



EAST-WEST CHURCH & MINISTRY REPORT

SPRING 1993

VOL. 1, No. 2

Towards Reformation in Romania

Josef Tson, president of Romanian Missionary Society, shares insights, disappointments, and hopes for Christian work in Romania and throughout East Central Europe

Influx from the West

In all East European countries there is a rush from hundreds of organizations in the West to do missions there. Some of them do good, some of them not so good, some of them do bad things.

There is much emphasis on evangelism. It seems to me that even the ones who do not come as evangelists end up doing the work of evangelists. They may come as pastors who want to preach in churches, but most of the time in their preaching there is an invitation and many people respond. People are able to return to the West and say they recorded so many conversions in Romania. I see a lot of that desire to show good results in conversions.

There is a big problem there. If you ask most people, they will gladly accept Jesus, but they don't know what that means. And so you will not see those people returning to the church after that Western evangelist leaves. What do we do in a city such as Constansa, where in 1991 an American evangelist preached two nights in the stadium. There were 26,000 conversions. All the evangelicals in the city amount to about 1,000 people. So what do we do about follow-up? Very few of those converted people show up in a church afterwards.

That's one of the sad aspects of the work of the foreigners. There should be much more emphasis on training locals to organize and pastor churches, to work with youth and other people. Otherwise, the conversions will come to nothing. Most of the foreigners cannot do follow-up. It could be done if they came to live, learn the language, and do the follow-up. Most of the people want quick results and then they go away.

East-West cooperative effort: problems and possibilities

Many pastors and other Christians have come to see the needs. They came and kept the pastors and other Christians busy taking them to see the poverty, the hospitals, the orphanages. They took

videotapes and photographs and promised help. Everyone said, "Great! Christians will help us!"

They went back to their countries and we never heard from them again. Later on, the mayor and other people went to the Baptist pastor or the Pentecostal pastor and said, "Where are those people who made those big promises?" And in the eyes of the authorities we are the liars. It is very embarrassing, because we got so many promises and nothing was done afterwards.

There are many who come for short-term ministries in orphanages, with the handicapped, other social work, and even ministries in churches or in church-planting. I don't see much lasting impact in the lives of churches from the short-term ministries. But there is some. One of the most successful was a group of 145 who worked in three cities for two weeks. We employed 30 translators in each city to give them enough translators for them to have a real ministry. It was an extraordinary effort. They really reached areas where we could not go, such as the high schools. But I must tell you, the effort in organizing was tremendous. I doubt we could do that very many times. People had to take time off from work to provide the translations. Obviously, this is not something we could do on a regular basis. Western groups have also helped us start a Bible institute, a publishing house, and Christian radio. So it is possible, but there are many obstacles.

Short-term problems, long-term solutions

Many people who come want us to tell them our needs. It would be much better if someone who is serious and really means to help would say, "We see that you don't have children's ministry. We have a project for you. Here is exactly what we can do for you. Here is how much money we are prepared to spend on helping you develop this children's ministry." If you don't have such a project and you are not ready to spend money, don't go there to deceive people into believing that you are there because you want to help.

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Send us qualified people who are willing to invest in the nation and stay long enough to learn the language.

Romania Today

In the January 1992 census, only .2 percent of the Romanians registered as atheists. With that amazingly small proportion, everyone is claiming some link with Christianity, with some denomination. Politically and ideologically, the Communist idea has completely exhausted itself. Marxism is thrown out in every former Communist country of Eastern Europe. Everybody in the university is busy purging courses of everything that smacks of Marxism. People are looking to either the secular approach to their science or, in most cases, they want to add something Christian to their thinking and their world view.

Our fear is that the Romanian Orthodox Church will get much stronger as a national church and somehow end our activities. There is some justification for that fear. Among the six candidates for presidency, one of them stated that if he were elected he would get rid of Jews, Hungarians, and evangelicals. Ten percent of the people voted for him.

Some people were working for the new Constitution to name Orthodoxy as the national church. This was refused. Legally, there is no national church in Romania. They also tried to pass an article forbidding proselytizing, and that was also refused. There is going to be a new law on religion. I doubt that there will be some Christian input into the lawmaking process. Most of the lawmakers are secular people trained in Marxist schools. They now look to the West European system of law. There will be no real effort to understand Christian principles and apply them to law.

No Reformation

Eastern Europe never had a Reformation. Countries in Eastern Europe are either Eastern Orthodox or Roman Catholic. Orthodox countries include Russia, Ukraine, Romania, Bulgaria, Greece, Serbia, Georgia, and Armenia. [Editor's note: some specialists consider the Armenian Apostolic Church to be Orthodox. Others consider that its Monophysite belief, that the human and divine in Christ constitute only one nature, sets it apart from Orthodoxy.] Roman Catholic countries include Poland, Hungary, the Czech Republic, Slovakia, and Croatia. None of these countries had a significant Reformation, with the exception of the Czech Republic and parts of Hungary.

I believe the most significant movement toward Reformation in Eastern Europe is taking place in Romania. According to the recent census (January 1992), there are 23 million Romanians, of which 230,000 are Pentecostal, 109,000 are Baptist, and about 50,000 are Plymouth Brethren. That makes about 400,000 people of the Reformation. If you add to that the Lord's Army, which is an evangelical movement within the Orthodox Church of Romania, you may add a few

hundred thousand people. The leaders of the Lord's Army claim up to half a million followers. So there are close to a million evangelical people, and I believe that makes for the beginning of a real Reformation. Now we have to see which way to best impact an Orthodox society.

To be Evangelical and Orthodox

When the Lord's Army started in the 1920s, it started under the initiative of an Orthodox bishop who wanted to improve the moral condition of Romania. But about ten years into the movement, the priest came to see that there was no basis for moral life as long as people didn't have a clear understanding of who Jesus was, and a clear experience of giving their lives to Jesus Christ. At that point, he began to speak of the need for conversion. He became a heretic in the eyes of many in the Orthodox Church. Consequently, this man, Iosif Trifa, was put on trial and condemned a heretic. Since that time, the Lord's Army was a condemned movement.

The Lord's Army was also severely persecuted under the Communists. Two years ago, the Orthodox Church made the decision that the movement should be welcome in the church. When we created the Evangelical Alliance in 1990, all the leaders of the Lord's Army participated. They made great contributions to the drafting of the statement of faith and really strengthened it. As their relationship with the Orthodox Church has been strengthened, most have maintained friendly relations with evangelicals, but have pulled out of the Alliance.

An appeal to Western Christians

Given the complex situation in Romania and the many mistakes of well-meaning but unprepared foreign workers, my appeal to missions is: Send us qualified people who are willing to invest in the nation and stay long enough to learn the language. If you teach nationals to do church-planting and follow-up ministries, you will multiply your ministries in a thousand ways. To the Western mission agency or church I say: Define clearly what you want to do, and send highly qualified people. Remember that you are in a European country with many highly trained people. They will look at your credentials and expect you to be intellectual on their level. Only then will you have effective ministry there. ♦

Editor's note:

The summer issue of the *EAST-WEST CHURCH & MINISTRY REPORT* will examine Orthodox, Catholic, and Protestant relations. The editors invite your comments and perspectives on interconfessional cooperation and conflict in the former Soviet Union and East Central Europe.

Evangelical Alliances: They Make Common Cause and Common Sense

by Dwight Gibson

Training seminars for pastors, a ministry to the deaf in cooperation with Joni Eareckson Tada, and a comprehensive plan to set up 12 radio stations in the major cities of Romania—these are just a few examples of ministries that have taken place in Romania as a result of the founding of the Romanian Evangelical Alliance. This strategic coalition of national churches demonstrates how Christians can achieve more together than they can individually.

Coming together amid the rubble of Marxism

The post-Communist era in East Central Europe and the former Soviet Union has meant profound change not only in politics and commerce, but also in the church. One quiet development which could have a major spiritual impact is the growth of evangelical alliances. While associations of evangelical Protestant churches have existed in countries such as Hungary and Czechoslovakia since the early part of this century, the first new alliance in East Central Europe to be created in the post-Communist era emerged in Romania in 1990.

