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Russia's Restrictive Law on Religion: Dead or Delayed?

Anita Deyneka

Hopes Give Way to a New Time of Troubles

Russia's Christians had reason for rejoicing and hope in 1990. Along with Gorbachev's tolerance of ever-increasing freedom of speech came liberal amendments to the communist-era's repressive Law on Religion. The failed coup attempt of August 1991, the fall of the Communist Party, and the rise of Yeltsin all enhanced the climate for religious freedom officially established by the October 1990 law on religion.

Under the new openness, both national believers and Christians from abroad of all confessions could engage in a wide range of religious activities that previous laws prohibited. At the same time, much of the residue of the old communist system remained. And of late even trained analysts could hardly discern who really ruled Russia. Was it Boris Yeltsin, popularly elected, but erratic in performance? Was it the Russian Parliament led by Ruslan Khasbulatov and his ally, Vice President Alexander Rutskoi? Or was power slipping from Moscow's grip and into the hands of the country's ever more assertive regional leaders?

Such political conflicts and the manifold social turmoil Russia faces today recall the Time of Troubles (1598-1613), when Russia endured one of its worst ordeals ever, a decade and a half punctuated by wrenching dynastic upheaval, civil war, foreign invasion, social unrest, banditry, and famine.

Parliament's Summer Blizzard

During the summer, Parliament passed a blizzard of antidemocratic bills which included: 1) canceling Yeltsin's decree accelerating the privatization of property; 2) sanctioning a parliamentary takeover of the Central Bank; 3) sealing KGB archives for an additional twenty years; and 4) amending the law on mass media, providing for greater parliamentary control over communications.

As political struggles raged, the economic

picture grew darker. In the spring, inflation and the ruble exchange rate seemed to have stabilized and privatization gained more momentum. Parliament's seizure of the Central Bank quickly led to new regulations requiring all foreign banks to re-register and placing all their licenses in jeopardy. Then at the end of July the Central Bank threw the entire population into a panic as it suddenly declared that all pre-1993 ruble notes would be invalid following an all-too-brief redemption period.

Such developments endangered Russia's economic stability and destroyed the morale of citizens and foreigners alike. When the Parliament invalidated pre-1993 currency, it was pathetic to see pensioners, babushki, clutching their few old rubles—which in three years had lost almost all their value anyway—quickly trying to buy something before their money became completely worthless. Even before the October violence which blackened Russia's White House, Jeffrey Sachs, a Harvard economist serving as an advisor to the Russian government, explained, "For Russians the point is whether they will ever rid themselves of the Communist-minded officials and run their country in a normal way."

New Religious Legislation in Russia

For almost a year before Yeltsin dissolved the Russian Parliament on September 21, this body had empowered its Committee on Freedom of Conscience and Religious Belief, Mercy, and Philanthropy to draft revisions to the 1990 law on religion. On July 14, following the recommendations of this committee, Parliament passed an amended version of the 1990 law. They did so with little consultation with religious groups, other than the Russian Orthodox Church, which had ardently supported restrictions on the religious activities of foreigners. In fact, lawmakers received a letter from Patriarch Alexei on July 14 urging them to pass the religious law amendments.

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The courteous, culturally sensitive behavior of Western Christian organizations who work in close consultation with nationals will have a positive influence on emerging laws on religion.

The July 14 version of the law forbade foreign religious organizations and their representatives to "engage in religious-missionary, publishing, or advertising-propaganda activity." Such state control over religion violated human-rights accords signed by Russia and caused an outcry among Russian religious activists, eventually including Russian Protestant leaders. National and foreign media covered the story in detail. In addition, 170 U.S. congressional representatives signed a letter which originated in Senator Richard Lugar's office asking Yeltsin not to sign the legislation.

On August 4 President Yeltsin returned the legislation to Parliament unsigned, pointing out provisions which he considered to be in contradiction to international human rights accords which Russia had signed. His stand against this law placed him in opposition to Russian Orthodox Church leadership which previously had supported him. In late August, *Moscow Komsomolets* reported that "the patriarch presented President Yeltsin with a straightforward ultimatum: If this law is not signed [by Yeltsin], the Russian Orthodox Church will turn into opposition against Yeltsin."

Technically Parliament did accept some of Yeltsin's recommendations when it passed religion law amendments a second time on August 27. However, troubling restrictions on religious freedom remained. Parliament member Father Gleb Yakunin reported that Russian lawmakers talked as if they were supporting Yeltsin in his cries for democracy and religious freedom while they again passed the restrictive amendments "with shameful enthusiasm."

