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## The Mission of the Russian Orthodox Church After Communism

Father Leonid Kishkovsky

Orthodox Christian faith permeates every facet of the culture and history of the eastern Slavs: language, art, architecture, literature, customs, habits, values, and hopes. The term "Holy Rus" suggests this interpenetration. While such a distinction clearly carries with it the danger of triumphalism, its inner intent and spirit show a yearning for obedience to the Christian Gospel and the Christian way of life.

In the profound connection between the Orthodox faith and the historical experience of the people of Kievan Rus'—who later developed into the Russian, Ukrainian, and Byelorussian national branches—there lies both danger and promise. Especially in the modern era, church-state connections have burdened and endangered Eastern Orthodox Christianity. Unfortunately, the secular political agenda came to predominate in this relationship. The church's voice became silent or muted on too many questions of justice and compassion. In its relations with the church, the state in the twentieth century reimposed its dominance in the new and totalitarian setting of the Communist system.

For a millennium the image of Christ and the Orthodox message of the Gospel illuminated the vision and values of Russian culture. But the Communist regime excluded religious faith from the public arena. Atheist propaganda and derogatory articles about the church and about religion filled the media. Still, when people read the novels of Tolstoy and Dostoevsky, or the poetry of Pushkin, Pasternak, and Akhmatova, they found there Christian images and themes and a Christian understanding of the meaning and purpose of human life.

When people looked at works of art they often drew spiritual insights from the Christian message imbedded in them. One afternoon in 1978 I visited the Tretiakov Gallery in Moscow. Museum visitors entered the room housing the Vladimir Icon of the Theotokos (Virgin Mary) and the Trinity (Hospitality of Abraham) Icon with obvious reverence. Some stopped before the icons for a long time in an attitude of meditation.

Something of the quiet and attention one associates with a church, with prayer, and with listening to the Gospel, filled the air. Thus, while Bolsheviks excluded the preaching of the Christian message whenever possible, still, the stones of Orthodox churches, the colors and lines of icons and paintings, and the voices of literature preached the Gospel steadily, insistently, and publicly.

To create a new humanity and a new society, to give birth to a utopian future, violence and genocide became Communism's accepted methods for social engineering. Religious communities, and especially the Russian Orthodox Church, served as objects of planned extermination. Communists martyred many for their faith in Christ: dozens of bishops, thousands of priests, monks, and nuns, and tens of thousands of laity. Protracted and vicious torture, along with unbelievable cruelty, resulted in untold deaths. By the beginning of World War II, only four Russian Orthodox bishops continued to live outside prisons or concentration camps. In all of the Soviet Union only several hundred parish churches remained open for worship.

Miraculously, the Russian Orthodox Church, as well as other Christian bodies, faced a decisive turning point in 1988 in the form of a new mission challenge and evangelization opportunity. As the Russian Orthodox Church responds to this opportunity, it also confronts enormous material and physical devastation. Reopening churches often means restoring or rebuilding them from a nearly ruined state. Lack of teachers, books, and classroom space impedes progress in the development of religious education for children and adults. The new opportunities for publication of newspapers and journals cannot be seized without paper, printing facilities, writers, and journalists. The rapid expansion of the parish network requires priests, catechists, and choir directors. This in turn places enormous demands on the theological schools, which themselves lack the necessary teaching staff and theological literature.

Prior to the late 1980s Communists strictly limited existing parishes to worship alone. Now

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priests and parishioners strive to recreate a full parish life with educational and charitable dimensions. The sheer number of people coming for baptisms, confessions, weddings, and funerals overwhelms the clergy, allowing little time to meet other religious needs, such as community-building and outreach activities.

A church in Klin, a town not far from Moscow, exemplifies parochial vitality. Its young priest, Father Anatoly Frolov, leads the restoration work. Confiscated decades ago, and used as a reformatory for some years, the church building had declined into a state of nearly total decay and destruction. Assistance came from West European Christians, primarily Protestants. Groups of Western young people visited Klin, provided construction tools, donated time and labor for the reconstruction of the parish church, and developed deep friendships with Orthodox believers.

The restoration of community emerged as the most important aspect of the revitalization of the church in Klin. Parishioners gave their time and labor, worked together, and worshiped together. This renewed Christian fellowship drew in children and young people, provided religious education, and encouraged worshippers to relate to their church in a living way. The encouragement of attitudes of compassion and mutual responsibility proved central to this experience of life in community.

In recent years the Russian Orthodox Church has witnessed the rapid development of a wide range of lay associations. One brotherhood associated with the work of Father Vladimir Vorobyev of St. Nicholas Church in the Kuznetsy district of Moscow, has provided training for some 80 nurses for work in one of the worst city hospitals, is providing instruction for some 300 catechists, has trained some 30 teachers with the hope of establishing an alternative high school, and during the summer sends poor children from Moscow to a summer camp on the Volga River.

The associations and brotherhoods have taken up much of the responsibility for mission work in the Russian Orthodox Church, and have helped the whole society to create an infrastructure of voluntary organizations. The task involves nothing less than the re-evangelization of Russia and other republics of the former Soviet Union.

Against this positive backdrop conflict today among major Christian confessions should concern us as much as the troublesome influx of cults and new religions. The West bears responsibility for bringing much of this conflict to Russia and to the rest of the former Communist empire.

The September 16, 1991, issue of *Christianity Today* carried a full-page advertisement appealing to readers "to help the people of the Soviet Union meet the real Jesus." The International Bible

Society, through its Moscow Project, intended to send four million Russian New Testaments to "the spiritually starved people of the Soviet Union." Without question the people of the former Soviet Union do suffer from spiritual starvation and do need the New Testament. Yet I find the message of this advertisement disturbing. The caption under a Russian icon of Christ from the Dormition Cathedral in Moscow reads: "There was a day when the world's largest nation was called 'Holy Russia.' Icons of Christ still adorn its ancient churches. But the people of today's Soviet Union are emerging from seven decades of atheism. And they want to meet the real Jesus—the Christ revealed in the New Testament."

This message clearly communicates that one thousand years of Orthodox Christian mission and witness in Russia did not bring the real Jesus to that land. Up until our day, the message appears to suggest, Russia has known only a false Jesus, a surrogate Jesus; but now scriptures and evangelism from the West finally can bring the real Jesus to Russia.

I certainly understand the differences between Eastern Orthodox Christianity and conservative Evangelical Protestant Christianity. Without question, these differences deserve discussion and debate. However, I would hope that such dialogue could occur in a spirit of Christian faithfulness, mutual respect, and prayer. And at the end of the day differences still would require the sorting out of difficult choices.

Nevertheless, the plain fact remains that in modern times, under communism, the Russian Orthodox Church in particular, and other Orthodox Churches in the Soviet Union in general, have suffered massive, sustained, and violent assault and persecution. The martyrdom of bishops, priests, monks, nuns, and laity testifies to the faithfulness of the Orthodox Church to Christ, the Lord and Savior of humanity. Even if icons and ancient churches do not bear witness to the real Christ in the eyes of some Christians in the West, surely the lives and deaths of countless Orthodox martyrs have given numerous Soviet people the opportunity to meet the real Jesus.

Christians of good will, today more than ever before, face the challenge of seeking in Christ and in the light of the Gospel ways to confess the truth with integrity and in a spirit of mutual respect and tolerance. Orthodox and Evangelicals must engage in many more mutual encounters if we are to achieve the "unity of the spirit in the bond of peace," which Christ surely demands of all those who confess His name. ♦

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#### Editor's note:

Just before going to press Fr. Kishkovsky asked the REPORT to note that the International Bible Society had informed him that its revised advertising review policy would preclude statements such as those run in *Christianity Today* in 1991.

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# Are Evangelicals Interlopers?

Kent Hill and Mark Elliott

Many Orthodox Christians believe that Protestants have no place in Russia. In particular, they see recent evangelical activity from abroad as an unwelcome intrusion into a spiritual landscape nourished by a thousand years of Byzantine Christianity. Western missionaries working in countries with long-standing Orthodox traditions definitely need to apply themselves to a study of history and culture in order to understand this legacy. However, even as Evangelicals come to appreciate Orthodoxy, the exceptional achievements of Russian culture, and the remarkable perseverance of a long-suffering people, they should not feel constrained to abstain from, or feel apologetic for, sharing the good news in a Russia minus Marx.

When survey researchers asked Russians, "Do you or do you not agree with the opinion that members of the Orthodox Church should have advantages compared to atheists and people of other religious beliefs?" 66 percent of respondents favored equal legal status for all faiths.<sup>1</sup> In fact, Russians, whom scholars often have characterized as historically conditioned conformists, now favor far more diversity than some Western champions of Russian culture. Ironically, Western criticism of evangelical outreach in Russia often comes from quarters which advocate cultural and religious pluralism for the West, but apparently not for the East.<sup>2</sup>

In contrast, Western Evangelicals naturally want to support a movement of some three million indigenous Protestants whose origins in the Russian Empire now date back well over a century.<sup>3</sup> Also, Evangelicals by definition seek to evangelize nonbelievers, and recent survey data suggest that as many as 69 percent of Russian men and 46 percent of Russian women do not identify themselves as religious believers. Thus, Evangelicals have ample room to minister to millions of Russians who are spiritually adrift, without ever engaging in proselytizing, that is, drawing adherents from one church to another.<sup>4</sup>

Opponents of Western Protestant outreach in Russia sometimes argue as follows:

- 1) It is true that Russian Orthodoxy today suffers from low rates of observance: survey data indicate that 32 percent of Russians consider themselves Orthodox, but as few as six percent attend services as often as once a month.<sup>5</sup>
- 2) But Orthodox nominalism today stems from decades of state oppression and persecution.
- 3) That being the case, the most civil and Christian response for Western Protestants would be to aid the Eastern Church in getting to its feet.

- 4) Protestants should either help Orthodoxy recoup and recover, or stand aside and allow it time to regain its strength, rather than take spiritual advantage of its present weakened condition.
- 5) Consequently, Orthodox should have either first or exclusive access to the Russian people.