In March 1990, only a few months after the overthrow of the Ceausescu government in December 1989, representatives from Baptist, Pentecostal, and Brethren churches and the Lord's Army, an evangelical movement in the Orthodox Church, organized the Romanian Evangelical Alliance. Rev. Vasile Talos served as the first president and Rev. Paul Negrut of Oradea is the current president. The five-point strategy adopted by the Romanian Evangelical Alliance targets evangelism, church-planting, Christian education, the fostering of a work ethic, and the promotion of democracy. Today, this association serves as a model of what can occur when evangelical believers come together voluntarily for joint action in the name of Christ.

Working together makes a difference

In March 1991, Campus Crusade and the Romanian Evangelical Alliance began discussing joint efforts to show the "Jesus" film in Romania. Eight months later, Crusade and Alliance representatives signed a protocol formalizing their cooperation. According to the agreement, 10,000 volunteers from 1,000 local churches were to

show the film throughout Romania. To date, 203,000 Romanians have seen the film, with 6,551 of these viewers having completed a follow-up series of Bible studies.

Another cooperative effort took place with the Christian Broadcasting Network in the airing of the "Superbook" cartoon series of Bible stories on Romanian national television. In response, 1.25 million people wrote to the Romanian Evangelical Alliance for more information. To respond to this flood of requests, CBN worked with the Alliance to hire 90 staff to help with the project. Each inquirer received a personal response, together with copies of the Life of Jesus and, as available, New Testaments or Gospels.

Romania is not alone in the development of voluntary alliances of evangelicals. Since 1990, other groups have formed in Croatia, Bulgaria, and Estonia. Rev. Ingmar Kurg, a representative of the movement in Estonia, summed up the mission of newly emerging evangelical alliances in a recent letter: "The time of our illegal and separate work is over. Now we have to find each other again and to learn to respect our brothers in Christ."

Common characteristics-uncommon results

Despite their cultural differences, evangelical alliances worldwide share several common characteristics. First, they represent a variety of denominations and missions under the direction of a freely elected board. Second, they are voluntary associations including representatives from denominations, parachurch bodies, and local churches. Third, they enjoy the benefits of a unified voice. In most countries, evangelical Christians are a minority. By coming together, they present a more effective and unified voice in their society and before their government. Fourth, alliance members benefit from networking and a strategic pooling of resources. Stories of Bibles being piled up without adequate distribution systems are less likely to be true where alliances are formed to combine and coordinate resources. Finally, alliances are local initiatives that develop a sense of national ownership and commitment to ministries. Christian workers from the West would do well to work closely with national churches in developing their ministries, especially when evangelical alliances can be a means to that end. ♦

Evangelical Alliances in East Central Europe

Bulgarian Evangelical Alliance

Usta Gencho Str., Bl. 37B, Entr. D/83, Sofia, Bulgaria
Tel/fax: 359 2 31 60 87

Protestant Evangelical Council in Croatia

PP370, Cvjetkova 32
54103 Osijek, Croatia
Tel/fax: 38 054 556 466

Czech Evangelical Alliance

Soukenicka 15
Prague 1, Czech Republic
Tel: 42 2 298 380

The Estonian Fellowship of Evangelization Movement

Eesti Evangelisatsiooni Liikumine
Box 342
EE-0090 Tallinn, Estonia
Tel: 7 0142 525 522
Fax: 7 0142 523 624

Magyar Evangeliumi Aliansz

Felső Erdsor 5, H-1068
Budapest, Hungary
Tel: 36 1 122-4723

Aliantja Evangelica din Romania

Bdul, Tineretului #29, Bl. 19, Sc. A, et. 10, ap. 42
Bucharest 4, 76-162, Romania
Tel/fax: 40 0 75 20 95

Evangelical Alliance in Slovakia

Box 49
93405 Levice, Slovak Republic
Tel: 0813 217 09
Fax: 0813 235 97

Dwight Gibson is Associate North American Director of World Evangelical Fellowship.

Three Approaches to Christian Ministry in Russia

by Elaine Springer

For more information on these three approaches to Christian ministry, contact:

The CoMission
4201 North Peachtree Rd., #1997
Atlanta, GA 30341
Tel: (404) 123-4567, # 324
Fax: (404) 458-7485

The Alliance
Box 236
Rt. 1 Upper Hudlow Rd.
Union Mills, NC 28167
Tel: (704) 287-9905
Fax: (704) 287-9908

The Russia 250 Project
Peter Deyneka Russian Ministries
Box 496
Wheaton, IL 60189
Tel: (708) 462-1739
Fax: (708) 690-2976

Three ministries currently working in Russia offer contrasting and complimentary models for missionary involvement.

- The CoMission utilizes short-term American volunteers to teach ethics in public schools.
- The Alliance provides long-term foreign missionary support to help established evangelical churches plant new congregations.
- The Russia 250 Project, through short-term training and financial assistance from the West, equips and supports indigenous evangelists engaged in church-planting.

The CoMission teaches basic Christian truths in the public schools through an ethics curriculum and Bible studies. The ultimate, five-year goal is to start a Bible study in each of the 120,000 public schools in the CIS, and many more in the Baltic states, Albania, Bulgaria, and Romania. A distinctive feature of the project is its cooperative nature. More than 70 organizations, including Campus Crusade, Walk Thru the Bible, and the Association of Christian Schools International, have joined together to promote evangelism through the educational systems of the former Soviet Union and East Central Europe.

The CoMission accepts candidates who are 20 years of age or older. The goal is to place 12,000 workers in one-year terms of service between 1992 and 1997. Because of the short-term nature of The CoMission ministry, applicants have no language requirements. For their one-year assignments single workers raise \$20,000 in support. Couples without children raise \$35,000 for a year's support.

The Alliance concentrates on church-planting in close cooperation with the indigenous churches of the former Soviet Union and East Central Europe. Its goal is to see 5,500 new churches established in five years and to conduct training conferences for pastors leading these new congregations.

AD2000 and Beyond, DAWN (Discipling A Whole Nation), and United World Mission formed The Alliance at the AD2000-sponsored "Nations for Christ" conference. Eight hundred church leaders from the former Soviet Union and East Central Europe attended this May 1992 meeting in Riga, Latvia. Seventeen participating ministries have a goal of placing 400 long-term missionaries. Language study is required. Candidates raise support according to marital

status, family size, and other requirements of respective member ministries of The Alliance.

The Russia 250 Project assists CIS national church leaders in the recruitment, training, and support of indigenous workers whose goal is to establish 250 new congregations by December 1995. Five Western mission agencies—Harvester, Peter Deyneka Russian Ministries, TEAM, United World Mission, and WorldTeam—have joined hands to this end. Ministry specialists with experience on many continents are assisting Christians from Soviet successor states in the development and implementation of church-planting strategies. Western missionaries can also serve in support roles as consultants, resource providers, teachers, and prayer partners. As a church becomes self-sustaining, the expectation is that funds used to establish a new congregation would be transferred to other church-planters reaching other geographic regions of the CIS where churches are rare or non-existent.

Similarities and Distinctives. The CoMission, The Alliance, and Russia 250 Project goals are complementary rather than competitive. Participants in all three efforts want to see people come to a knowledge of biblical Christianity. By aligning themselves strongly with existing evangelical churches, both The Alliance and the Russia 250 Project should provide genuine encouragement to believers, and, in addition, fill a tremendous need. In contrast, The CoMission's broad organizational base and lack of close ties to the church may enable it to work in ways that churches cannot, such as through public school presentations of Christian ethical teachings.

Both The CoMission and the Russia 250 Project plan to place nationals in leadership in three to five years. The Russia 250 Project also envisions the formation of indigenous mission boards in each former Soviet republic to oversee the work. This is a new concept for this part of the world because Communists, by statute, previously prohibited the commissioning of missionaries and evangelists.

Neither The CoMission nor The Alliance are new mission agencies. Both are coalitions of pre-existing ministries joining hands to implement a common vision. In both cases individual agencies process candidate applications on behalf of the umbrella associations. The CoMission and The Alliance differ in short-term versus long-term placements, in language requirements, and in the amount of prior experience expected of candidates. This diversity may prove beneficial by permitting the matching of a great variety of gifts with a great variety of needs. ♦

Elaine Springer is director of cross-cultural communications for Peter Deyneka Russian Ministries, Wheaton, IL.

Albanian Encouragement Project

by Art Moore

As a cooperative mission effort in Europe, the Albanian Encouragement Project (AEP) may be unique. The 30 evangelical missions in this coalition, while maintaining their autonomy, do work together on common objectives. AEP's primary aim is to see indigenous churches planted in all of Albania. As inter-mission relationships develop, information-sharing and cooperative efforts happen more through natural ties than through formal structures. Missionaries from two different missions, for example, have joined forces to develop a training program for church-planters.

