotional, relational and spiritual needs of all persons, but especially the marginalized members of society through the ministry of students and alumni of the Carver School," the resolution adds. It acknowledges "that through the painful circumstances of these last days, the future of the Carver School appears to be in jeopardy."

Through the resolution, faculty members "express our affection, appreciation and admiration to our colleagues on the faculty of the Carver School for their courage and integrity." They also "extend our support to the students currently enrolled in the school."

Further, the resolution asks Mohler, administrators and trustees "to help the Carver School faculty keep covenantal faith and trust with all currently enrolled students in the Carver School, that their studies and the pursuit of credentials and certification will not be compromised in any way by the circumstances of these last few days"

"As a faculty, we do deeply grieve the termination of Dr. Diana Garland as dean, and offer her and her family our deepest affirmation with regrets over what we believe to be a premature ending of an exemplary tenure as dean of the Carver School," the resolution states.

Garland's husband, David, is a professor of New Testament interpretation at the seminary. Their daughter, Sarah, is in high school, and son, John, is in middle school.

The affirming faculty "resolve to carry the spirit and memory of this the finest hour in the history of the Carver School ... with us into whatever future God continues to allow us to share in this place."

Such resolutions "are meant to be an on-the-record statement of the mind of the faculty," said James Chancellor, a professor of Christian missions and world religions and chairman of the Faculty Committee, which presented the resolution.

"The intent was to affirm the faculty's commitment to the School of Church Social Work and to affirm an overwhelming sense of personal support to Diana Garland and her family," Chancellor said.

The resolution was carefully crafted and did not attack Mohler, he added. "The faculty believes the School of Church Social Work is an integral and important dimension of the institution, and we wanted to affirm that."

Also in the faculty meeting, professors received a draft of a faculty statement on the "spiritual distress" on campus during the current crisis.

The statement is designed to help the Faculty Committee, which serves as a liaison between the faculty and trustees and administration, develop a consensus report to trustees, according to one faculty source.

Chancellor declined to comment on the specifics of the report or its purpose, noting only, "It is fair to say there is a deep spiritual crisis in the community that is far more significant than small disagreements over theological orientation."

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## **60 percent of adult SBC baptisms are rebaptisms, according to study**

By Mark Wingfield

ATLANTA (ABP) -- More than 60 percent of adults baptized in Southern Baptist Convention churches in 1993 had been baptized before, according to a nationwide scientific survey by the SBC Home Mission Board.

Further, of those who were rebaptized, 35.8 percent were receiving their second immersion in a Southern Baptist church. Overall, rebaptism of Southern Baptists accounted for one of every five baptisms reported in the 1993 church year.

The study raises questions about the common practice of using baptism statistics as a measure of evangelism effectiveness, its authors say.

The research, reported in "A Study of Adults Baptized in Southern Baptist Churches, 1993," was conducted by the HMB research division in cooperation with the HMB evangelism section. The primary purpose of the study was "to examine those influences that lead a person to a decision to follow Jesus Christ."

The survey indicates Southern Baptists may not be reaching as many "lost" adults each year as baptism statistics would indicate, the report's summary notes. "Projecting to the population, this means that of the approximately 150,000 adults baptized, only 60,000 represented conversions of the lost to Christ."

The study should "challenge any assumption that most adults baptized are recent converts," the researchers

say in their concluding remarks. "Based on the research, the majority of baptisms do not represent recent conversions. Thus, baptisms are not an accurate count of conversions."

To conduct the survey, HMB researchers isolated a representative national sampling of adults age 18 and older who had been baptized in Southern Baptist churches during the 1993 church year. Telephone interviews were conducted in English, Korean, Spanish and Japanese with 1,350 adults during July and August of 1994.

Of those interviewed, only 40.5 percent said their recent baptism was the result of a first-time commitment to Jesus Christ as Savior.

Another 40.4 percent said their recent baptism was the result of a rededication to Christ, and 13.7 percent said it was the result of moving their membership from a non-Southern Baptist church. Another 5.2 percent gave other reasons for their baptisms.

Many Southern Baptist churches require individuals who have been baptized in non-Baptist churches to be rebaptized to join the Baptist church. In many cases this includes not only converts from Catholicism, who may have been sprinkled as infants, but also converts from other evangelical churches which practice immersion of believers only.

Of adults receiving their second baptism in this study, only one in five had been baptized as an infant. That means four of five adults rebaptized had experienced a previous baptism at their own request, presumably in relation to a profession of faith in Jesus Christ.

However, 42.4 percent of those who said their recent baptism in an SBC church was the result of a first-time commitment to Christ also said they had been baptized somewhere before. While 30.9 percent of this group had been baptized previously in a Catholic church, more than half had been baptized previously in a church that practices "believer's baptism."