Evangelicals, however, see a privileged status for Orthodoxy as a tsarist throwback that a clear majority of Russians have said they do not want. Nevertheless, a charitable evangelical response would be to assist in strengthening the voice and witness of Orthodoxy in any way possible—even as Evangelicals maintain the position that no single Christian confession alone can reach all of Russia for Christ. Protestants would do well to pray for a major Russian Orthodox revival and renewal that would permit it to serve wholeheartedly as an agent of God's healing and redemption. Because Russian culture owes an enormous debt to Orthodoxy—in literature, music, and architecture, for example—many Russians likely will remain spiritually lost if a reinvigorated Orthodox Church does not reach them.

Parenthetically, one wonders in all sadness how realistic the current prospects are for an Orthodox institutional and spiritual rejuvenation, given the fact that the present leadership, vetted by the Soviet Council of Religious Affairs and the KGB, has yet to undergo anything approaching perestroika.<sup>6</sup> The 1990 murder of the saintly, reform-minded Father Alexander Menn and the troubling responses of Orthodox officials—varying from muted, to quietly relieved at his passing—leaves little room for encouragement. Those who compare Father Menn to G.K. Chesterton and C.S. Lewis as a winsome Christian apologist, bemoan his loss and the pall his death seems to cast over the prospects for a revitalized Russian Orthodox Church.<sup>7</sup>

Even if the crippling legacy of state interference in Orthodox Church life disappeared tomorrow, and even if Orthodoxy instantaneously could marshal its best efforts in a mighty spiritual renewal, millions very likely still would remain untouched. First, many Russians find it difficult to place trust in the Orthodox hierarchy, seeing the present patriarch and bishops as endemically susceptible to aligning themselves with, or succumbing to, secular power.<sup>8</sup> Second, Reformation churches, more frequently than Orthodox, have considered intellect and learning as complementary to faith.<sup>9</sup> The Western tradition of struggling with the creative tension between faith and reason presently draws increasing numbers of highly educated Russians in the direction of

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Protestantism and Catholicism.<sup>10</sup> Whether or not substantial numbers of well-educated Russians make the pilgrimage from atheism and agnosticism to faith via Protestant or Catholic Christianity, such opportunities certainly would benefit the Kingdom.

Despite Soviet domination of the church in the twentieth century, Orthodoxy is, and probably will remain, the preeminent cultural and religious reality in Russia. Still, Protestantism could render Orthodoxy a service in the same way that the Reformation stimulated genuine reform within Roman Catholicism. In tsarist Russia Protestant growth in a given region often helped reenergize the Orthodox out of a complacency born of being a state church. And today, for example, positive responses to contemporary evangelical Christian music have helped convince Orthodox clergy to support innovative musical ministries to reach Russian youth.

Finally, Western Protestants can contribute to Russian society by encouraging the development of religious tolerance, an absolute necessity for an aspiring democracy. At a Moscow forum in March 1992, Fr. Andrei Kuraev, secretary to the Patriarch; one of the present writers (Kent Hill); and ten other speakers addressed the issue of religious freedom. Hardly anyone championed the rights of individuals outside their own tradition. "Why is it," an atheist member of the audience complained afterwards, "that the only person today who defended the religious freedom of atheists was an American evangelical?" He had heard nothing from native speakers—Orthodox or Protestant—that gave him reason to hope for true religious liberty in the future.<sup>11</sup>

In conclusion, Western and indigenous Evangelicals in the former Soviet Union:

- 1) can and should study seriously the Orthodox culture in which they seek to minister;
- 2) can and should serve Orthodox ends both by assisting and challenging this longsuffering, but persevering church;
- 3) can and should play a role in evangelizing secularized Russians; and
- 4) can and should encourage the democratic virtue of religious tolerance. ♦

## Endnotes

- 1 Unpublished poll of May 1991 on the "Attitudes of the [ethnic Russian] Population to Religion, Politics, Law, etc.," conducted by the All-Union Polling Center for Socio-Economic Issues and the International Center for Human Values, both of Moscow. Cited in Kent Hill, "The Orthodox Church and a Pluralistic Society," *Russian Pluralism: Now Irreversible?*, ed. by Uri Ra'anana, Keith Armes, and Kate Martin (New York: St. Martin's, 1992), 185.
- 2 For example, the National Council of Churches.
- 3 Mark Elliott, "Growing Protestant Diversity in the Former Soviet Union" in *Russian Pluralism*, 205.
- 4 Mark Rhodes, "Religious Believers in Russia," *Radio Free Europe/Radio Liberty Research Report 1* (3 April 1992), 61.
- 5 Unpublished poll data cited in Hill, "Orthodox," 184-85.
- 6 Edward E. Roslof, "The Myth of Resurrection: Orthodox Church in Postcommunist Russia," *Christian Century* 110 (17 March 1993), 290-93.
- 7 Hill, "Orthodox," 174, 185; David Remnick, "Lament for a Murdered Russian Priest," *Washington Post*, 18 October 1990, B1, B12; Mark Elliott, "Soviet Believers Question Rising Death Toll of Christian Activists," *Special Report, News Network International*, 9 April 1991, 6.
- 8 Hill, "Orthodox," 168-69; Anthony Ugolik, *The Orthodox Church and Contemporary Politics in the USSR* (Washington, DC: National Council for Soviet and East European Research, 1991), 64.
- 9 Carnegie Samuel Calian, for example, refers to the "greater tendency for intellectual concentration and abstraction in the West than in the East." *Icon and Pulpit, the Protestant-Orthodox Encounter* (Philadelphia: Westminster Press, 1968), 159.
- 10 Authors' observations; and Stan DeBoe, "Catholic-Orthodox Tensions and Russia's Emerging Church," *World Perspectives, News Network International*, 23 September 1992.
- 11 Kent Hill, unpublished transcript of an address given at a consultation on "Christian Higher Education in the Former Soviet Union," Wheaton College, 16 April 1993, 3.

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# For Christian Understanding, Ignorance is Not Bliss

Mark Elliott

"When we say 'the Church' we always mean the Orthodox Church and no other," reported one respondent in a mid-1980s poll conducted in the Soviet Union by Russian emigre Eugene Grosman. "It has been established by Christ, and has had no deviations, neither left nor right. All the rest are false churches or sects that went astray." In the same survey Russian Evangelicals typically voiced opinions just as intolerant, dismissing Orthodoxy as "a dead Church" with "drunkards" for priests. "They know how to cross themselves, and nothing else....Worshipping those icons, lighting the candles, praying for the dead, it's all idolatry."<sup>1</sup> In the Russian Empire and in the Soviet era most Protestants and Orthodox rarely moved beyond negative stereotypical images of each other. Unfortunately, ongoing mutual ignorance fuels increasing religious conflict in the former East Bloc. Furthermore, the more Western believers engage in ministry in East Central Europe and the former Soviet Union, the harder they find it to muster civility in their dealings with other Christian confessions. These days, the mutual tolerance and respect among Western Catholics, Protestants, and Orthodox, built up painfully over centuries, frequently evaporates in a flash in the cauldron of ethnic and confessional strife now raging from the Balkans to the Baltics to Siberia.

Most Western Protestants give little if any thought to Orthodoxy, not out of hostility, but out of ignorance. In the United States, approximately three million Orthodox equal better-known Mormons numerically, but have a marginal impact upon American society. Some U.S. Orthodox fear that nominalism may explain much of their invisibility.<sup>2</sup> Whatever the cause, Orthodoxy's comparatively low western profile does appear to illustrate the maxim, "out of sight, out of mind."

Evangelicals' misreading of Orthodoxy stems at least in part from a lack of understanding. For years I have been struck by the abundance of contemporary Orthodox literature in the West concerning Protestantism, in contrast to the scarcity of contemporary evangelical perspectives on Orthodoxy. Perhaps the fact that Orthodoxy in the West has had to contend with a far larger Protestant presence explains its attention to what sets it apart from Reformation churches.<sup>3</sup> In contrast, Protestants have focused attention on Orthodoxy only sporadically.

- In the sixteenth century, Anglicans saw Orthodox as natural allies against papal claims to church leadership.<sup>4</sup>

- Calvinists and Anglicans profoundly influenced Patriarch Cyril Lukaris (1572-1638), although his Protestant leanings scandalized the Orthodox world and led to his condemnation as a heretic.<sup>5</sup>
- John Wesley had a deep and abiding appreciation for Eastern church fathers.<sup>6</sup>
- Various mainline Protestant denominations conduct ongoing bilateral theological dialogues with the Orthodox.<sup>7</sup>
- Individual Protestant scholars have written their share of perceptive academic studies of Orthodox history and theology.<sup>8</sup>

Nevertheless, the vast majority of Protestants, from the sixteenth century on, have had little contact with, or understanding of, Eastern Orthodoxy. Underscoring the point, a 1991 handbook of United States higher education reproduced outlines of 16 courses treating Christian-Marxist relations, 17 on liberation theology, but less than a half dozen with a major focus on Orthodoxy.<sup>9</sup>

In the post World War II period the most significant exception to the rule of minimal Protestant-Orthodox interaction has been their encounter in the ecumenical movement. However, Orthodox ecumenical activity rarely has involved significant numbers of evangelical Christians. Nevertheless, the latter still owe heartfelt appreciation to the Orthodox serving in the National Council of Churches, the Conference of European Churches, and the World Council of Churches, for their steadfast and often lonely championing of basic Christian beliefs. Interestingly, unlike Protestantism and Catholicism, Orthodoxy has never produced a faction that takes a skeptical view of the veracity of Scripture or questions the divinity, miracles, or resurrection of Jesus Christ or challenges historic Christian social teachings, such as the inadmissibility of a homosexual lifestyle.<sup>10</sup> If the Achilles heel of Orthodoxy, historically, has been its tendency to align itself with, or capitulate to, secular power, its strength has been its tenacious preservation of the faith once received.<sup>11</sup> A church could do worse. On a personal note, as an Evangelical Christian, I have been deeply moved by warm spiritual fellowship with Orthodox Christians. In point of fact, evangelical Christians actually have more in common theologically with Orthodox believers than with liberal Protestants.

Still, Eastern Orthodox and evangelical Christians frequently do find themselves in disagreement. Where conflict stems from ignorance, careful study and genuine listening offer consider-

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able hope. To be sure, Orthodoxy often succumbs to triumphalism, that is, defining one's own communion as *the* divinely-designated Christian church, but that position does not distinguish it from a fair number of evangelical churches which manifest the same spiritual self-assurance. Instead, a conflicting understanding of divine grace, which bridges the chasm between God's holiness and man's sinfulness, most clearly sets Orthodoxy and Evangelicalism at odds. While for Evangelicals, Christ alone, as revealed in Scripture, reconciles heaven and earth, in Orthodoxy other mediators appear to supplement Christ's saving grace.