In addition to church-planting, AEP has developed common objectives in theological education, literature work, and relief and development. AEP intends to gradually turn over the above functions to an indigenous alliance of evangelical churches known as the Evangelical Brotherhood. The use of that name links the present evangelical movement to one that existed in Albania before World War II.

While serving member missions, AEP desires to provide others ministering, or considering ministry, in Albania with helpful information. Churches and mission organizations caught up in the excitement of the new openness in Albania must know that the essential need now is for church-planters who are willing to take at least a year or two to learn the language and begin to understand a very complex culture. Foreigners who come offering a fast fix will be welcomed by Albanians, but will do little of lasting value.

Missionaries who have been in Albania since the country opened two years ago are only now beginning to realize the effect that deep-seated cultural values have on church growth. The Western concept of leadership selection, for example, conflicts with Albanian culture in which society has been for centuries organized according to clans.

Of major concern now is passage of a new law on religion. Last October, Albanian lawmakers drafted a proposal that threatened to severely limit the freedom of evangelical Christians. Albanian evangelicals essentially would have become subservient to the leadership of four government-designated "historical" religions: 1) Roman Catholic, 2) Albanian Orthodox, 3) Sunni Muslim, and 4) Bektashi Order of Dervishes. With the encouragement of Albanian Christians, missionaries garnered support from foreign governments and lawyers who flooded the President's office with letters and faxes of protest. A small contingent of Albanians and expatriates went hand in hand to the office of the President to register their concerns. The combined force of

the protest from evangelicals probably had much to do with the law being sent back for major revision. A new law on religion is still pending. AEP missionaries urge Christians around the world to pray for a law in Albania that will allow for freedom of conscience. ♦

Albanian Encouragement Project contacts

Jack Murray, AEP Chairman
European Christian Mission
50 Billing Rd.
Northampton NN1 5DH, England
Tel: (44) 604 250747
Fax: (44) 604 20594

Art Moore, AEP Secretary
International Teams
Kerngasse 4
A-2353 Guntramsdorf, Austria
Tel: (43) 2236 53 750
Fax: (43) 2236 52 390
Compuserve: 100063,175

Barth Companjen, AEP External
Coordinator
Ancient World Outreach
Box 10980
54110 Thessaloniki, Greece
Fax: (30) 392 22898

Editor's note:

A May 1991 meeting of Ancient World Outreach, Scandinavian Pentecostal Missions, Living Bibles, and Slaviska Missionen launched AEP. For a list of participating ministries and commendable guidelines for cooperative outreach, see *Albanian Insight*, nos. 32/33 (23 October 1992). This publication, indispensable for coverage of religious life in Albania, is edited by Ancient World Outreach, Box 10980, 54110 Thessaloniki, Greece. Annual subscriptions are:

	German Deutschmarks	Dutch Guilders	U.S. Dollars
in Europe	5000	50	28
outside Europe	6500	65	36

Make payments to: Postbank, The Hague, The Netherlands, Account #65646 t.n.v.; Sticking Antieke Wereld Zending te, Ermelo, Netherlands; Designation: Insight.

Art Moore is a Vienna-based missionary with International Teams and Mission Forum.

Albania Firsthand

An interview with Barth Companjen of Ancient World Outreach by REPORT assistant editor William S. Covington, Jr.

How long have you been going to Albania?

On a regular basis, as a tourist, since 1982.

When was Ancient World Outreach founded?

In 1984, while I was still working as a research manager for Open Doors.

Can you elaborate on the spiritual situation in Albania?

Presently, there is a hunger for all that was previously forbidden. But, at the same time, there are competing interests at work inside the country. For instance, the Bahais claim to have 4000 adherents in the country. One also sees other influences, such as New Age and Jehovah's Witnesses. Therefore, we Christians are only one stall in the market selling our product.

What is the current status of Christian fellowships in the country?

In the past 18 months, 39 Christian fellowships have been established all over the country. These fellowships are associated with the Evangelical Brotherhood [a loose association of Evangelical Christian house and church fellowships].

What is the goal of Ancient World Outreach?

To establish an evangelical witness in each province of the country. So far, we have been 90 percent successful, but the government continues to divide provinces for administrative purposes,

A Hurting Hungary

by Dalma Boszormenyi and Harold Delaney

Psychological consequences of repression

The result of the years of autocracy on the Hungarian people seems to be a generalized anguish now that they are faced with trying to create a democratic society. The methods of the Communist government that resulted in some of the most damaging psychological consequences were:

- 1) the devaluing of human relationships, and particularly those within the family;
- 2) the attempt to destroy transcendent values and

which creates more work for us.

What are some of the difficulties a mission organization faces in Albania?

There are two difficulties faced by any mission group that seeks to work in Albania. First, most groups that come to this country have no understanding of the culture of the people. Second, too many short-term and not enough long-term missionaries come to Albania.

Have you experienced any hostility from the government or from the people?

We have not had any problems with the government at all. We experienced no personal hostilities until competing groups, in particular Muslims and other Christian organizations, began to work in the country.

Does there appear to be a greater openness to the gospel in any certain region of the country?

There does appear to be a greater receptivity in the south as opposed to the north.

Do you have any suggestions for prospective missionaries to Albania?

Please come and see the country and the people before making a decision to focus on Albania. Also, study the history and culture before coming to the country. My publication, *Albanian Insights*, is an attempt to educate others on Albania. The publication is supported by donations alone, but is sent free to missionaries in Albania. ♦

purpose, which has resulted in aimlessness among the people and a sense of lacking something valuable to live for;

- 3) lowering the self-esteem and worth of the individual, which has resulted in a sense of hopelessness and decreased motivation to work;
- 4) greatly restricting the information available to the general population, including that needed for trying to influence one's own fate, which has both hindered individuals' ability to make decisions and made people less willing to

In the past 18 months, 39 Christian fellowships have been established all over the country.

accept individual responsibility.

In short, the Communists' abuse of power continues to result in tremendous psychological stress, working on people in insidious ways like a slow poison. The general low level of integrity and lack of acceptance of individual responsibility causes innumerable frustrations in everyday life. For example, repairmen may not show up for jobs, appointments are not kept, people frequently feel no obligation to provide explanations for broken promises, and taxi drivers may ignore instructions.

One key to understanding Hungarians is their tendency to internalize. This was the consensus of a group of Hungarian psychologists who were interviewed in an attempt to answer the question of "What is the Hungarian national character?"¹ The most dramatic indicator of this internalization is Hungary's high suicide rate, particularly when contrasted with its low homicide rate. Nearly 5,000 people commit suicide each year in Hungary, compared to a murder rate of only 300 per year. In comparisons of suicide rates in developed countries around the world, Hungary's suicide rate shows up as the highest in the world.² In the most recent data from the United Nations, the suicide rate per 100,000 in the U.S. was 12.4, in the Soviet Union it was 19.5, but in Hungary the rate was 41.6.³ Thus, Hungary's suicide rate is nearly 4 times that in the U.S., whereas the U.S. murder rate is over 3 times that of Hungary.⁴ Further, over the last 30 years, the difference between Hungary's rates and those of other countries has steadily increased. While other countries' rates have fluctuated or increased moderately, Hungary's suicide rates have skyrocketed to approximately twice the 1960 rates, which already were leading the world.⁵

Many trace the origins of the internalized aggression reflected in these high suicide rates to Hungary's history of being dominated, a history which is not just decades old, but centuries old. As psychologist Margot Honti says, "We know what it is to be losers. We have all been losers for centuries."⁶

When you deal with a people who have known only 50 years of freedom in the last 500, it is not surprising that that affects their manner. In public, Hungarians are reserved and cautious. Hungarians are in general skeptical, reflective, and slow to make a commitment. Hungarians are used to being lied to and to going along with the lie at some level, though not with intimate friends. "Here we lived a life for the last 40 years where everybody knew that everyone else was lying."⁷

And sudden freedom

Some of the leaders emerging in the new democracy are giving people a false ideology: "Control your own destiny. You should place the greatest value on yourself. You'll be successful in

life if you just work hard enough." While these may be half-truths, all too often the message communicated to Hungarian citizens about the essence of democracy is that the individual should put himself at the center of his life: His wants, and his struggles are of paramount importance. Thus, a selfish orientation is promoted instead of submission to God, a grabbing for things instead of a receiving of the love of Jesus and the power that arises from His sacrifice for us.