Yeltsin also returned the second version of the law to Parliament unsigned. The prospects for a legislative override and a court challenge appeared imminent before Yeltsin dismissed the Parliament on September 21. Many Western and Russian Christians were relieved as they concluded that the restrictive law on religion died with the legislature that enacted it. With the final defeat of the Communist-era Parliament, the drive to revise the 1990 law on religion may be at an end, especially if Russia elects a democratic, reformist Parliament. However, the opposition to Western Christian involvement in Russia by Orthodox hierarchs and nationalist hard-liners may not be. While the strength of anti-Western factions remains uncertain, Yeltsin and other democratically elected politicians will almost certainly face a serious challenge from these sectors of society.

With presidential and parliamentary elections pending, Yeltsin's commitment to democracy may face a severe test—by either a Parliament more reform-minded than Yeltsin or by a more progressive rival in the presidential election. President

Yeltsin has managed to control the rebellion of his antidemocratic opponents, but no one yet knows how much support he has retained from Russia's citizens or how much support a majority of Russians feels for democracy. His position on religious freedom may be different after he has consolidated power than it was when his situation was precarious and he was especially eager to maintain the sympathies of his Western supporters.

Points to Ponder for Future Ministry

Whatever position the Russian government takes on religion in the future, certain factors undoubtedly will affect its course of action.

1. Currently, rising nationalism, anti-Western feeling, and the increasing assertiveness of the Russian Orthodox Church influences the mindset of many people. One consequence may be renewed attempts to restrict religious activities, especially for foreigners. Russia has a long history of both rushing to embrace the West and feeling a great revulsion toward the West. In May 1993 a sociological survey published in the Russian newspaper *Izvestiya* revealed that the chief complaint against Yeltsin was that he listened to foreigners too much. Solzhenitsyn's upcoming move back to Russia may further shape national sentiment in a Slavophile, anti-Western direction.

2. Even if a democratically inclined president and Parliament govern Russia, as they formulate new laws affecting religion, the current extraordinary freedoms, such as teaching religion in public schools, may diminish. While any retraction of religious freedoms in Russia is regrettable, the degree of openness in Russia has been exceptional, even for democratic nations.

3. The remarkable degree of religious freedom in Russia since 1990 has opened the door to all groups, including cults and Eastern religions. However, proponents of more restrictive laws on religion, primarily Russian Orthodox leaders, censure Billy Graham's Crusades and the public schools' moral education program of The CoMission as often as they do the Unification Church or the Hare Krishna. If new legislation sets back religious freedoms—which have a precarious foothold in Russia at best—the cults will not be the only groups to face restrictions. Religious freedom is not divisible. Restrictive laws on religion will affect all religious groups.

4. Finally, the outcome of religious freedom legislation may not be in the hands of foreign believers engaged in Christian outreach in Russia. Nevertheless, the behavior of Western workers definitely will affect authorities, no matter what the law says, or will say. The courteous, culturally sensitive behavior of Western Christian organizations which work in close consultation with nationals will have a positive influence on emerging laws on religion. ♦

Anita Deyneka is director of research and communications for Peter Deyneka Russian Ministries and is on the advisory committee of Christian Resource Center.

The Effect of the Proposed New Law on Foreign Religious Missions

Anatoly Pchelintsev

In July and August [1993] Parliament adopted amendments to the law on the freedom of religion and conscience. The amendments aimed to restrict the activity mainly of Protestant religious groups. Those who drafted the law started their work quietly at the end of last year so no one knew the work they were doing. Few Protestant representatives were invited to help write the draft, so the law expressed only the interests of the Orthodox Church.

The Minister of Justice held up the registration of Protestants at this time and the Orthodox Church received favorable status. Article 10 of the existing law on the freedom of religion states that all religions are equal. But in the rewrite, that part disappeared. In the final draft adopted by the Parliament at the end of August, missionary activity of foreign groups was strictly prohibited.

Many religious groups and organizations worked against passage of the law. Fr. Gleb Yakunin did much to see that the law was vetoed and vetoed [voted against] it himself. (He was the only Parliamentarian who did veto [vote against] it.) The Law was overwhelmingly passed by Parliament. President Yeltsin vetoed the Law when it came to him. He made some new amendments to it, and then dismissed Parliament itself. Now foreign religious groups have no restrictions.

Freedom of conscience is the mother of all freedoms. According to the present Russian Constitution, you can express your faith, but there is always the possibility of having religious freedoms restricted in this country. ♦

Anatoly Pchelintsev, formerly a participant in the Constitutional Council for the Russian Parliament, is a founding member of the Christian Legal Center and director of the CLC Institute for Religious Law.

Freedom of conscience is the mother of all freedoms.