The HMB study also asked people to name the single most-important influence "other than the work of the Holy Spirit" on their decisions to be baptized.

The two most common responses were the influence of people (33.9 percent) and internal factors (31.4 percent). The people category includes all references to some specific person who provided a verbal or lifestyle witness. The Internal factors category includes responses such as "I just knew it was something I had to do" or "I realized I needed God."

Other influences cited included life crises (13 percent), church-related religious activities (11.6 percent) and a variety of miscellaneous things ranging from watching a Billy Graham show to being motivated by signs in a church's front lawn.

The researchers conclude that "people are the most influential in bringing other people to Christ. These persons were often family members -- the spouse being the most important."

The survey also asked people to choose from a list of additional influences on their decisions to profess faith in Christ.

Three-fourths of all respondents said attending church worship services influenced their decision. More than half cited reading the Bible, someone sharing the plan of salvation or watching the way a person lives as a Christian. Nearly half cited someone telling about a personal experience with Christ, attending Bible study or Sunday school and experiencing a personal crisis.

"Relationships are important in people coming to Christ," the researchers note. "Christians should be encouraged to share their faith -- especially with those whom they already have established relationships."

Getting non-Christian people into church activities also has a positive influence, the authors report. "While the church should always look for those opportunities to minister outside the walls of the church building, inviting the lost to come in and participate should not be minimized. There is substantial evidence that the environment of worship, Bible study, fellowship and activities that take place inside church buildings provides a significant influence in people accepting Christ."

The HMB survey is considered accurate to within plus or minus 5 percentage points on most items, at a 95 percent confidence interval.

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## **Molly Marshall to critique Calvinism in lectures at Richmond seminary**

RICHMOND, Va. (ABP) -- Molly Marshall, who last year was asked to resign as a professor at Southern Baptist Theological Seminary over views apparently in conflict with the school's Abstract of Principles, plans to critique the theology that spawned the seminary's founding document in a lecture series at Baptist Theological Seminary at Richmond.

Marshall is scheduled to give a series of lectures titled "Calvinism and the American Mythos: A Faulty Vision," April 25-26 at the seminary in Richmond, Va.

Calvinism is the name given to a system of beliefs developed by the 16th century Protestant theologian John Calvin emphasizing God's sovereignty and predestination. The theology greatly influenced the founders of Southern Seminary and is woven through the Abstract of Principles which has guided the school since 1859.

Marshall taught theology at the Louisville, Ky., school 10 years before she was asked to resign in 1994 by Albert Mohler, the seminary's president who has stated he plans to demand strict adherence to the Abstract in contrast to the more lenient interpretation permitted by his predecessors.

Marshall recently was named to the faculty at Central Baptist Theological Seminary in Kansas City, Kan. Her lectures will be the first in the new Lawrence Hoover Lectureship at the Richmond seminary.

The annual lecture series was established by Charlotte Hoover in memory of her late husband, an industrial contractor and long-time member of First Baptist Church in Annandale, Va. The Hoovers have been substantial contributors to a number of Baptist causes, including Southern Seminary, the Home and Foreign Mission Boards of the Southern Baptist Convention and the Baptist World Alliance.

The lectures are scheduled to begin at 10 a.m. both days. An informal dialogue session with Marshall is scheduled at 4 p.m. Tuesday. A reception honoring Charlotte Hoover is scheduled at 11 a.m. Wednesday.

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-- By Bob Allen. Beth McMahon contributed to this story.

## **House approves bills to protect children**

WASHINGTON (ABP) -- The U.S. House of Representatives approved two measures April 4 designed to protect children.

One would lengthen prison terms for persons convicted of facilitating child pornography or prostitution, and the other would require parental consent before federal agencies can survey children about religion, sex and other private issues.

Lawmakers approved the Sexual Crimes Against Children Prevention Act (H.R. 1240) by a 417-0 vote. The bill would direct the U.S. Sentencing Commission to lengthen sentences for a range of penalties related to creating child pornography by at least 17 months.

It also would increase by a minimum of six months the penalties for trafficking in child pornography and an additional increase by a minimum of one year for trafficking of child porn via computer.

The tougher sentences are warranted, said Rep. Steven Schiff, R-N.M, because "child pornography and child exploitation are two of the most horrendous and repulsive crimes that can possibly exist."

But another lawmaker, Rep. Zoe Lofgren, D-Calif., expressed "grave disappointment" that the measure did not go far enough. Lofgren favors life imprisonment for child sex offenders and said lawmakers need to do more than tinker with sentencing guidelines.

Urgency to complete elements within the GOP Contract With America by imposed deadlines resulted in a bill that really "does not mean very much," Lofgren said.

The House also overwhelmingly approved the Family Privacy Protection Act (H.R. 1271) by a vote of 418-7. The measure would require federal agencies conducting surveys to obtain parental consent before questioning children about their parents' political beliefs, mental or psychological problems, sexual behavior, illegal or incriminating actions, privileged communication between professionals and religion.