In summary

Hungary is a linguistically isolated country that is trying to emerge from decades, and even centuries, of oppression. The Soviets left in 1990, leaving behind a country saddled with a large national debt, polluted air, and an inefficient, bureaucratic mindset. It is little wonder that the people are pessimistic and withdrawn. The number of people who choose the ultimate withdrawal of suicide bespeaks the anguish that a large part of the society feels.

Today in Hungary's democracy, everybody can live for himself. What is being instilled in people is "Work for yourself, show yourself to be clever, and mind only your own business." What seems to be on the increase in the free market economy is not satisfaction or contentment, but rather greed, alcoholism, drug abuse, and overemphasis on sexuality.

The challenge that Hungary presents is how to join forces with Christians there in bringing a message of hope to those in despair. In part, the challenge is how to unite the economic and professional resources of the West with the expertise, fervor, and vision of the believers there. ♦

Endnotes

1. F. Branfman, "In Search of the Hungarian Soul," *Budapest Week*, 6-12 February 1992, 10-12.
2. *Ibid.*, 10; G. Koczan and K. Ozsvath, "Suicide Events in County Baranya, 1984-1987" in I. Munnich and B. Kolozsi, eds., *Studies in Deviant Behaviours in Hungary* (Budapest, Hungary: Coordinating Council of Program Ts-3, H 1068 Budapest VI., Benczur u. 33, 1991), 75; K. Ozsvath and G. Koczan, "Suicide in Critical Life Periods," *ibid.*, 43.
3. United Nations, *The 1990 United Nations Demographic Yearbook* (New York: United Nations, 1992).
4. L.E. Ohlin, "Crime," *World Book Encyclopedia*, Vol. 4 (Chicago, World Book, Inc., 1987), 908g.
5. Koczsan and Ozsvath, "Suicide Events," 76.
6. Branfman, "In Search," 11.
7. *Ibid.*, 12.

Dalma Boszormenyi, M.D., Csepel Island Mental Hygiene Institute, Budapest, Hungary, is a founding member of the Hungarian Christian Medical Fellowship.

Harold Delaney, Ph.D., is professor of psychology at the University of New Mexico, Albuquerque, NM.

What seems to be on the increase in the free market economy is not satisfaction or contentment, but rather greed, alcoholism, drug abuse, and overemphasis on sexuality.

After the Glasnost Revolution: Soviet Evangelicals and Western Missions

by Walter Sawatsky

Mission without
ecclesiology is
not sound.

Editor's note: Excerpted from International Bulletin of Missionary Research 16 (April 1992): 54-60, with permission. The entire article is essential reading for ministries working in the former Soviet Union. Walter Sawatsky, M.A. and Ph.D. in modern Russian history, University of Minnesota, has worked as a research scholar on religion in the Soviet Union since 1973, sponsored by the Mennonite Central Committee (MCC). He is currently Associate Professor of Church History and chair of the department at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517, and part-time East/West consultant for MCC.

A fact not recognized by many new missions to Russia, Ukraine, and other members of the CIS is that evangelical mission to the Soviet peoples has a history. The first part of that history consisted of a late blooming of the general Pietist missionary impulse, which contributed to the formation of "neo-Protestant" churches in eastern and central Europe. Bible colporteurs traveled about, Bible schools were organized (even during the first years of the Soviet era), and the YMCA mobilized the university youth. The second part of evangelical mission history occurred after World War II, with its major focus on finding ways to help Soviet Christians survive state-sponsored suppression and persecution....

[Today] we must ask which Western-initiated projects represent a response to a definite need and a broadly supported vision, and which are merely standard tools of the trade for Western missions. It can be observed, for example, that even though Soviet evangelicals have a long

tradition of ministry through traveling evangelists, there is a keen awareness that the one thing they really do not need now is evangelists from the West who neither speak the languages nor understand the cultures of the former Soviet Union....

[Citizens of the former Soviet Union] learned to use the verb "to last" as indicating a major value in assessing something. So much of past workmanship and scholarship lacked integrity and quality. To say something *budet stoit*—"it will last"—is the ultimate compliment.

Much of the missionary energy now being expended in the former Soviet Union is based on the theory that in the great cosmic war between God and Satan, there is a temporary respite. Soon the door of opportunity may be closed again, hence we must get the minimal proclamation to as many as possible. Such missionaries are too busy to wonder whether their style of work might be a precipitating factor in closing doors....

Since at least the time of Peter the Great, Russians have wrestled with the question of borrowing from the West over against the opposite extreme of stressing their Eastern uniqueness. One obvious conclusion, applied to Marxism as an import from the West, is that what is imported will not last unless it can be adapted to fit the context. Western missionary imports also will not last, unless appropriately contextualized....

Rev. Grigorii Komendant, president in Moscow of the Union of Evangelical Christians-Baptists, [has this comment] on the current situation....

"With some missions we have close cooperation, whereas others are quite exclusive. What is vital is that such persons truly work for the kingdom of God, which also means that new converts must be taught to relate to a local church. Mission without ecclesiology is not sound."

I pondered those observations as I returned once more to the Izmailov Hotel complex, where twelve hundred young people in their mid-teens to mid-twenties had gathered for...preaching (American evangelists working through an interpreter) and Bible study, before returning to their homes across the vast reaches of the CIS. Such meetings were happening monthly. It seemed wonderful and astonishing—so many kids in jeans, with or without cigarettes, etc., carrying their Bibles without embarrassment. Would they find their way to a church? Would it last? ♦

For background read:

Sawatsky, Walter. *Soviet Evangelicals Since World War II*. 1981. Herald Press, 616 Walnut Ave., Scottdale, PA 15683-1999. \$19.95. Tel: 1-800-245-7894; Fax: 412-887-3111.

The definitive study of the recent history of protestants, other than Lutheran, in the Soviet Union, based on an impressive bibliographical foundation....At times the vast quantity of detail may prove formidable for the uninitiated, but the rewards are great: for example, a careful treatment of the remarkable evangelistic activities of the 1920s and a thoughtful discussion of East European missions.

Reprinted with permission from Mark R. Elliott, *Christianity and Marxism Worldwide: An Annotated Bibliography* (Wheaton, IL: Institute for East-West Christian Studies, Wheaton College, Wheaton, IL 60187, 1988). Cost: \$15 plus \$2 U.S. postage and handling or \$4 non-U.S. postage and handling.

Theological Educators Meet in Moscow

by Jack Graves

Representatives from 22 theological training programs in Russia and Ukraine met on February 11, 1993, in Moscow to discuss the status of Protestant theological education in the former Soviet Union. The meeting, jointly sponsored by Peter Deyneka Russian Ministries, Overseas Council for Theological Education and Missions, Inc., and Wheaton College's Institute for East-West Christian Studies, drew 70 representatives of Baptist, Pentecostal, Seventh-day Adventist, and interdenominational training ministries. According to Dr. Charles Spicer, President of Overseas Council, invitations were extended to representatives of every Protestant school for which an address or contact could be found. This was the first trans-denominational meeting held on the subject of theological education since Protestant seminaries began opening in the newly independent states in 1987.

Research by the sponsoring agencies prior to the conference identified nearly 50 established evangelical theological education initiatives. Another 16 programs plan to commence within the next 15 months. In addition, theological education by extension, in various forms, is estimated to be serving over 3,000 students throughout the former Soviet Union.

The greatest immediate need, according to the delegates, is quality theological literature. For example, Anatoly Glukhovskii, a delegate from Kiev, noted that his program of theological studies, which began earlier this year, still lacks texts for eight of 15 courses.

Russian Ministries's Peter Deyneka noted that a number of potential texts, translated in the past, are no longer in print. Also, in some cases, it is unclear who holds the copyright. Delegates were enthusiastic about a proposal made during the day that Western agencies coordinate efforts to reprint quality literature as soon as possible.

School representatives agreed that the second most pressing need was for teachers. Numerous programs are relying at present on visiting faculty from the West and Asia. (Eleven programs are believed to be sponsored by Korean churches or mission agencies.) Russian-speaking teachers with an understanding of Slavic culture are especially welcome.