- Orthodox pray to Mary and the saints.
  - Miracle-working icons, in Orthodox practice, if not in Orthodox theology, strike Evangelicals as objects of worship.
  - Orthodox priests represent man before God in worship, symbolically moving back and forth between the inner and outer sanctuaries through the royal doors of the iconostasis (icon screen).
  - Orthodox understand the Divine Liturgy as *the* God-ordained form of worship.
  - Orthodox see the church as an essential, institutional participant in human salvation.
- Peter Kuzmic of Osijek, Croatia, argues that from an evangelical perspective, liberal Christianity detracts from Christ by subtraction, while Orthodox Christianity detracts from Christ by addition.<sup>12</sup>

Each point mentioned above, and many other Evangelical-Orthodox distinctives, deserve careful investigation by evangelical theologians—in strength and at length. Fortunately, recent evidence suggests an encouraging increase in evangelical interest in Orthodoxy. Three promising evangelical studies of the Eastern Church are underway.<sup>13</sup> "Partakers of the Divine Nature," an excellent study by Rev. Don Fairbairn of Light of the Gospel Seminary, Donetsk, Ukraine, and *Turning Over A New Leaf: Protestant Missions and the Orthodox Churches of the Middle East*, ed. by David P. Teague, offer more immediate assistance.<sup>14</sup> Every candidate for ministry in the former East Bloc would do well to read at least the first, but preferably both, of these insightful evangelical critiques of Orthodoxy. Practically speaking, evangelical Christians, working in increasing numbers in historically Orthodox lands, cannot begin to comprehend the cultural context without committing themselves to labor-intensive study of both the common ground and the distinct differences between the two confessions.

In 1980 at the General Assembly of the World Evangelical Fellowship in Hoddesdon, England, disagreements over Reformation church relations with the church of Rome led to the formation of a working group to study the issue. Out of that process emerged *Roman Catholicism: A Contemporary Evangelical Perspective*, edited by Paul G. Schrottenboer. This thoughtful analysis

clearly summarizes shared beliefs and, without rancor, what appear to be the insoluble differences between evangelical and Catholic understandings of faith and practice.<sup>15</sup> Exactly the same steps desperately need to be taken to outline more fully where Evangelicals and Orthodox can and cannot make common cause. Might some evangelical cooperative body accept this challenge?<sup>16</sup> We could pray that as a result, love would more fully abound, strife and insensitivity rooted in ignorance would diminish, and all those who claim the name of Christ would, at the very least, be able to disagree agreeably. The alternative to a better evangelical grasp of Orthodoxy, and vice versa, is frightening to contemplate. If Evangelicals and Orthodox do not become better acquainted and make earnest efforts to defuse tensions in the old East Bloc, we can expect not only more grievous misunderstandings, but bloodshed, both in the Balkans and well beyond. Petitions to the Savior for peace among Christians of different traditions must be accompanied by goodwill derived from mind-stretching and soul-searching study. ♦

#### Endnotes

- 1 "A Contribution to Protestant-Orthodox Dialogue in Russia," unpublished paper, Wheaton College Graduate School, Fall 1986, 7 and 9.
- 2 "Favorite Faiths," *The Orthodox Church* 29 (April/May 1993), 6.
- 3 Several readily available, annotated Orthodox resource catalogs offer a remarkable variety of popular and scholarly Eastern Church critiques of Protestant faith: Light and Life Publishing Company, 4818 Park Glen Rd., Minneapolis, MN 55416, tel: 612-925-3888, fax: 612-925-3918; St. Vladimir's Orthodox Seminary Press, 575 Scarsdale Rd., Crestwood, NY 10707, tel: 914-961-8313, fax: 914-961-5456; and Icon and Book Service, 1217 Quincy St. NE, Washington, DC 20017, tel: 202-526-6061; fax: 202-526-3316. As a sampler, the New York-based Holy Trinity Monastery of the Russian Orthodox Church Abroad distributes English editions of Greek and Russian polemical attacks on Protestants: Apostolis Makrakis, *An Orthodox-Protestant Dialogue* (Chicago, IL: The Orthodox Christian Education Society, 1949); Kyril Zaits, *Missionary Conversations with Protestant Sectarians* (Jordanville, NY: Holy Trinity Monastery, 1973). Father Peter Gillquist, a Campus Crusade convert to the Eastern Church, pens equally aggressive, if more polished, Orthodox apologetics: *Becoming Orthodox, a Journey to the Ancient Christian Faith* (Brentwood, TN: Wolgemuth and Hyatt, 1989); *Making America Orthodox* (Brookline, MA: Holy Cross Orthodox Press, 1985); *Coming Home: Why Protestant Clergy Are Becoming Orthodox* (Mount Hermon, CA: Conciliar Press, 1992). In contrast, Father Anthony Ugolnik's *The Illuminating Icon* introduces Orthodoxy to Western Protestants thoughtfully and unabrasively (Grand Rapids, MI: Eerdmans, 1989).
- 4 Archbishop Methodios Fouyas, *Orthodoxy, Roman Catholicism and Anglicanism* (Brookline, MA: Holy Cross Orthodox Press, 1984, c 1972), 36.
- 5 *Ibid.*, 35-36; George A. Hadjiantoniou, *Protestant Patriarch: The Life of Cyril Lukaris, 1572-1638, Patriarch of Constantinople* (Richmond, VA: John Knox Press, 1961; Kallistos Ware, "Cyril I," *The Encyclopedia of Religion*, vol. 4 (New York: Macmillan, 1987), 189-91.
- 6 Ted Campbell, *John Wesley and Christian Antiquity* (Nashville, TN: Kingswood Books, 1991); Randy Maddox, "John Wesley and Eastern Orthodoxy: Influences, Convergences, and Differences," *Asbury Theological Journal* 45 (Fall, 1990), 29-53; Howard Snyder, "John Wesley and Macarius the Egyptian," *Asbury Theological Journal* 45 (Fall, 1990), 55-60.

## News Notes on Orthodoxy

The Orthodox Ecumenical Patriarch Dimitrios of Constantinople (Istanbul, Turkey) appointed a Greek Orthodox missionary and ecumenical worker, **Anastasios**, as exarch of Albania in September 1991. He was **enthroned as Archbishop of the Albanian Orthodox Church** in August 1992. In April 1993, the Vatican appointed **Fr. Rrok Mirdita as Archbishop of Tirana**. He formerly served an Albanian Catholic Parish in the Bronx, New York. Born in southern Yugoslavia, he emigrated to the United States in 1973. One draft of a new freedom of conscience law calls for native Albanian leadership of religious communities, a potential problem not only for Orthodox and Catholics, but for Protestants and Muslims as well. *One World*, no. 183 (March 1993), 20; *National and International Religion Report* (22 March 1993), 1.



**Bulgaria today suffers from perhaps the most serious Orthodox division** in the former East Bloc, outside Ukraine. In May 1992 the Union of Democratic Forces (UDF) government,

through its Religious Affairs Board, dethroned Patriarch Maxim and ruled against the existing Bulgarian Orthodox Holy Synod in favor of a new synod headed by former dissident Father Hristofer Subev. According to *News Network International*, "There are bishops who have reportedly been highly compromised by the communists on both sides of the schism." Janice Broun, "Bulgaria's Orthodox Seminaries Seek Renewal," *News Network International*, News Analysis, 25 November 1992, 35. See also *One World*, no. 183 (March 1983), 20-21.



**International Orthodox Christian Charities (IOCC)**, founded in 1992, assists Orthodox Churches worldwide in providing disaster relief and economic and social assistance. Offices in Moscow and Belgrade currently distribute food, medicines, and other aid. Contact: Alexander G. Rondos, Executive Director, International Orthodox Christian Charities  
711 West 40th St., #356  
Baltimore, MD 21211  
tel: 410-243-9820.



7 John Meyendorff and Robert Tobias, *Salvation in Christ: A Lutheran-Orthodox Dialogue* (Minneapolis: Augsburg Press, 1992); E. C. Miller, *Toward a Fuller Vision: Orthodoxy and the Anglican Experience* (Wilton, CT: Morehouse Barlow Co., 1984).

8 Valuable examples would include Jaroslav Pelikan, *The Spirit of Eastern Christendom (600-1700)* (Chicago: University of Chicago Press, 1974); and James J. Stamoolis, *Eastern Orthodox Mission Theology Today* (Maryknoll, NY: Orbis, 1986).

9 Rom Maczka and Mark Elliott, eds., *Christian-Marxist Studies in United States Higher Education: A Handbook of Syllabi* (Wheaton, IL: Institute for East-West Christian Studies, 1991).

10 The few instances of Orthodox theological liberalism only serve to underscore the rarity of the phenomenon. Paul Valliere, "Theological Liberalism and Church Reform in Imperial Russia" in *Church, Nation and State in Russia and Ukraine*, ed. by Geoffrey A. Hosking (London: Macmillan, 1991), 108-29. Also, what sometimes has passed for "clerical liberalism" has "proved more clerical than liberal": Gregory Freeze, *The Parish Clergy in Nineteenth-Century Russia. Crisis, Reform, Counter-Reform* (Princeton, NJ: Princeton University Press, 1983), 389.

11 In the conciliar world, Protestants, for the sake of unity, have been willing to overlook what they perceive as Orthodoxy's fundamentalist-like theological immobility. At the same time, Orthodox, for the sake of ecumenical recognition, have been willing to overlook mainline Protestant theological modernism, and for the sake of survival, assumed they had to support Kremlin foreign policy and the myth of Soviet religious liberty. Thomas C. Oden, *Two Worlds, Notes on the Death of Modernity in America and Russia* (Downers Grove, IL: InterVarsity Press, 1992), 167-68; Hans Hebl, *The Russians and the World Council of Churches* (Belfast: Christian Journals, 1978), 135-38; Kent Hill, "The Orthodox Church and a Pluralistic Society" in *Russian Pluralism: Now Irreversible?*, ed. by Uri Ra'anan, Keith Armes, and Kate Martin (New York: St. Martin's, 1992), 168.