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-- By Pam Parry

## **State appeals court overturns ruling against Christian Science church**

ST. PAUL, Minn. (ABP) -- A Minnesota appeals court has overturned a \$9.15 million judgment against St. Paul's First Church of Christ, Scientist, in the death of an 11-year-old boy whose mother relied on prayer instead of medical care to treat his diabetes.

The Minnesota Court of Appeals ruled April 4 in a 2-1 decision that the church does not have to pay Ian Lundman's father either the \$9 million in punitive damages or the \$150,000 in compensatory damages levied by a trial court.

In a 2-1 decision, the appeals court ruled that spiritual healing is protected by the U.S. Constitution and that the church did not act in "deliberate disregard" of Ian's rights.

The court left standing, however, \$1.5 million in compensatory damages against the boy's mother and stepfather, Kathleen and William McKown, and the two Christian Science practitioners they hired to provide spiritual treatment, according to Associated Press.

The McKowns originally faced criminal charges of second-degree manslaughter for Ian's death in May 1989. Minnesota's Supreme Court threw out the manslaughter charges in 1991 based on a provision in the state's child-neglect statute that specifically allows parents to rely in good faith on spiritual treatment and prayer. The U.S. Supreme Court upheld that ruling in 1992.

Since the death of Ian Lundman, the Minnesota legislature has amended its laws governing treatment of minors to require that practitioners of healing arts report to proper authorities if a lack of medical care may cause imminent and serious danger to a child's health.

Christian Science was founded in 1866 by Mary Baker Eddy and is based on her ideas and

interpretations of Scripture. Among the religion's teachings are the notion that sin and sickness are illusions that can be overcome by full understanding of Jesus' teaching and healing. The church is classified as a cult by the Southern Baptist Home Mission Board's Interfaith Witness Department.

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--By ABP staff

## **Baptists work for peace and justice in Guatemala**

By Joyce Sweeney Martin

LOUISVILLE, Ky. (ABP) -- Four Southern Baptists were among a delegation of 49 people from 10 denominations and 26 states who participated in a Witness for Peace fact-finding mission to Guatemala Feb. 12-28.

Bill Moore, retired home missionary now living in Owensboro, Ky.; Wendy Tashiro, a student at Southern Baptist Theological Seminary; Michelle Tooley, adjunct professor at Southern Seminary and professor-elect at Belmont University in Nashville; and Nathan Porter, retired hunger consultant for the Home Mission Board, spent 15 days in the Central American country.

Witness for Peace is a faith-based organization of Christians and Jews which seeks to stand in solidarity with the people of Central America and Haiti to change oppressive United States and local government policies, Moore said.

"We seek to bring a word of peace in a conflict situation and then come back to our homeland to work for change," Tooley explained.

The fact-finding group formed three teams which visited indigenous Mayan communities that have suffered from military abuses during the 34-year-old Guatemalan war. Approximately 60 percent of the Guatemalan population is indigenous Mayan.

An estimated 60,000 Mayans were killed in the early 1980s due to war. To date, forensic teams have exhumed more than 5,000 bodies, Moore said.

"We put faces to enormous suffering," one group reported after visiting a town of returned refugees who were among 140,000 Guatemalans who fled -- many to Mexico -- for 10 years.

Prior to going into the villages, United States Ambassador Marilyn McAfee and Guatemalan leaders briefed the delegation on peace negotiations currently underway, demilitarization plans and how U.S. foreign aid is being used in Guatemala.

After the tour of the villages, the delegation reported their findings to American Embassy officials.

Back in the States, Witness for Peace delegation members work on two fronts: educating congregations and lawmakers and targeting programs and policies they feel the U.S. Congress needs to change, Tooley said.

One program the organization currently is trying to change is Guatemala's "Strong Roads" program funded by U.S. money, according to Tooley. "The Guatemalan military works alongside U.S. national guard units to build much-needed roads, but the military has murdered many Mayans in the process," Tooley said. "We feel the road work should be done by a Guatemalan civilian force, not the military."

A second target is the U.S. Army School of the Americas in Fort Benning, Ga. The school, which was established in Panama in 1946, moved to Georgia in 1984. This year, nearly 2,000 soldiers from Latin America

and the Caribbean will train there at a cost of \$4 million a year to the U.S. taxpayer, Tooley said.

"Many of the most brutal Central American military personnel have been trained there," Tooley charged.

More than 5,000 people have been on Witness for Peace delegations since the organization began in 1983, Tooley said. More than 300 people have taken long-term assignments, serving from one to three years to work for non-violent change to bring about peace and justice.

"This makes Witness for Peace the largest peace network in the United States," Tooley said.

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