Dr. Mark Elliott, Director of the Institute for East-West Christian Studies and one of the conference conveners, expressed encouragement on several points. "Evangelical Christian-Baptist, Pentecostal, and Adventist delegates chose to stress their common concerns for training and equipping leaders, rather than their doctrinal differences. In addition, Western participants

chose to listen at length to the priorities of Russian and Ukrainian representatives, rather than recite what the West thought best. Significantly, delegates took concrete action in forming a steering committee to plan for future cooperation and to launch a literature survey project to prioritize a list of key texts for immedi-

Delegates chose to stress their common concerns...rather than their doctrinal differences.

ate printing. I personally have never witnessed as much accomplished in a single day for the strengthening of evangelical faith in Russia and Ukraine."

Dr. Peter Kuzmic, Director of the Evangelical Theological Seminary in Croatia, addressed the delegates on the subject of "A Vision for Theological Education in Tough Times." A pioneer among Protestant theological educators in East Central Europe, Kuzmic noted, "We have been winning the souls of East Europeans and former Soviets, but we are losing their minds." He warned that Protestants in the region must become serious in addressing the intellect of believers, and non-believers, in order to avoid becoming marginalized on the fringes of society. ♦

Jack Graves is director of communications for the Overseas Council for Theological Education and Missions, Greenwood, IN

Time Out for Field Goals

by Ronald H. Linden, University of Pittsburgh

We should not rush to assume that the system which ruled for four decades in East Europe and seven in Russia left no imprint. Legacies of the communist period include the absence of public competitive politics; an official universalistic political culture; the absence of a civil society; state dominance of the economy and relative isolation from world competitiveness; and cultural and political restrictions....

The legacy of the past does not refer only to the recent past. If anything, the period since 1989 has seen a reemergence of the importance of understanding the precommunist history of the peoples and nations of this region....It is instructive to assess our [Slavic studies specialists'] most conspicuous failure as a field: the failure to anticipate the swift and total collapse of the states and systems we studied.

Why did we miss it? I will offer only a few answers to the question. First, it is clear that as social scientists we were too much in awe of the state. Its power dominance, its pervasiveness made it hard to see its feet of clay. We were, perhaps, too impressed with the trappings of state power, its looming presence in education, the media and everyday life—not to mention the

commanding heights of both economy and the polity—to expect that such a state would fall.

If so, we have to be sure in training the next generation of students that we encourage them to look beyond the appearance of state power, to look beyond the government, ministers, buildings, and edicts to consider other phenomena and developments. We need to be sure that as many facets as possible of the "transition regimes" receive scholarly attention.

Related, perhaps, to our tendency to worship at the altar of the state, was our tendency to push to the margin groups, people, or ideas we assumed to be too weak to affect the future. Having seen one dissident movement after another crushed, and the largest mass movement in postwar history suppressed in Poland, we were quick to relegate to the realm of fantasy scenarios which foresaw their emergence into power. We did not see what Vaclav Havel called "the power of the powerless." This myopia should nag at us and insure that in future we look at "marginal" groups, people, and ideas. They might not always remain so. ♦

Editor's note:

Reprinted from the *American Association for the Advancement of Slavic Studies Newsletter* 32 (November 1992): 1, 3, with permission.

The AAASS *Newsletter*, the source for Ronald Linden's "Time Out for Field Goals," while aimed at academics, contains a great deal of information that could benefit Christian ministries: new publications, research in progress, upcoming conferences, bed and breakfast ads, and news of language study programs. Pages 31-41 of the January 1993 issue, for example, highlight summer 1993 Western and on-site study programs in 16 languages of the former Soviet Union and East Central Europe.

The annual cost for five issues of the *Newsletter* is \$20 from the American Association for the Advancement of Slavic Studies, Jordan Quad/Acacia, 125 Panama Street, Stanford, CA 94305-4130; tel: (415) 723-9668; fax: (415) 725-7737. The nonmember annual subscription rate for AAASS's *Slavic Review*, the flagship academic journal in the field, is \$50. AAASS membership rates, which include the *Newsletter* and *Slavic Review*, run \$20 to \$60, depending on income level.

"Marginalia?"

Ironically, the majority of Western Slavic studies specialists, predominately secular in their orientation, have viewed religion in the Marxist era as have Marxists: as a "marginal" phenomenon. Much of Western reporting of the 1989-91 collapse of Communism likewise ignored or minimized spiritual catalysts in the transformation. Recent accounts which do address faith as a force in revolutionary change include:

- Bailey, J. Martin. *The Spring of Nations, Churches in the Rebirth of Central and Eastern Europe*. New York: Friendship Press, 1991. \$10.95.
- Bauman, Michael, editor. *Man and Marxism, Religion and the Communist Retreat*. Hillsdale, MI: Hillsdale College Press, 1991. \$9.95.
- Billington, James H. "The Depth of Russia," Chapter 10 in *Russia Transformed: Breakthrough to Hope, Moscow, August 1991*. New York: The Free Press, 1992. \$17.95.
- Bultman, Bud. *Revolution by Candlelight, The Real Story Behind the Changes in Eastern Europe*. Portland, OR: Multnomah Press, 1991. \$13.99.
- Elliott, Mark. "1989: Year of Tumult and Hope in Eastern Europe." *Challenge to Evangelism Today* 23 (Spring 1990): 4-5, 9.
- Hedberg, Augustin. *Faith Under Fire and the Revolutions in Eastern Europe*. Princeton, NJ: Sturges Publishing Co., 1992. \$24.95.
- Nielsen, Niels. *Revolutions in Eastern Europe, The Religious Roots*. Maryknoll, NY: Orbis, 1991. \$6.95.
- Weigel, George. *The Final Revolution: The Resistance Church and the Collapse of Communism*. New York: Oxford University Press, 1992. \$25.00.

Medical Precautions for Western Travelers in the Former Soviet Union

by Serge Duss

Westerners who travel to the former Soviet Union usually come prepared for just about everything, except their health. That is a mistake that can prove extremely costly and, on occasion, fatal. If one breaks a bone, contracts pneumonia, or develops a raging fever in Moscow or Magadan, what is the wisest course of action? One can turn to local hospitals and the services of national physicians. Just keep in mind that 75 percent of all Soviet-Jewish doctors who have immigrated to Israel have failed that country's medical boards (in Russian), according to Murray Feshbach of Georgetown University, one of the West's leading Russian specialists.

For Westerners with access to hard currency, an alternative is the American Medical Center, 3 Shmitovskiy proyezd, on the west side of central Moscow. (Tel: (7095) 256-8212, 256-8378, 259-7181; fax: 973-2142.) Located close to the Sovincenter, it is a leading Western health-care provider in Moscow. American and Canadian staff doctors are assisted by North American and West European nurses. The AMC uses U.S. medical equipment and sells prescription and over-the-counter U.S. drugs.

The center is open six days a week and has on-call service 24 hours a day for members only. Someone covered by the AMC plan involved in a serious car accident in Vladivostok can expect an AMC physician to be on the next flight out of Moscow to Vladivostok to care for the injured party.

AMC has corporate, family, individual, and student membership rates. Western travelers in Soviet successor republics pay \$1 per day. North American health insurers accept AMC medical forms for patient reimbursements.

Westerners continue to opt for medical evacuation when the injury is very serious. An international flight by stretcher can cost \$10,000 to \$15,000, which explains why medical evacuation insurance is a priority. The best-known service is SOS Worldwide. Its U.S. headquarters is: Box 11568, Philadelphia, PA 19116 (Tel: 1-800-523-8930). The European office is: 11 Ruesautter, 1205 Geneva, Switzerland (Tel: 41 22 47 6161). An SOS Worldwide jet evacuated a World Vision staff person to Geneva from Yerevan, Armenia—not the most accessible of locations—in less than 24 hours after the illness was verified as life-threatening. Another provider is Moscow's Euromedical Emergency Service (432-1616).

Other centers for western health care:

Moscow — Medical
European Medical Center
Gruzinski pereulok 3
Tel: 240-9999; 253-0703

Athens Medical Centre
6 Michurinski prospect
Tel: 143-2387; 143-2503

Biocard Health Center JV (Belgian)
3rd Cherepkovskaya ul. 15a
Tel: 149-0533

SanaJV (French)
ul. Nizhnyaya Pervomayskaya 65
Tel: 464-1254

Moscow — Dental
Dental-Beker JV (German)
Kuznetskiy most 9/10
Tel: 923-5322

Intermed (Russian-German joint venture)
ul. Durova 26, korpus 5
Tel: 288-9679; 284-7403

Swiss Medical Interline
Hotel Intourist
Room 2030-1
Tel: 203-9496; 203-8631

St. Petersburg — Medical and Dental

Lenfinmed JV (Finnish)
Nab. reki Fontanki 77
Tel: 310-96-11

Major credit cards; Blue Cross/Blue Shield; medical evacuation to Finland.