12 Dr. Kuzmic is the president of Biblijslav Teoloski Institut, D. Tucovica 32, pp. 370, 54103 Osijek, Croatia.

13 Dan Clendenin, "Eastern Orthodoxy: A Western Perspective," Baker Books, forthcoming; Paul Negrut, "The Development of

the Concept of Authority in the Romanian Orthodox and Evangelical Churches," Ph.D. dissertation, London Bible College, forthcoming; and George Hancock-Stefan, "The Impact of Reformation on the Romanian People: 1517-1642," Ph.D. dissertation, Trinity Evangelical Divinity School, forthcoming.

14 The Institute for East-West Christian Studies has permission to distribute Fairbairn's 76-page unpublished paper for the cost of photocopy, postage, and handling: \$8.00 (U.S. and Canada, 1st class), \$10.00 (Europe, printed-matter airmail); and an 18-page summary for \$3.00 (U.S. and Canada, 1st class), \$4.00 (Europe, printed-matter airmail). Interserve, 325 Kennington Rd., London SE11 4QH, England, and Middle East Media, Box 359, Lynnwood, WA 98046, jointly published the 1992 second edition of *Turning Over a Leaf*. Less helpful are two pamphlets: *Across the Divide*, ed. by R. T. Beckurth et al. (Basingstoke, England: Lyttleton Press, 1977), because it focuses primarily on Evangelical-Catholic issues; and *Christian Witness to Nominal Christians Among the Orthodox*, ed. by Apostolos D. Bliates (Wheaton, IL: Lausanne Committee for World Evangelization, 1980), because it attempts too much in 43 pages: history, demographics, theology, and apologetics.

15 Paul G. Schrottenboer, ed., *Roman Catholicism: A Contemporary Evangelical Perspective* (Grand Rapids, MI: Baker Books, 1989), 8-10.

16 Possibilities include the World Evangelical Fellowship, the Lausanne Committee on World Evangelization, and the International Fellowship of Evangelical Students. IFES hosted a consultation on Orthodoxy in London 29 June-2 July 1993. Second, the Society for the Study of Eastern Orthodoxy and Evangelicalism, headed by Dr. Bradley Nassif of the Antiochian Archdiocese of the Orthodox Church, strives to improve relations between the two traditions. (See Calendar for September 1993.) Finally, a small group of Eastern Orthodox and Evangelicals met in Stuttgart, Germany, in mid-February 1993, in part to discuss common objections to theological trends evident at the 1992 Canberra World Council of Churches meeting. (Letter of Bradley Nassif to friends of the SSEOE, 5 April 1993; and Ecumenical Press Service, 06-20 March 1993, "Eastern Orthodox, evangelical Protestants meet.")

# Woman With a Mission

Cheryl Warner shares experience and advice from Ukraine

On the physical level, women here, both nationals and the rest of us, are just plain tired.

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## How has life in Odessa been a challenge to you?

I first came to Odessa in the summer of 1991. We planned to be here for the summer, and then move in for good the next summer. I felt well prepared, with a master of arts in missions, four years of experience traveling back and forth between Western and Eastern Europe, an over-achiever's track record, and a sharp husband who already knew the ropes. How could I fail?

I fell flat on my face. And it was the best thing that could have happened to me. I couldn't handle the heat, living conditions, food, dirt, housecleaning, shopping, walking, and—the topper—a tough pregnancy. I was sick, angry, and determined to fulfill my duty to God and the U.S.S.R., no matter how miserable it made me.

I learned that God wants me to be obedient to His call, and He wants me to have joy in serving Him. The only way I could do both was to rely completely on Him.

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## What has been your greatest source of encouragement when things have gotten tough?

Scripture has spoken very meaningfully to me during some particularly rough patches. "My flesh and my heart may fail, but God is the strength of my heart and my portion forever." (Psalm 73:26). God has also sent special "ministering angels" to me who brought just the right help at the right time. Once it was a girl who volunteered to hand wash our laundry before we had a washing machine. Another time a stranger in a Kiev airport, who turned out to be another missionary, helped me and my little ones during our flight and then got us on a train in Budapest.

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## What do women in ministry here struggle with most?

On the physical level, women here, both nationals and the rest of us, are just plain tired. The workload is immense. Simple tasks take much longer to complete here. If I can get three meals on the table and have a clean kitchen by 10 p.m., I've had a successful day. It takes time to peel potatoes and carrots, cut up and grind meat for hamburger, clean chickens, boil milk and water, and hunt for new recipes using cabbage.

In addition to dealing with fatigue, living here is an emotional roller coaster. Small victories and insignificant disappointments alike set off major fireworks, for good or bad. A routine trip to the market can leave one feeling exhilarated ("I found decent laundry detergent today!") or depressed ("I wouldn't mind having less mud, more courtesy, and meat that hasn't been handled

by the general public"). When it takes so much energy just to live and maintain a household, there's not much left for family relationships, friendships, and ministry.

Then add the handicap of being a novice in the language. A limited ability to communicate limits everything—the depth of relationships with nationals, the ability to get simple things done, and the amount of independence we have. Many new missionaries here go nuts over having to depend on other people for help because people tend to be incredibly unreliable. Nationals don't like to say no, so they are quick to make promises they can't keep. Westerners like to get things done quickly, know what they can count on, and be in charge of their own affairs. It's a real cultural clash, undoubtedly frustrating on both sides.

Another cultural tension is between Russian communal thinking and Western independence. Russians not only feel it is their right to tell you what to do (or what you're doing wrong)—it is their responsibility. We don't like people telling us our children aren't dressed warmly enough or shouldn't suck their thumbs or shouldn't drink cold water.

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## How has your response to Odessa been different from your husband's?

We're both overloaded, but in different ways. Charley does a great job of teaching at the seminary, interpreting for visitors, analyzing the changing scene, and helping the rest of us adjust. A lot of people appreciate him and need him. He's stretched, but it's satisfying. In contrast, my day is spent changing diapers, wiping noses, spanking bottoms, and having my grammatical mistakes in Russian corrected. If my identity is wrapped up in what I achieve in a day, I'm left feeling a bit unappreciated. I am a typical mother of small children, experiencing predictable frustrations. They become amplified by the additional complications of living here. Now I'm working more on who I am than on what I do. Two books that helped me put some of these issues in perspective are *Liberating Ministry from the Success Syndrome* by Kent and Barbara Hughes (Tyndale, 1988) and *These Strange Ashes* by Elisabeth Elliot (Harper & Row, 1975).

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## Are you treated differently than Christian women native to Odessa?

Definitely. In the church, many people are frankly a bit afraid of us. They're afraid we might have liberal Western ideas, mess up their programs, and look down on their lifestyle. That's

threatening. Behind the Iron Curtain, at least they were safe from intrusion. On the other hand, many people, especially unbelievers, are extremely curious about us and can't figure out why on earth we would choose to live here, when so many people emigrate to America. Because we are rich by comparison, we are seen as vehicles to help them get things. Sadly, that often goes for believers, too.

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**What has been the biggest surprise for you? Did you have any misconceptions about life here or your assignment?**

During my first visit to the Soviet Union in 1988, I thought I was visiting a great superpower, but I found myself in a Third World country. I still don't like the general state of disrepair and inefficiency, but I'm getting used to it. Now I'm surprised that things which frustrated me a year ago don't bother me so much now. If I go to take a shower and there's no hot water, it's not a crisis.

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**Based on your experiences, what advice would you give to women preparing to move here?**

1. **Make a trip first** if at all possible, and stay with ordinary people in ordinary homes. It will help you plan what to bring. After our disastrous summer, we figured we needed a decent place to live, a car, and a house helper to survive. Someone else's list would be different. For someone with young children or a busy work week outside the home, my advice is to hire a helper and don't feel guilty about it. Women here have built-in help to run the household—grandmothers often live in the same apartment

or close by. That includes child care, shopping, cooking, cleaning, canning, etc.

2. Despite overblown news reports in the West, there really is plenty to eat here. But it's wise to **bring certain food items** that make meals more nutritious, easier to prepare, and more familiar (e.g. tuna, stock cubes for soup, peanut butter, and canned vegetables). There are more Western products in the stores and markets all the time. Find out what you can get in the city where you're going.
3. Once you're here, **take regular vacations.** We find that we just need to get away more often. Someone here recently said the thing that gets to his family is that there's no relief. There's no McDonald's to drive through, no pizza to order, no nursery at church. We like to go to the beach and let the sun soak away some of the pressure, even if we can't swim in the contaminated sea.
4. Make a commitment to **learn the language**, no matter how painful it might be. No one wants to take the time to learn the language and study the culture because ministry needs seem so urgent. But we will have a deeper and longer-lasting impact by taking the time to become equipped first. And in the final analysis, when you pour your life into something this demanding, it's worth giving it your best shot.



*Cheryl Warner and her husband, Charles, serve as regional associates for Central and Eastern Europe with Barnabas International. Charles also teaches at the Odessa Theological Seminary (Ukraine). They live in Odessa with their two daughters, ages 3 and 1.*

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**Letter to the Editors:**

I am greatly disappointed in the premise by Josef Tson in the Spring 1993 edition of the **EAST-WEST CHURCH AND MINISTRY REPORT**. We all can sympathize with the problems that undoubtedly come from what he terms "the rush from hundreds of organizations in the West to do missions [in the former East Bloc]." The very wording, though, implies self-seeking efforts, and this tone runs throughout his article. If you step back and examine his thesis, it is plain he is saying if organizations cannot stay, learn the language, and disciple the converts, then we don't want them. We can't handle the results of their activities.

I sense the great frustrations that he is feeling and, in some measure, understand his troubled spirit. But since when did we require that evangelists become longterm missionaries and be responsible for the fruits of their campaigns over such an extended period? Mr. Tson is really saying that no more converts should be allowed to be made than the local church can absorb. A problem also experienced by the early Jerusalem church (3,000 added "that day" Acts 2:41-47)....

More measured thought on the part of Mr. Tson would have resulted in the recognition that his cry should really be,

"With such interest in and response to the preaching of the gospel, **we now need others** to come and help with the task of an extended effort to assist those who make a true decision for Christ to join with a local body of believers for nurture, growth, and further evangelistic outreach!"