St. Petersburg Polyclinic No. 2 (long-standing service to diplomats and Western visitors)

Moskovskiy prospekt 22
Tel: 292-5904; fax: 292-59-39

A quality, democratic alternative

The Adventist Health Centre
Dr. David Bowers, Director
Prospekt 60-Letiya Oktyabrya 21a
Tel: 126-3391; 126-7906

According to the *Moscow Tribune* (29 January 1993, p. 6), "Foreigners are charged the rouble equivalent of reason-

able Western prices, which enables the Centre to offer its Russian [dental] patients affordable rouble fees. The price for a standard cleaning and checkup is \$40 in roubles (prices are translated according to the official exchange rate) for foreigners and 2,000 roubles for Russians."

Sources for clinics — and much additional practical information:

Michael R. Dohan, ed., *The Traveller's Yellow Pages and Handbook for Saint Petersburg, Fall 1992-Spring 1993*. Info Services International, 1 Saint Marks Place, Cold Spring Harbor, NY 11724; tel: 516-549-0064; fax: 516-549-2032; and Telfax, 64 Moika Embankment, 190000 Saint Petersburg, Russia; tel: 812-315-64-12; fax: 812-312-73-41. \$7.95 plus \$2.55 domestic and \$4.55 international airmail, payable in U.S. dollars on a U.S. bank. Mastercard, Visa, and American Express accepted by signed fax or mail order.

Where in Moscow, 2nd ed. (1992), and *Where in St. Petersburg* (1992). \$13.50 plus \$3 shipping/handling each from Russian Information Services, 89 Main St., #2, Montpelier, VT 05602; tel: 802-223-4955; fax: 802-223-6105; or Bolshoy Kondratyevskiy per. 4, korpus 2, kv. 168, Moscow 123056 Russia; tel/fax: 095-254-9275. Mastercard, Visa, and American Express accepted.

Serge Duss lives with his family in Moscow and is program manager for World Vision.

PRACTICALLY SPEAKING

Christian literature: Who has published what, where, and in which languages?

by Wil Triggs and Mark Elliott

In 1992 David C. Cook Foundation published *Books Translated from English to Eastern European and CIS Languages*, a 105-page bibliography listing titles and publishers of Christian books that have been translated from English into 25 languages of East Central Europe and the former Soviet Union. Entries include English title, author, translated title, publisher, and where known, the U.S. copyright holder. A 24-page publishers' appendix gives contact person, address, phone, and fax. The cost of the publication is \$25 for contributing publishers and \$50 for others. The foundation invites national Christian groups to contact it directly for information on literature published in a specific language.

Vienna-based Literature Information Service, under the auspices of Mission Forum, offers a newsletter with periodic updates of newly translated titles and catalogs of Christian titles in all the major languages of East Central Europe and the former Soviet Union. Annual LIS newsletter subscriptions are 250 Austrian Schillings (ATS), catalogs in groups of three languages for 500 ATS, or individual language catalogs for 200 ATS each. For payments in currency other than Austria Schillings, or by check other than Euro Cheque, add 100 ATS.

In addition, Peter Deyneka Russian Ministries (Dukhovnoye Vozrozhdeniye) is coordinating a Christian bibliography project which will complement David C. Cook and LIS research. This project is under the direction of Nikolai Kornilov in Moscow.

It is important to understand that a completed translation does not mean that copies are available. In fact, in probably a majority of cases, stock for titles already translated is low or nonexistent. The great value of the Cook, LIS, and Russian Ministries efforts at "bibliographical control," to

use library science terminology, is 1) to prevent redundant translations; and 2) to provide a starting point for reprints. Hopefully, David C. Cook Foundation, LIS, and Peter Deyneka Russian Ministries will be able to coordinate their efforts sufficiently so that ministries in the near future can consult a single source to determine what Christian literature has been translated into various languages of East Central Europe and the former Soviet Union.

One pending grant proposal, if funded, would permit the production of a reference work providing brief evaluations of content and translation quality. In addition, the formation of an advisory committee is envisioned which would recommend particular Christian texts as priorities for translation. Ultimately, of course, Western Christians should encourage the peoples of East Central Europe and the former Soviet Union to write and publish more of their own understanding of Christian faith in their own historical and cultural context. As important and critical as Western assistance in translation and reprinting projects is at present, it still should be recognized as stopgap help in the strengthening and extension of Christ's church in the old East Bloc.

Wil Triggs and Mark Elliott serve as editors for the EAST-WEST CHURCH & MINISTRY REPORT.

A first-year intensive Russian course

for mission candidates is tentatively scheduled for 28 June-20 August 1993. Costs for tuition, room, and board will be approximately \$1,850. Tentative plans are to offer college credit through Columbia Bible College and Seminary, Columbia, SC, the site for the program. Contact: Dr. David S. Gotaas, South-East Center for World Missions, 1711 Pendleton St., Columbia, SC 29201; tel/fax: (803) 252-6200.

Russia, Ukraine, and Belarus

all have placed at least temporary moratoria on international adoptions. The Russian Parliament resolution to this effect passed on 18 December 1992 without debate: 152 in favor, 1 against, with 4 abstentions. Holt International Children's Services, which has placed eight children from the former Soviet Union in the U.S. since 1991, now has 140 orphan assignments in questionable status pending new, more restrictive adoption legislation. For further information, write the U.S. Department of State, 2201 C St. NW, Washington, DC 20520, for a copy of a recent 10-page document, "Status of Foreign Adoptions in Russia."

Christian Literature Survey Projects

David C. Cook Foundation
850 N. Grove Ave.
Elgin, IL 60120
Tel: (708) 741-2400
Fax: (708) 741-2444

Literature Information Service
Postfach 161, A-2320 Modling,
Austria

Tel: (43) 02236 53 750
Fax: (43) 02236 52 390

Dukhovnoye Vozrozhdeniye
Nikolai Kornilov
Lomonosovsky Prospect, Dom 18,
kv. 44
Moscow 117296 Russia
Tel/fax: (7501) 883 2040

MILESTONES

The Board of Trustees of St. Vladimir's Orthodox Theological Seminary, Crestwood, NY, elected Fr. Thomas Hopko dean on 14 September 1992, succeeding Fr. John Meyendorff. The head of the Orthodox Church in America, Metropolitan Theodosius, also serves as president of St. Vladimir's Seminary.

The Synod of the Evangelical Lutheran Church of Latvia elected Rev. Janis Vanags, 34, as archbishop, on 26 January 1993. He succeeds Archbishop Karlis Gailitis, killed in a car accident in November 1992. Source: *Radio Free Europe/Radio Liberty Daily Report*, 27 January 1993.

RESOURCES

Announcing: *From the Coup to the Commonwealth, An Inside Look at Life in Contemporary Russia* by Daniel B. Clendenin, currently a visiting professor of Christian studies at Moscow State University. \$10.99. Chapters on economics, politics, and Christianity offer insightful observations on what never changes in Russia, and what, at present, changes almost daily. Clendenin presently is completing a book on Orthodoxy from an evangelical Christian perspective. The International Institute for Christian Studies (Box 12147, Overland Park, KS 66282-2147) will forward

mail to the author. To order *From the Coup to the Commonwealth* contact: Baker Book House Box 6287 Grand Rapids, MI 49516-6287 Tel: (800) 877-2665; (616) 676-9185 Fax: (616) 676-9573

Papers from the most recent annual convention of the **American Association for the Advancement of Slavic Studies**, November 1992, include: "Muslims and Communists Vie for Power in Tajikistan," Iraj Bashiri; and "The Russian Orthodox Church in the Post-Communist CIS," Dimitri Pospelovsky. Available for \$4 each. Write:

Matt Oja, AAASS
Jordan Quad/Acacia
125 Panama St., Stanford,
CA 94305-4130
Tel: (415) 723-9668
Fax: (415) 725-7737.

An October 1992 report, "Afghanistan and Post-Soviet Central Asia: Prospects for Political Evolution and the Role of Islam," includes the following observations:

- "The most powerful potential for major near-term instability (except in Tajikistan) seems to lie in future relations between the new states of Central Asia and Russia, including the danger of conflict not only with the Russian ethnic minorities living in each of them, but also over economic and military matters."