As for self-seeking invitations to occupy pulpits and other public forums, I question the harshness of Mr. Tson's indictment in view of his overall negativity....I appreciated the warmth of Christians in the local churches we visited. And each time I would be among those invited to say a word. While I did so only once, and then to provide a brief study of the Word at a Sunday morning service, several others...who were with me spoke briefly at the various local church gatherings, but the main message was always by a local pastor. Is it so strange that those assembled were curious about us as individuals and interested in us as fellow laborers...?

If the roles were reversed, I am sure that Romanian Christian leaders would receive the same courteous treatment on visits to the USA, and no one would be critical of them because of it.

*Stephen E. Slocum, Jr., President, American Tract Society* ◆

# International Adoption from Russia: Politics and Promise

Jeff Willis

Inter-country adoption (ICA), at its best, is a mission worthy of the Christian. "Religion that God our Father accepts as pure and faultless is this, to look after orphans and widows in their distress and to keep oneself from being polluted by the world." (James 1:27 NIV) The challenge lies in effectively dealing with the last portion of the verse. ICA can be a very complex and potentially unethical activity.

In their desire to nurture and care for a child, parents who choose ICA are often unaware of the forces which affect their chances for a successful adoption. Approved agencies with good in-country representation can clarify issues and provide prospective parents with support if things go wrong in the country.

Adoption by foreigners within Russia became legal by official declaration in late 1990. It has not, however, been codified and made part of a meaningful legislative document. Dates for resolution of this issue have come and gone several times because of the protracted struggle between a popularly elected president and a legislature without public mandate.

The lack of legislative guidelines has left ICA at the mercy of short-sighted power politics. Nationalists and old school communists perceive it and other socio-economic issues as the "soft underbelly" of the Yeltsin administration and one way to assert an anti-reform agenda. Russian journalists published emotionally and politically charged stories on corruption and export of children. Anti-ICA statements increased throughout the fall of 1992, culminating with a Supreme Soviet declaration on December 18, 1992, which placed a moratorium on international adoption. The moratorium stated that until further legislative action ICA would be permitted only "in exceptional and urgent instances when it is necessary in the interest of the health of the child."

Despite this action, children with no clear health condition continue to leave the country, although at a decreased pace. Behind the mask of concern for the human rights of the child, upper and mid-level officials have been waging a behind-the-scenes war over control of adoption activity. The prospects of financial and political gain contribute to the struggle and deadlock. In a country where a majority of persons earn a salary

below \$50 per month, ICA can become a lucrative business. Officials and those with official connections, facing budget cuts and soaring inflation, certainly understand this. The need to find sources of revenue has caused offices to act in a commercial fashion. Officials who, in late 1990, stated they would not "help the capitalists get a single Soviet child" are now cooperating, but at a price.

Some government officials and those with official connections have attempted to establish centrally controlled or regional monopolies and have demanded fees of up to \$1,000 per child. These moneys are often used exclusively for the administrative overhead and growth of their offices. Officials and individuals have demanded a variety of gratuities ranging from copy and fax machines to international plane fare for visits with adopted children abroad. While some of these requirements may seem reasonable to facilitate adoption efforts, those foreign individuals and agencies unable—by virtue of policy or means—to make these offerings can be locked out of the adoption process.

Centralized controls and payments anger those saddled with the real expenses of child care and adoption. They rightly ask, "Shouldn't these fees be used to assist the administration of local orphanages to make life better for children still in institutions?" These disagreements make resolution of the ICA issue problematic.

Those who wish to pursue ICA under the current conditions must consider a number of vital issues.

- Eighty percent of children in child-care institutions have parents who have not relinquished parental rights. Always seek confirmation of orphan status or severance of parental rights before accepting placement.
- Special restrictions established by the Ministry of Health make it extremely difficult to legally adopt children under four years of age. Early in the process, prospective parents should seek documentary evidence that release will occur from district and regional officials.
- Release of older children can be difficult except in cases of a documented medical diagnosis of a physical or mental disability. Some diagnoses mistakenly attribute disability to children who have received inadequate attention. Doctors mislabel others based on communist norms not recognized in the West. Fortunately, a loving home environment and committed parents frequently overcome developmental delays common to children in institutional settings.

*Jeff Willis has served as an international adoption field representative in the former Soviet Union. He currently serves as a consultant on missions and social service infrastructure. In 1993 he plans to establish a non-profit agency in Russia committed to raising the quality of life for orphans. He and his family reside in Moscow.*

Many compassionate Russians hope that adoption abroad will give a future to children unlikely to be adopted in-country. But that will depend largely on the shape of pending legislation. In the

meantime, agencies and prospective parents must not forget the trials of the children who wait and the trials of those working on their behalf. ♦

#### Accredited agencies

According to the American Embassy in Moscow, as of March 1993, the following agencies had working agreements with the Moscow Adoption Center, which handles international adoptions in the Russian capital. U.S. citizens may contact the Department of State, Office of Citizens Consular Services, 2201 C Street NW, Washington DC 20502, 202-647-3445, fax 202-647-2835, for a list of agencies accredited for Russian Republic adoptions outside Moscow.

Adoption Service Information Agency (ASIA)  
7720 Alaska Ave., NW  
Washington, DC 20012  
202-726-7193

Alliance for Children, Inc.  
40 William St. #G80  
Wellesley, MA 02181  
617-431-7148

Children of Light  
Box 236  
Mill Valley, VA 94942  
415-381-3522

Cradle of Hope  
Suite 1050  
1815 H St., NW  
Washington, DC 20006  
202-296-4700

Holt International Children's Services  
Box 2880  
Eugene, OR 97402  
503-687-2202

Illien Adoptions International  
1250 Piedmont Ave., NE  
Atlanta, GA 30309  
404-872-6787

International Families, Inc.  
RR2, Box 81  
Lincolnton, ME 04849  
207-338-5165

## Bridging the East-West "Reality" Gap

Assistant Editor William S. Covington, Jr., interviews Marsh Moyle, Director, Central European Foundation, Bratislava, Slovakia, and Greg Reader, Field Director for Central and Eastern Europe, International Teams, Guntramsdorf, Austria

### What is the current status of Evangelicals in East Central Europe?

**Moyle:** Many small evangelical fellowships cannot receive official state registration due to their small numerical size. As a result, they form clubs instead, which provide them the opportunity to still officially meet as a group. Some of these same fellowships do not want official registration due to their strong sense of independence....

**Reader:** Official registration alters the relationship of a religious group with the government. Therefore, some of the groups have the attitude of "why bother?". These groups frequently will create associations in order to gain some type of organization, short of that required to receive official registration. With official registration, though, a group can officially meet as a church.

### What are some of the problems that mission groups presently experience in East Central Europe?

**Moyle:** One of the greatest problems we are faced with in ministering in East Central Europe is the "reality gap". By this I mean the perception of reality as it exists in the East. Western missionaries come to the East with a distinctly Western idea of reality. If one wants to place a phone call in the West, one simply picks up the phone and places the call. If one's plumbing is leaky, one simply calls a repairman. But these simple tasks,

taken for granted in the West, are different here in the East. Frequently, all phone lines are busy or one simply cannot get through for one reason or another. Leaky plumbing is an ever-present reality in the East, with which one simply learns to live. As a result, one's work effectiveness drops considerably compared to Western standards.

The value system Western missionaries bring to their posts in the East causes a second problem. The West is, by in large, a goal-oriented society while the East is a relationship-oriented society. In other words, a Westerner gains value from the product, while the Easterner gains value from the relationship. It normally takes the Western missionary about two years to comprehend the different value system at work in the East. Therefore, missionaries must adjust their value systems in order to be effective in the East. But, this will also cause difficulties. While this realignment of values will make the missionary more effective in the East, it will almost inevitably bring the missionary into conflict with home churches or mission boards which will feel that the missionary should be "winning more souls" in the field.

**Reader:** Another problem is the medium for communication of the vision from the missionary to the indigenous group. Too often we witness the vision being communicated in English. This is only partially effective. In order for the vision to be truly communicated it must be communicated in the mother tongue. ♦

The West is a goal-oriented society while the East is a relationship-oriented society.

# Religious Attitudes in East Central Europe

Survey data indicate that in East Central Europe:

- a religious worldview overwhelmingly predominates in Poland (80%), has a considerable following in Slovakia (54%) and Hungary (50%), but influences a decided minority in the Czech Republic (33%).
- nominal religious commitment characterizes

Hungarian Protestants the most (88%) and Polish Catholics the least (25%);

- 53 to 71 percent of the population of the countries surveyed do not own a Bible or New Testament; and
- "earnest believers" in the majority of cases are female and 50 years of age or older.

PERCENTAGE OF RESPONDENTS WHO	POLAND	SLOVAKIA	HUNGARY	CZECH REPUBLIC
hold to a religious world view <sup>1</sup>	80	54	50	33
consider themselves Catholic and who attend church regularly <sup>2</sup>	75	56	24	29
consider themselves Protestant and who attend church regularly <sup>2</sup>	n/a	44	12	29
personally own a Bible or New Testament <sup>3</sup>	47	41	44	29
knew the story of the Good Samaritan (slightly, partly, or well) <sup>4</sup>	65	66	60	42
knew the story of Paul's conversion (slightly, partly, or well) <sup>4</sup>	67	65	60	39
knew the story of the birth of Jesus (slightly, partly, or well) <sup>4</sup>	90	91	92	83
knew the story of creation (slightly, partly, or well) <sup>4</sup>	87	93	87	87
<i>identified themselves as earnest believers</i>				
who are female <sup>5</sup>	52	73	[65] <sup>6</sup>	68
who are 50 yrs. of age or older <sup>5</sup>	60	59	74	67
who have eight or less years of schooling <sup>5</sup>	n/a	34	65	27

Findings derive from 7,570 interviews conducted between March and July 1991. The Lausanne Committee on World Evangelization, the British and Foreign Bible Society, World Vision, and Roger Russell Marketing served as sponsors. Survey subcontractors included Szonda-Ipsos (Budapest), Institut Pro Vyzkum Verejneho Mineni (Prague), and Pentor (Warsaw).

Source: Tom Houston, Richard Worthing-Davies, and Roger Russell, *Evangelization in the Post Marxist Czech and Slovak Republics*. London: Roger Russell Marketing, 1993.