- "The diminution of the CIS will cause a gradual shift by the states of Central Asia toward closer relations with Turkey, Iran, and Pakistan." The 42-page study is available

at no charge from:
United States Institute of Peace
1550 M St. NW, #700
Washington, DC 20005
Tel: (202) 457-1700
Fax: (202) 429-6063

Friends of Turkey (Box 3098, Grand Junction, CO 81502; tel: (303) 434-1942; fax: (303) 434-1461) will provide interested Christian workers with complimentary video copies of Campus Crusade's "Jesus Film" in Turkish, Azerbaijani, Bashkir, Chiyash, Kazakh, Kirghiz, Tatar, Turkmen, and Uzbek. Request either PAL-VHS (Europe) or NTSC-VHS (North America).

"Faith Under Fire" is a well-crafted video production designed to help teachers and students understand the life of the Roman Catholic Church in Poland, Czechoslovakia, Lithuania, and Hungary. The bound library edition includes a videocassette, a 32-page instructional guide, resource documents, and a transcript of the video text. Copies are available for \$29.95 plus \$4 postage and handling.

Contact:
Faith Under Fire
Box 68618
Indianapolis, IN 46268
Tel: (800) 762-2189
Fax: (317) 297-2998

Valuable **"Meeting Reports"** and **"Occasional Papers"** are available at no cost from:
Kennan Institute for Advanced Russian Studies
Suite 704, 370 L'Enfant Promenade, S.W.
Washington, DC 20024-2518
tel: (202) 287-3400
fax: (202) 287-3772

Sample titles from the past year include: "Reporting on Religion in Russia," by Dimitrii Radysheski, reporter, *Moscow News*; and "Independent Research Centers in the Humanities and Social Sciences in the Former USSR (in Russian)," by Aleksei Titkov, director, The Epokha Center for Humanities Research, Moscow. Simply write the Kennan Institute to be added to the mailing list.

The Institute of Evangelism at Wheaton College's Billy Graham Center has underwritten a Russian translation of its **"Evangelistic Preaching"** study course. The 181-page workbook and 90-minute cassette tape are available for \$2.00 from the Billy Graham Evangelistic Association, but only through the Moscow office:

Moscow 12360 Russia
Vozrozhdeniye 92
39 Marodnogo Opolchenya 2
Tel: 011-7095-194-4867
Fax: 011-7502-192-9751

The Russian cassette includes sample evangelistic sermons by Russian-Canadian evangelist Viktor Hamm and Russian-American evangelist Earl Poysti. The English version of "Evangelistic Preaching," including 50 sample audiotape sermons by 38 representative preachers, is available for \$49.95 from:

The Grason Company
Box 1240
Minneapolis, MN 55440-1240
Tel: (612) 333-0725
Fax: (612) 335-1289

CALENDAR OF EVENTS

The Institute of Evangelism will complete the Russian translation of a second study course on "Follow-Up and Disciplemaking" by April 1993. Contact:

Institute of Evangelism
Billy Graham Center
Wheaton College
Wheaton, IL 60187-5593
Tel: (708) 752-5904
Fax: (708) 752-5916

"If you leave it in a car, don't expect to see it again. Car thieves are so fast that they can enter a car, remove a radio and disappear in 30 seconds." So reads one of many warnings highlighted in Host & Home's "Theft Guard: The Ten Top Theft Techniques and How to Avoid Them," available for \$3 and a self-addressed, stamped envelope. Among this travel agency's other useful publications: "The Art of Being a Guest in the (Former) Soviet Union" (34pp), \$5.00, postage included; "Train Life: Idiosyncracies of Russian Train Travel," \$3.00 and self-addressed, stamped envelope; and the Host & Home Newsletter — \$5.00 per year, quarterly (current events and travel tips). Contact:

Host & Home International
2445 Park Ave.
Minneapolis, MN 55404
Tel: (612) 871-0596

3-13 April 1993
Easter Campaign: Germany, Albania, Czech Republic, Estonia

Cost: \$250 U.S. for room, board, and travel in Albania

Contact: (Germany)
Operation Mobilization
Germany
Postfach 1561
6950 Mosbach
Tel: (49) 6261-800-735

Contact: (Albania)
Dennis Banker
OM CET Postfach 61
1212 Vienna, Austria
Tel: (43) 222-386-301

Contact: (Czech Republic)
Karl Zolar
Horvicka 64
Ceske Budejovice 5 37009
Tel: (43) 222-386-301

Contact: (Estonia)
OM Finland
Kalezanti 7 C 6 KRS
33100, Tampere, Finland
Tel: (358) 9-31-131300

28 April-1 May 1993
"Christian Educators Conference," Kiev, Ukraine

Contact: Michael Johnson
Hammersteinstrasse 41A,
D-7842
Kandern 1, Germany
Tel/fax: (49)7626 6694

16 May 1993
"Strategic Partnership Facilitator's Training Course," Budapest, Hungary

Contact: John Rogers
Interdev
Box 47
Ashford, Middlesex
TW15 2LX
England
Tel/fax: (44) 784-420-378

26-29 May 1993
"Writer's Workshop," southeast Hungary

Contact: Sharon Mumper
Eastern European Magazine
Training Institute
Annagasse 17
2500 Baden, Austria
Tel: (43) 2236-53750-28
Fax: (43) 2236-52390

Contact: Victor Sabo
Evandeoska Crkva,
Jovana S.
Popovica 15, YU-2400
Senta, Hungary
Tel/fax: (38) 24-812-241

31 May-9 June 1993
"Businessmen Outreach Seminars," various Hungarian cities

Contact: Eric Murphy
Elet szava (Word of Life)
1145 Budapest
Torokor u. 17-19
Tel/fax: (36) 251-4575
Speaker: Dr. Richard Halberg, Houghton College

4-6 June 1993
"Russian Religious Philosophy" (Solov'ev, Fedorov, Bulgakov, Florenskii, Frank), Madison, WI

Contact: Dr. Judith Kornblatt
Department of Slavic Languages
720 Van Hise Hall
University of Wisconsin
Madison, WI 53706
Tel: (608) 262-9762
Fax: (608) 265-2814

5-6 June 1993
"Family Weekend," Toalmas Camp, Hungary

Contact: Eric Murphy
Elet szava (Word of Life)
1145 Budapest
Torokor u. 17-19
Tel/fax: (36) 251-4575

19 June 1993
"From Socialism to Capitalism in the Former Soviet Union: The View So Far," Champaign, IL
Moderator: Dr. Marianna Tax Choldin

Contact: Russian and East European Center
104 International Studies Building
University of Illinois
910 S. Fifth St.
Champaign, IL 61820
Tel: (217) 333-1244
Fax: (217) 333-1582

28-30 June 1993
"Ethnic Relations in Eastern Europe and Russia," Russian and East European Center, University of Illinois, Champaign, IL

Contact: Dr. Allen Kassof
Project on Ethnic Relations,
#425
1 Palmer Square
Princeton, NJ 08542-3718
Tel: (609) 683-5666
Fax: (609) 683-5888

July & August 1993
"English Evangelistic Camps," Kovagoors, Hungary (Barnabas Csoport's retreat center near Lake Balaton)

Cost: 2700 HUF
Application must be accepted.
Contact: Joi Van Deventer, Erdo Eszter, Barnabas Csoport office
Lorantffy Zs. u.3
1022 Budapest, Hungary
Tel/fax: (36) 135-1392

5-16 July 1993
"Hebrew Prophets," by Ludwig Dewitz, Budapest, Hungary

Cost: \$350 (room/board)
Contact: Tammy and Bob Aulse
Young Life Hungary,
Cseresznye utca 42
H 1112 Budapest, Hungary
Tel: (36) 1-186-0938

5 July-27 August 1993
Summer Missionary
Institute, Odessa, Ukraine
Cost: \$600 - singles; \$1100 -
couples
Application deadline:
31 March 1993
Contact: Evangelical
Christian-Baptist Theological
Seminary
270008 Odessa, Ukraine
ul. Serova 34
Tel/fax: 7 0482 32 34 59