<sup>1</sup>Page 1. <sup>2</sup>Page 18. <sup>3</sup>Page 20. <sup>4</sup>Page 23. <sup>5</sup>Page 29. <sup>6</sup>Page 32.

# PRACTICALLY SPEAKING

**Fellowship Travel International** of Richmond, VA, provides a free, 32-page missions guide entitled **How to Begin, Establish & Maintain Russian Ministries**. This invaluable publication contains a wealth of practical advice found nowhere else. For example, the discussion of baggage, cargo, and humanitarian shipments (pp. 14-15, 19-20) not only treats a complicated subject sensibly, but outlines procedures for obtaining free shipping of aid containers to Russia and other Soviet successor states. Relief agencies and denominations already have shipped over 2,000 aid containers to the former Soviet Union through the Fund for Democracy and Development. (See following announcement.) To request a copy of the missions guide contact:

Fellowship Travel International  
Box 15360  
Richmond, VA 23227  
Tel: 800-446-7767; fax: 804-262-6724  
Moscow tel/fax: 011-7095-135-2029

**The Washington-based Fund for Democracy and Development** has the endorsement of Richard Nixon, Walter Mondale, Zbigniew Brzezinski, Alexander Haig, and Orrin Hatch. The Fund "provides guidance, financial and logistics support for the transportation of food, medicines, medical supplies, and limited quantities of other goods...to the people of the Commonwealth of Independent States." Between 24 February 1992, when the United Methodist Committee on Relief dispatched the first shipment, and mid-May 1993, the Fund delivered 2,088 containers with a retail value of over \$100 million to 126 locations in eleven new states of the former Soviet Union. To date, over 400 different United States, Canadian, and European communities, representing over 300 humanitarian and civic organizations, churches, and individuals have donated over 26,000 metric tons of mainly private source humanitarian aid. The Fund projects summer 1993 shipments of 250 containers (mostly 40 feet long, some 20 feet) per month. For guidelines and application forms contact:

Mr. Lewis Townsend, Executive Director  
Fund for Democracy and Development  
2033 M St., NW  
Washington, DC 20036  
Tel: 202-296-5353; fax: 202-296-5433

## Compassion in Action

In the summer of 1992, Bishop John C. Favalora of the Catholic Diocese of St. Petersburg, FL, appealed to his parishes for foodstuffs for the needy of their namesake city, St. Petersburg, Russia. Church families who responded to the call packed boxes with 40 pounds of non-perishable items such as canned meat, tuna fish, flour, sugar, shortening, and candy for children. The 60 tons of food, which filled three of the Fund's 40-foot long containers, left Florida in September and arrived in Russia's second largest city in mid-November 1992. U.S.-born Father Januarius Izzo, a Franciscan priest assigned to St. Petersburg's only functioning Roman Catholic Church, and the Catholic relief agency Caritas distributed the food boxes without regard to religion, giving young children and nursing mothers priority. Source: *Call to Action, A Newsletter of the Fund for Democracy and Development*, no. 6, 20 November 1992, 2-3.

## Fund Container Shipments (February 1992-April 1993)

	1992	1993	Total
Russia	681	316	997
Armenia	12	657	669
Ukraine	90	82	172
Georgia	3	122	125
Belarus	22	39	61
Kazakhstan	13	8	21
Moldova	15	4	19
Other Republics	10	1	11
TOTAL	846	1,229	2,075

Source: Fund for Democracy and Development, May 1, 1993.

## Software in Cyrillic

Doug Smith, computer services manager for Slavic Gospel Association, Wheaton, IL, offers advice on computer technology

The Cyrillic alphabet used for Russian and other Slavic languages presents some unusual challenges in computer technology. MS-DOS-based machines dominate the Russian personal computer market. IBM and IBM compatibles account for 95 percent of the market.

In contrast to the standard, Roman alphabet keyboards in the West, no consensus exists for the layout of Cyrillic character computer (or typewriter) keyboards. Imagine sitting down in front of a Russian computer knowing that the letters and numbers may be arranged in twenty different ways. In addition, IBM compatible programs do not guarantee that text files can be shared with other users, a further complication for computer users.

Most methods of processing Russian under MS-DOS necessitate Cyrillic support (or an add-on) for each program. For example, word processing requires only one Cyrillic add-on, but each database and each desktop publishing software must have a separate add-on. In addition, each Cyrillic program must be key layout compatible with others programs. Difficulties may arise when one converts a word processing document into a different software program. In particular, the text conversion process often sacrifices format codes (page numbers, footnotes, and line spacing) and text attributes (bold, italics, and fonts). However, some manufacturers advertise Cyrillic font software packages that avoid this conversion loss. (For further information, contact companies listed below.)

If computer users need just word processing, either IBM compatible or Macintosh will work fine. Some add-on packages work exclusively with certain printers, while others claim one add-on will support laser, ink jet, and dot matrix printers. In addition, some add-on packages offer font sets which include Cyrillic characters for Belorussian, Macedonian, and Serbian (Bulgarian only needs the Russian set). Thus, computer users working with Slavic languages need to keep all these points in mind when choosing add-on packages.

Running Windows on IBM compatibles improves matters. The Cyrillic characters can be loaded into Windows and then can be made available to all Windows programs. However, MS-DOS programs will not work with this method. In addition, most IBM compatibles in the former Soviet Union are not powerful enough to run Windows.

Macintosh computers, on the other hand, install Cyrillic characters at the system level. Once installed, all Macintosh programs will easily work with Cyrillic. The data from these programs are interchangeable. Apple offers the Macintosh operating system in Russian (and many other languages), so the whole computer can run in Russian if desired. Many Macintosh software programs can take on additional Russian features, such as sorting in Russian alphabet order.

Non-English speaking persons find the Macintosh graphical interface far easier to use than IBM compatibles. Although Windows offers a graphical interface, much of the character interface must be dealt with. A variety of Macintosh add-on programs will work in Cyrillic, including automatic hyphenation, spell check, and conversion between files in various key layouts, even from MS-DOS computers.

### Summary

Ministries needing Cyrillic fonts should seriously consider Macintosh hardware and software. IBM compatible users point out that Macintosh computers generally cost more. However, Mac users argue that time saved with Macintosh hardware and software easily pays for the difference in initial cost. Also, keep in mind that the runner-up IBM compatible program, Windows, requires a good deal of electrical power. Users can program IBM compatibles running only MS-DOS to accommodate Russian. On the other hand, if time matters, Macintosh may make the most sense.

### Resources:

Casady & Greene, Inc. (Cyrillic fonts for Macintosh and Windows)  
22734 Portola Dr.  
Salinas, CA 93908  
Tel: 800-359-4920; 408-484-9228;  
fax: 408-484-9218

Circle Noetic Services (Russian hyphenation and spell check software for Macintosh)  
5 Pine Knoll Dr.  
Mount Vernon, NH 03057  
Tel: 603-672-6151; fax: 603-672-8025

Exceller Software Corp. (Cyrillic fonts for IBM compatible and Macintosh; fonts for WP Russian module)  
2 Graham Rd., W  
Ithaca, NY 14850-1055  
Tel: 607-257-5634; fax: 607-257-1665

Font World, Inc. (many Cyrillic fonts for Macintosh and soon for Windows)  
2021 Scottsville Rd.  
Rochester, NY 14623  
Tel: 716-235-6861; fax: 716-235-6950

Hooleon Corporation (high quality Cyrillic stick-on keyboard labels)  
Box 230, Dept. CW91  
Cornville, AZ 86325  
Tel: 800-937-1337; 602-634-7515;  
fax: 602-634-4620

Linguist's Software, Inc. (Cyrillic fonts for IBM compatible and Macintosh)  
Box 580  
Edmonds, WA 98020-0580  
Tel: 206-775-1130; fax: 206-771-5911

Metro Software, Inc.  
1870 W. Prince Rd., Suite 70  
Tucson, AZ 85705  
Tel: 602-292-0313; fax: 602-292-1563

Metro Software, Inc.  
5A Greys Rd.  
Henley-On-Thames  
Oxon RG9 1S8 England  
Tel: 444-91-579857; fax: 444-91-575046  
(Russian word processing and module with spell check and hyphenator)

Russoft.wre (Russian-English word processor with translation aid; Russian conversion programs)  
Box 44411  
Madison, WI 53744  
Tel: 608-274-6822; fax: 608-274-6823

**Telephone Codes for Capitals and Cities of More Than One Million in East Central Europe and the Former USSR**

(Soviet successor states use 7 as a country code unless otherwise noted. Capitals are in italics and former Communist names are in parentheses.)

**EAST CENTRAL EUROPE**

- ALBANIA 355—*Tirana* 42
- BOSNIA 38—*Sarajevo* 71
- BULGARIA 359—*Sofia* 2
- CROATIA 38—*Zagreb* 41
- CZECH REPUBLIC 42—*Prague* 2
- HUNGARY 36—*Budapest* 1
- MACEDONIA 38—*Skopje* 91
- POLAND 48—*Warsaw* 22
- ROMANIA 40—*Bucharest* 0
- SERBIA (YUGOSLAVIA) 38—*Belgrade* 11
- SLOVAKIA 42—*Bratislava* 7
- SLOVENIA 061—*Ljubjana* 612

**RUSSIA**

- Moscow* 095
- Chelyabinsk 351
- Kazan 8432
- Nizhni Novgorod (Gorki) 8312
- Novosibirsk 3832
- Omsk 38122
- Perm 3422
- Rostov-On-Don 8632
- Samara (Kuibyshev) 8462
- St. Petersburg (Leningrad) 812
- Ufa 3472
- Volgograd-8442
- Yekaterinburg (Sverdlovsk) 343

**ARMENIA—Yerevan 8852**

**AZERBAIJAN—Baku 8922**

**BELORUS—Minsk 0172**

**ESTONIA 372—Tallinn 2**

**GEORGIA—Tbilisi 8832**

**KAZAKHSTAN 73—Alma Ata 3272**

**KYRGYZSTAN—Bishkek (Frunze) 3312**

**LATVIA 371—Riga 2**

**LITHUANIA 370—Vilnius 2**

**MOLDOVA 377—Chisinau (Kishinev) 2**

**TAJIKISTAN—Dushanbe 3722**

**TURKMENISTAN—Ashkabad 363**

**UZBEKISTAN—Tashkent 3712**

**UKRAINE**

- Kiev* 044
- Donetsk 0622
- Dnepropetrovsk 0562
- Kharkiv 0572
- Odessa 048
- Zaporozhye 0612

Source for additional city codes in the former Soviet Union: *Where in St. Petersburg* (Montpelier, VT: Russian Information Services, 1992), 40; source for city populations: *Statesman's Yearbook* (New York: St. Martin's Press, 1992).

**All About English**

Susan Griffith

**Editor's note:** excerpted with permission from *Teaching English Abroad* (1991): 172-73. Peterson's Guides, Dept. 2342, 202 Carnegie Center, Box 2123, Princeton, NJ 08543-2123. \$13.95. Tel: 1-800-338-3282; Tel. in NJ and outside the U.S.: 609-243-9111. Fax: 609-243-9150. The "Eastern Europe" chapter (pp. 172-91) concentrates on Hungary, Czechoslovakia, Poland, and Bulgaria.

English language teaching in the countries of Eastern Europe is in a state of flux....Political change has provoked a linguistic revolution. Countries which once taught Russian as the first foreign language have committed themselves in principle to a great expansion of English teaching, and there is a tremendous need for native English speakers. Demand is greatest in Hungary, Poland, and Czechoslovakia, though all the countries of Eastern Europe...have opportunities in both state schools and emerging private language schools. Russian is out; English is in.

The local educational systems simply cannot produce enough local teachers of English for state schools. The best local teachers are very often drawn into private sector teaching where salaries are much greater, or go into banking or tourism. In all the countries of the region there are acute shortages of teachers, as training establishments cannot produce new teachers and retrain ex-Russian teachers to meet the demands of all their schools. Hence many state schools will welcome teachers, especially volunteers with little or no experience for conversation classes to supplement grammar taught by local school staff....

Those with qualifications and experience are obviously in the best position, *though anyone with native-speaker status and the desire to experience life in this rapidly changing part of the world should find few problems...* [See **Counterpoint**.] There is a burgeoning demand for volunteer teachers, including opportunities for shorter teaching stays of 1-3 months. Although the pay will be minimal, help with accommodation is usually given.

Ministries of Education and national educational establishments in the countries of Eastern Europe are...trying to attract qualified and experienced teachers. The very low pay offered, however, makes these jobs only marginally better than volunteer work....While opportunities vary from place to place and while the future is uncertain due to the speed of change, it is true to say that there will be a great demand for native EFL [English as a Foreign Language] teachers for many years ahead.

**Counterpoint**

No! No! And no! This is the biggest misconception in EFL. Just because one speaks English does not mean s/he can teach it. It is my opinion that anyone coming to teach English in Eastern Europe/CIS needs some training—minimum though it be.

Mrs. Bea Crane, TEFL Consultant for Eastern Europe  
Greater Europe Mission  
Kurimska 15  
62100 Brno, Czech Republic  
Tel/fax: (42) 5771535

## English Language Teaching Opportunities

Name, address, phone, and fax	Countries/placements to date or projections	Educational/ experience requirements	Minimum commitment/costs
Conservative Baptist Foreign Mission Society Rev. Glenn Kendall, Personnel Dir. Box 5, Wheaton, IL 60189-0005 Tel: 708-665-1200; fax: 708-665-1418	RO PO/1  UK	BA or BS; TESL certificate; 1 year teaching experience BA or BS	1 year \$700/month plus airfare & health insurance 6 months \$700/month plus airfare & health insurance
Educational Services International (ESI) Mr. Andy Berwick, Dir. of Recruitment 1641 W. Main St., #401, Elhambra, CA 91801 Tel: 818-284-7955; fax: 818-570-9721	HU/140 CIS/48 CZ, SL RO	BA or BS	summer/\$2800 includes transp. 12 mo./\$2900 does not include transp.
Free Methodist World Missions Volunteers In Service Abroad (VISA) Dr. John Gilmore, Dir. of Personnel & VISA Box 535002, Indianapolis, IN 46253-5002 Tel: 317-244-3660; fax: 317-244-1247	HU/7	BA or BS; teacher certification	12 mo./travel & insurance (Positions salaried)
Greater Europe Mission Eurocorps Mr. Lowell Benson, Asst. Personnel Dir. Box 688, Wheaton, IL 60189 Tel: 708-462-8050; fax: 708-462-8059	ECE/40 CIS/5 BU, CZ, HU, RO UK, YU, PO, LA	high school diploma	9 wk/\$2995
International Teams (IT) Mr. Glenn Schuman, Director, Placement and Counseling Advisor Box 203, Prospect Heights, IL 60070 Tel: 800-323-0428; fax: 708-870-3399	ECE/65 CIS/23	high school diploma	2 yrs./\$1,000- 1,900/month
Masaryk Fellowship Program Mr. Eric Nonacs, Program Coordinator 1270 Avenue of the Americas, #609, New York, NY 10020 Tel: 212-332-2890; fax: mail inquiries preferred	CZ, SL/275	3 yrs. of college; TESL training preferred; teaching or tutoring experience required	1 mo. (July or August)/ small stipend provided; participants must pay their own way to & from Prague
Mission to Unreached Peoples (MUP) Ms. LeAnne Kion, Recruiter Box 45880, Seattle, WA 98145-0880 Tel: 206-524-4600; fax: 206-524-6992	ECE, CIS/10-12 PO HU RU	BA or BS preferred; MUP-sponsored TESL training	summer
OMS International Mr. Roy Kane, CoMission Coordinator Box A, Greenwood, IN 46142 Tel: 800-932-7758; 317-881-6751; fax: 317-888-5275	HU/20	BA or BS; - OMS sponsored TESL training	1 year
Operation Mobilization (OM) Mr. Keith Haywood, Personnel Director Box 444, Tyrone, GA 30290-0444 Tel: 404-631-0432; fax: 404-631-0439	AL BU HU CZ	English BA preferred; 10 weeks TESL training	2 years
Peace Corp Recruiting Assistant 1990 K St. NW, Washington, DC 20526 Tel: 800-424-8580 Ext. 2293	ECE, CIS/100	BA or BS (96% of applicants); TESL training and ESL experience and MA preferred	27 mo./All expenses paid; \$5400 provided at end of program. Living allowance, travel, medical, and dental insurance provided
Southern Baptist Foreign Mission Board Ms. Betty Cutchins, Sec., International Service Dept. Box 6767, Richmond, VA 23230 Tel: 804-353-0151; fax: 804-358-0504	ECE CIS	BA or BS preferred; "minimal" TESL training	4 mo.-2 yrs./travel and cost of living paid by Board

### Key

AL-Albania; BU-Bulgaria; CIS-Commonwealth of Independent States; CZ-Czech Republic; ECE-East Central Europe; HU-Hungary;  
LA-Latvia; PO-Poland; RO-Romania; RU-Russia; SL-Slovakia; UK-Ukraine; YU-former Yugoslavia

## NEWS NOTES

**Budapest Weekly Sounds Alarm: Hungarian Restrictions on Religious Liberty.** Freedom of religion is guaranteed in Hungary's constitution. A new draft bill in Parliament, however, would place limits on which churches and religious orders could officially register in the country. Only churches with more than 10,000 followers or a 100-year local history would qualify for religious status here, if the proposal passes. The Parliament has already shown its leaning on the issue, having denied state support earlier this month to several religious orders. At that time, MPs singled out Reverend Sun Yung Moon's Unification Church, Krishna believers, the Jehovah's Witnesses, and the Hungarian Church of Scientology as "destructive" in nature.

*Editor's note:* Excerpted from Budapest Weekly 3 (25-31 March 1993), 1. The government reallocated funds denied to the four sects to smaller Christian groups. In refusing his church's share, Rev. Tibor Ivanyi, president of the Hungarian Evangelical Fellowship, wrote, "This placating move on the part of the government is an attempt to make debtors of the smaller churches and victims of the bigger." If the bill passes Ivanyi feels it will be "a discouraging move away from democracy."

According to the Humanitarian Assistance Committee of Russia, 67 percent of humanitarian aid went to Moscow and 17 percent to St. Petersburg last year. This may be the result of the fact that public officials from these two largest Commonwealth cities have a greater ability to publicize municipal needs. "American Aid: The View From Moscow." *Surviving Together* 10 (Winter 1992), 26.

Over 100 Korean missionaries now work in the former Soviet Union. Some who dismissed the Orthodox Church as heretical prompted a Russian diplomatic initiative. Moscow advised officials in Seoul "to warn future Korean missionaries to their land." Afterwards, "South Korea's Ministry of Information met with Korean Mission organizations." South Koreans now have formed the Russian Missions Association to provide Russian cultural orientation for Christian workers in the former Soviet Union. *Korean Torch for World Missions* 1 (January-March, 1993), 7.

◆ ◆ ◆  
Pope John Paul II has prevailed upon Carmelite nuns to move their residence from the grounds of Auschwitz concentration camp to an interdenominational Center for Information, Meeting, Dialogue, Education and Prayer, adjacent to the holocaust site. The issue has been a point of contention in Polish politics and in Catholic-Jewish relations. *Radio Free Europe/Radio Liberty Daily Report*, 15 April 1993.

◆ ◆ ◆  
**Bulgaria's National Statistical Institute** reported on 15 April 1993 a population of 8,472,724. Turks and Gypsies, the largest minorities, represent 9.7% and 3.4% respectively. Christians were reported to number 7,373,000 and Muslims, 1,078,000. The Muslim Spiritual Union considers the Institute's calculations to have grossly understated Muslim strength. *Radio Free Europe/Radio Liberty Daily Report*, 16 April 1993. *Editor's note:* Statisticians appear to have calculated Christians on the basis of birth, rather than professions of faith.

◆ ◆ ◆  
**A growing tide of anti-semitism** has alarming links to ultra-nationalist elements

within the Russian Orthodox Church, according to Zoya Krakhmal'nikova, well-known former dissident and prisoner of conscience. A Jewish convert to Russian Orthodoxy at the age of 40, she considers anti-semitism damaging not only to Russia's Jews, but to the spiritual vitality of her church, and to the prospects for democracy. Along with S.V. Lezov and Alexander Nezhny she serves as a co-president of the new International Association 'The Christian Alternative to the Threat of Russian Fascism.'