12-17 July 1993
Summer School on the Study
of Religion in the Territory
of the Former Soviet Union,
Purdue University, West
Lafayette, IN
Cost: \$150
Contact: Rev. Don Nead
The Conner Center for
East-West Reconciliation
2625 Wilshire Ave.
West Lafayette, IN 47906
Tel/fax: (317) 497-3239

17-23 July 1993
Love Europe Congress,
Offenburg, Germany
Contact: OM Love Europe
Administration
Postfach 23
1037 Vienna, Austria
Tel: (43) 222-713-3412
Fax: (43) 222-713-8382

23 July-27 August 1993
Love Europe Campaign,
Europe (25 countries)
Contact: same as above

21-26 July 1993
Love Central Europe
Congress, Budapest, Hungary
Contact: Steve Thompson
OM CET
Postfach 61
1212 Vienna, Austria
Tel: (43) 222-386-301
Fax: (43) 222-387-358

26 July-23 August 1993
Love Central Europe
Campaign, Central & Eastern
Europe and the CIS
Contact: same as above

1-7 August 1993
"Ukraine: The Historical
Legacy, Current Trends,
Future Prospects,"
Cambridge, MA
Contact: Summer Seminar
Harvard Ukrainian
Research Institute
1583 Massachusetts Ave.
Cambridge, MA 02138
Tel: (617) 495-4053
Fax: (617) 495-8097

16-19 August 1993
"Christian Higher
Education," Debrecen,
Hungary
Contact: Dr. Attila Kocsis,
Rector
Reformatus Kollegium
16 Kelvin Ter
Debrecen 4044 Hungary
or
Paul G. Schrottenboer
International Association
for the Promotion of
Christian Higher
Education
2017 Eastern Ave., SE,
#203
Grand Rapids, MI
49507-3200
Tel: (616) 247-0902
Fax: (616) 241-4424

8-9 October 1993
Conference to Mark the
Centenary of Fr. George
Florovsky's Birth, University
of Michigan, Ann Arbor, MI
Contact: Professor John
V.A. Fine
History Department
University of Michigan
Ann Arbor, MI 48109
Tel: (313) 764-6306
Fax: (313) 747-4881

18-19 November 1993
"Theology and Economics in
the Post-Communist Era,"
Washington, DC
Contact: Dr. Paul Mojzes
Christians Associated for
Relationships with
Eastern Europe
Rosemont College
Rosemont, PA 19010
Tel: (215) 527-0200, #350;
(215) 696-2425
Fax: (215) 696-8970

24 November 1993
"Consultation on Romania,"
London, England
Contact: Mike Morris
(Evangelical Alliance)
or Stanley Davies
(Evangelical Missionary
Alliance)
Whitefield House
186 Kennington Park Road
London SE11 481, England
Tel: (EA) (44) 71-582-0228
Fax: (EA) (44) 71-582-6221
Tel: (EMA) (44) 71-735-0421
Fax: (EMA) (44) 71-582-2688

21-23 April 1994
"Economic Crime and the
Prospects for a Market
Economy in the Former
Soviet Union," Institute for
East-West Christian Studies,
Wheaton College, Wheaton,
IL
Contact: Dr. Mark Elliott
Institute for East-West
Christian Studies
Wheaton College
Wheaton, IL 60187
Tel: (708) 752-5917
Fax: (708) 752-5555

1-3 July 1994
"Conceptions of Legality and
Ethics in Russian Thought,"
Pushkin Club, London,
England
Contact: Dr. Jonathan
Sutton
44 Prince George Road
London N16 8BY, England
Tel: 44-071-249-4015
Fax: 44-071-923-1520

Many thanks to Mission Forum for its assistance in preparing
the Calendar of Events.

Mission Forum
Kerngasse 4
A-2353 Guntramsdorf, Austria
Tel: 43-22-365-3750
Fax: 43-22-365-2390

A Thousand Points of Lite

Lite cottage cheese, Lite cream, Lite cheddar cheese, Lite potato chips, Lite butter, Lite cola, Lite TV dinners, Lite mayonnaise, Lite oil, Lite sausage. The list goes on and on. It seems that Western grocery stores these days carry a Lite version of just about every food imaginable. There are just about as many lite foods as there are new ministries serving in East Central Europe and the former Soviet Union.

I am beginning to think that some of us are creating a Lite version of Christianity and exporting it to other nations. It is most noticeable in East Central Europe and the former Soviet Union, places where bearing the cross has been anything but a Lite task. Take the evangelist who went to Kiev two years ago and told people that the next time he came he was going to bring deodorant for everybody to help them overcome body odor. Oh, and by the way, how about accepting my Jesus? That is a Lite ministry if there ever was one. A college friend who now is a pastor tells me that Russia has replaced Israel as the place for ministers to go for two-week mountaintop ministry experiences. Lite pastors doing Lite ministry.

Or what about the Christians Josef Tson mentions (in this issue), who have gone to Romania and with a skillful blend of sincerity and pomp make promises to local authorities about what they will do to help Romanian society and then they leave Romania and the local authorities wait and wait and wait and nothing happens. Finally, the local authorities go to the national believers and want to know why these Christians do not keep their word. Lite is a polite way of describing that kind of "ministry."

But consider another more positive aspect of the Lite-foods phenomenon and another more

positive aspect of ministry in the East-West context. Companies produce Lite versions of foods because people want alternative foods that are more nutritious or contain fewer harmful ingredients. They have less fat and little or no cholesterol—better for the heart, we are told. Certainly, ministries exist in the East which are not effective or are opportunistic or are ill-prepared. It is true that well-meaning Christians can actually harm the cause of Christ. But it is equally true that Western believers, with pure hearts and with prayerful planning and preparation, can be of benefit to the spiritual and moral life of the peoples of East Central Europe and the former Soviet Union.

Decidedly, it takes work to learn the new challenges of the chaotic cultures of East Central Europe. Here are some suggestions:

- Cut program fat but keep the lean. Many people may read this in economic terms. But much of what makes short-term, or any Western help, Lite-weight is the cultural fat Westerners carry with them. Instead, hold fast to the essentials of faith and take time to study the culture of the people to be served. It will communicate care and concern far better than funds.
- Write for appropriate resources featured in the *EAST-WEST CHURCH & MINISTRY REPORT*. The offerings are brief but rewarding in practical terms.
- Call or write ministries working in areas similar to yours. For contacts, consult the *East-West Christian Organizations Directory*, available for \$15 plus postage and handling from the Institute for East-West Christian Studies or Berry Publishing Services.

Check the *REPORT* calendar of events and consider attending a relevant conference or consultation.

Happily, many responsible ministries have not hidden the light of the world under a bushel in East Central Europe and the former Soviet Union. One has only to look at the February 1993 theological conference held in Moscow (featured on page 9 of this issue) to see that creative and cooperative ministry is possible. At that conference Baptist, Pentecostal, Adventist, and interdenominational leaders came together to share common dreams. Western workers, attending in supportive roles, thankfully, chose to listen more than lead. By working together and cultivating a lean and Lite perspective in cross-cultural work, Western Christians can help nourish spiritual growth among peoples who are at once profoundly troubled by the present chaos and profoundly searching for meaning in life. ♦

Wil Triggs
Editor

EAST-WEST CHURCH & MINISTRY REPORT, published quarterly by the Institute for East-West Christian Studies, seeks to encourage Western Christian ministry in East Central Europe and the former Soviet Union that is effective, culturally sensitive, and cooperative. It also serves as a forum for the exploration of a variety of issues relating to Christianity's presence in Europe's formerly Marxist states. Letters to the editor are welcomed. Suggestions for future issues, questions, and comments are encouraged. Subscription rates are \$39 per year (U.S. domestic first class; international fourth class); and \$49 (international first class). **Reprint and photocopy policy:** 1) Quantity photocopies or reprints of up to three articles from a single issue may be distributed or reprinted with no royalty charge. 2) Written permission is to be secured for each distribution or reprinting. 3) The following statement is to be carried on each photocopied article reproduced and each article reprinted: **Reproduced (or Reprinted) with permission of EAST-WEST CHURCH & MINISTRY REPORT.**

Editors.....Mark Elliott, Wil Triggs
Assistant Editor.....Bill Covington
Designer.....Anna Pugsley



EAST-WEST CHURCH & MINISTRY REPORT
Institute for East-West Christian Studies
Billy Graham Center
Wheaton College
Wheaton, IL 60187
Tel: (708) 752-5917
Fax: (708) 752-5555
E mail: yba@david.wheaton.edu

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