To combat anti-semitic publications, which are reported to have circulations of several million per month, Krakhmal'nikova's association plans to launch a Christian newspaper whose purpose will be to interpret "all the serious problems of contemporary Russian life from a Christian viewpoint." She writes, "We are turning to Christians from various countries with a request for help. In present day Russia, passing as it is through very difficult trials, it is impossible for us to carry out our program without sponsors and without spiritual and material support."

Contact: Zoya Krakhmal'nikova  
125040 Moscow, Russia,  
Leningradsky prospekt  
d. 28, k. 43  
tel: 214-31-50.

◆ ◆ ◆  
World Vision recently launched a **Christian Resource Center in Moscow** "to provide accurate and timely information about economic, social, political and religious developments...that impact Christian ministry" in Russia and the former Soviet Union. Dr. Sharon Linzey, former associate professor of sociology at Seattle Pacific University, serves as senior coordinator. Critical support

for the new venture has come from Mr. Serge Duss, World Vision director for the former Soviet Union, and Dr. Anita Deyneka, director of research and communication, Peter Deyneka Russian Ministries. Major projects underway include survey work, which will result in the publication of a directory of indigenous Christian ministries in former East Bloc countries; a news magazine; a forthcoming "Survival Guide" for ministry workers in Moscow; and a July 1993 conference on "Morality in a Changing Society." (See Calendar.) *World Vision News*, 31 March 1993.

Contact: Dr. Sharon Linzey  
Christian Resource Center,  
Lomonovsky Prospekt 18  
arch 2, podezd 2, k. 189  
117296 Moscow, Russia  
tel: 7051-930-5506  
fax: 7051-883-2040; 939-0641.

◆ ◆ ◆  
**Who Owns Bibles?** Polls conducted in February-March 1993 by the Russian Center for Public Opinion Studies revealed that 45.8 percent of businessmen and 43.8 percent of state plant managers owned a Bible. However, none of the entrepreneurs had read any Scripture in the month prior to the survey. Pollsters were surprised to learn that "very few farmers or agricultural workers have a Bible." Natalya Rusakova, *Commersant*, 23 March 1993, 4.

◆ ◆ ◆  
**Rev. Zdravko Beslov**, head of the Methodist Church in Bulgaria, died February 26, 1993, at the age of 72. Elected superintendent of Bulgarian Methodism in 1990, Beslov previously served 14 years in prison under the Communists. He received the World Methodist Peace Award in 1992.

## RESOURCES

Readers with computer links to Internet have access to the **Radio Free Europe/Radio Liberty Daily Report**, a concise six-page compendium of late-breaking news from the former Soviet Union and East Central Europe. The *Daily Report* is available by sending a subscribe "rferl-1" command to [LISTSERV@UBVM.CC](mailto:LISTSERV@UBVM.CC). [BUFFALO.EDU](mailto:BUFFALO.EDU). Only a small percentage of the *Daily Report* or the companion *RFE/RL Research Report* deals directly with religion, but the pieces that do, written by competent analysts, deserve a wide audience. Research libraries are the best source for the *Research Report* due to the high subscription cost.



At no charge, the University of Illinois Library's **Slavic Reference Service** tackles all manner of reference and bibliographic questions relating to the humanities and social sciences, including religion, in the former East Bloc. Place calls weekdays, 8:00 am-5:00 pm., Central Standard Time, or write:

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Los Angeles, CA 90099-3728  
Tel: 800-462-7865  
Fax: 310-553-9340

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InfoServices International  
1 Saint Marks Place  
Cold Spring Harbor, NY  
11724  
Tel: 516-549-0064  
Fax: 516-549-2032



A Korean-language handbook for Christian ministry in the former Soviet Union, recently published by Korean Torch for World Missions, covers history, geography, culture, and effective mission strategies. Contact:

Korean Center for World Missions  
Overseas Dept.  
55, Yangjae-Dong  
Sucho-Ku  
Seoul, Korea 137-130  
Tel: 82-2-570-7081  
Fax 82-2-570-7089



Monahan, Barbara. *A Dictionary of Russian Gesture*. Tenafly, NJ: Hermitage, \$10.50. 190 pages. 100 illustrations. Important aid to understanding non-verbal communication of Russian speakers. "Useful and highly entertaining book. Even pages contain descriptions of (prescriptions for) the performance of the gestures while the odd pages bear photo illustrations." Dr. Lev Loseff, *Slavic and Eastern European Journal*. To order contact:

Hermitage, Box 410,  
Tenafly, NJ 07670  
Phone: 201-894-8247



## CALENDAR OF EVENTS

**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



**1-4 July 1993**  
**Moral Values in a Changing Society: Russian-American Conference**, Moscow, Russia  
Contact: Dr. Mikhail Matskovsky  
ul. Novocheremushkinskaya d. 4, kv. 54  
117418 Moscow, Russia  
Tel: 095-120-13-47  
Fax: 095-889-95-03



**5-9 July 1993**  
**Philosophy of Education in the Changing World for the 21st Century**, Moscow, Russia  
Contact: Dr. Boris S. Gershunsky  
129278 Moscow, Russia  
ul. Pavla Korchagina, d. 7  
Tel: 095-283-09-55  
Fax: 095-246-85-95



**5-16 July 1993**  
**Hebrew Prophets**, by Ludwig Dewitz, Budapest, Hungary  
Cost: \$350 (room/board)  
Contact: Tammy and Bob Ause  
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



**6-8 September 1993**

Visit of Pope John Paul II to  
Vilnius, Kaunas, Siauliai, and  
Siluea, Lithuania  
Contact: Gintaras Grusas  
Vilnius, Lithuania  
Tel: 370-2-22-24-91  
Fax: 370-2-22-74-21



**21 September-2 October 1993**

Eastern European Magazine  
Training Institute, Oradea,  
Romania  
Contact: Sharon E. Mumper,  
Director, EEMTI  
Postfach 33  
2502 Leesdorf-Baden  
Austria  
Tel: 43-2236-5375028  
Fax: 43-2236-52390



**25 September 1993**

Society for the Study of  
Eastern Orthodoxy and  
Evangelicalism. Billy Graham  
Center, Wheaton College,  
Wheaton, IL. Featured speakers:  
Fr. Leonid Kishkovsky and Dr.  
David Bloesch.  
Contact: Dr. Bradley Nassif  
2619 Northfield, #F  
Waukegan, IL 60085  
Tel: 708-249-8350



**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



**26-31 October 1993**

Religious World Exposition  
and Conference, VVC Fair  
Grounds, Moscow, Russia  
Contact: Ben Stauffer  
E.J. Krause & Associates, Inc.  
7315 Wisconsin Ave.  
Suite 450, North  
Bethesda, MD 20814  
Tel: 301-986-7800  
Fax: 301-986-4538  
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**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



**27-29 May 1994**

The Russian Philosophical  
Tradition as a Source for  
Reformulating Public Values  
in Russia Today, University of  
Bergamo, Bergamo, Italy  
Contact: Clinton Gardner,  
President  
The Transnational Vladimir  
Solovyov Society  
The Norwich Center, Inc.  
Box 710  
Norwich, VT 05055  
Tel: 802-649-1000  
Fax: 802-649-2003  
Telex 3799237

or

Leonid Polyakov, Secretary  
The Transnational Vladimir  
Solovyov Society  
Institute of Philosophy  
Russian Academy of Sciences  
ul. Volkhonka, d. 14, kv. 422  
119842 Moscow, Russia  
Tel: 095-203-96-65  
Fax: 095-200-32-50



**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



**7-10 July 1995**

The Russian Philosophical  
Tradition, Dartmouth College,  
Hanover, NH  
Contact: Clinton Gardner,  
President  
The Transnational Vladimir  
Solovyov Society  
The Norwich Center, Inc.  
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## Living With Differences

"Chaos growing out of tyranny will not endure," wrote Father Alexander Menn. "No matter how long the darkness, the night cannot be endless. God's Word teaches us to believe in the victory of light." His words, published in *Sovetskaya kultura* shortly before his murder in September 1990, read as sadly ironic. In Russia today, new tyranny may spring from social collapse, despair, and dissension fueled by calls for a return to communism, rising crime rates, and corruption. Russia's chaos seeps into every level of society, all too often sowing antagonism and discord between Orthodox and Protestant.

I gained greater respect for Father Menn on a recent trip to Russia as I came to understand the inspiration and instruction he had provided to significant segments of the Orthodox and Protestant populations. People I met spoke less of his creed than of the spiritual heartbeat of his Christian life.

In Russia, I saw examples of the best and worst faces of both Protestants and Orthodox. I met deeply committed Protestants who work with new converts raised as atheists. But I also heard foreign Protestants speak of their ministries in Moscow, Russia, in terms that just as easily could have fit Moscow, Idaho. I heard Russian Orthodox leaders denounce Protestant activity as a CIA-inspired foreign invasion. And I also met other Orthodox

believers who respect Protestants and appreciate their help in the work of building a new country out of the rubble of Soviet Communism. The tensions and doctrinal differences between Orthodox and Protestants will not vanish. But followers of these two traditions may learn from one another if each stops viewing the other as an enemy, focusing instead on serving the spiritually lost and needy.

The most effective long-term Protestants will be those who take the time to study the culture of the people to whom they minister. And while studying Orthodoxy should occupy Western missionaries intent on lasting ministry, Orthodox would be better off to foreswear state-church aspirations in favor of tolerance for other faiths in their midst.

A Western evangelical missionary to Greece I met several months ago has spent more time in police stations, courtrooms, and prisons in that country than any Western worker to a Communist country of whom I am aware. Problems do not stem from not understanding Greek Orthodoxy—he does understand. Rather, his work as a Protestant in an officially Orthodox nation spells trouble. He does not preach repentance from Orthodoxy, but calls people to turn from sin and unbelief, and to put faith in Christ. No matter how orthodox his message, he is not Orthodox, and therefore subject to an array of difficulties.

I sincerely hope that Greece's officially restrictive practices will not serve as a pattern in former Communist countries that previously granted the Orthodox state-church status. Protestants who truly want to help both individuals and societies must act with sensitivity, but also must not ignore the very real differences between Orthodox and evangelical Christianity. Let us know our differences, confess them, and live side by side. ♦

Wil Triggs

**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.**

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