Technical Aspects of the Proposed New Law

Fr. Gleb Yakunin

The history of developments related to the proposed changes in the law on religion is a good lesson for every Christian. President Yeltsin acted courageously when he tried to veto this law. The Moscow Patriarch exercises great influence on the leaders and people in the country. The Patriarch tried to influence the committee on freedom of conscience. The Chief for the [Parliament's] Committee of Freedom of Conscience, Vyacheslav Polosin, implemented changes to the law [on religion] and represented the interests of the Patriarchy.

I was the only individual on the Committee who stood against the law. Through my connection to the Committee on Human Rights, I was able to present my protest to the President. Support from America had great influence. Sixty American senators signed a petition against the law. President Clinton himself was against the law. Peter Deyneka played a significant role by organizing a great campaign in America against the law.

It was no coincidence that four days before he dismissed the Parliament, President Yeltsin vetoed the law. After the Supreme Soviet and Vice-President Alexander Rutskoi closed themselves up in the White House, they decided that the law was so important that Rutskoi signed it as "President." In the midst of the chaos, the Parliament decided that the only subject they

must look at was this law. Polosin saw to it that the law was discussed, passed, and adopted without consideration of the veto from the President.

I was in America this year before Patriarch Alexei was there. Alexei was invited to New York to receive an award for defending the freedom of conscience law. He was afraid to visit Washington and New York because he might have been asked which side of the events he was on. In this coup attempt the Patriarch was to negotiate in the stand-off between the President and those who occupied the White House. It was a great moral mistake. In the newspaper, *Den*, His Grace John of St. Petersburg took the side of the putschists [pro-Parliament forces] and the Patriarch did not protest against this publicly; that means he took their side. The negotiations between the President and Supreme Soviet only gave the Parliament time to strengthen and organize. The Patriarch will not have great influence on Yeltsin now because he did not support him during this attempted coup. The [Russian Orthodox] Church Abroad supported Yeltsin. ♦

Orthodox priest and former Parliament member, Fr. Gleb Yakunin served 10 years in the Gulag for his outspoken challenge to the state for its manipulation of the Russian Orthodox Church.

News note

Russia's religious legislation, in constant flux, served as the subject of an informational briefing held on October 7, 1993, at the Christian Resource Center in Moscow. For a written summary of the meeting, contact the Moscow CRC by fax at 7095-939-0641 or contact World Vision in Moscow through MCI at 7503-956-5022.

Religion and Law in Russia—A Timeline

- October 25, 1990—Soviet Parliament adopts legislation granting full freedom of conscience, replacing 1929 Stalinist law on religion.
- January 1, 1991—Russian government formally abolishes the repressive Soviet Council for Religious Affairs.
- November 1992—Patriarch Alexei II writes Parliament Chairman Ruslan Khasbulatov urging legislation to deny the registration of “rich foreign religious organizations” for five to seven years.
- February 4, 1993—*Nezavisimaya gazeta* reveals that on November 23, 1992, the Russian Parliament appointed a new consultative council of the Parliament’s Committee on Freedom of Conscience and Religious Belief, Mercy, and Philanthropy, headed by Fr. Vyacheslav Polosin.
- March 22 and April 20—President Boris Yeltsin meets with Patriarch Alexei II and other religious leaders and appears sympathetic to legislative measures to put limits on foreign religious activity in Russia.
- June 30—At the Christian Resource Center (CRC) in Moscow, most Western missionaries first learn from Russian government officials of the imminent passage of restrictive amendments to the 1990 law on religion.
- July 12—Protestant leaders present a petition to Khasbulatov and to Polosin opposing changes in the 1990 law.
- July 14—Russian Parliament members receive a letter from Russian Orthodox Patriarch Alexei II urging them to pass the proposed religion law revisions; these revisions pass by a large majority.
- July 15—Yeltsin spokesman Anatoly Krasikov tells the press he sees “no reason” for the president to oppose the July 14 religion law revisions.
- July 15—U.S. Senator Richard Lugar sends a letter to Yeltsin urging him not to sign restrictive legislation on freedom of conscience. Eventually 170 congressional representatives cosign Lugar’s letter.
- July 17—Russian Protestant leaders send an open letter of protest to Yeltsin.
- July 19—Polosin holds a press conference with Western media defending the July 14 amendments.
- July 20—Yeltsin’s office receives the July 14 amendments and has 14 days to sign or veto them; attorney Anatoly Pchelintsev opens a legal office in Moscow to defend the rights of religious believers and to help register foreign Christian workers.
- July 21—Protestants in Moscow hold a press conference to protest the proposed legislation.
- August 3—Yeltsin meets with Polosin to discuss the July 14 amendments.
- August 4—Yeltsin returns the amendments to Parliament unsigned.
- August 8—Parliament receives a letter from Yeltsin outlining suggested revisions to the July 14 legislation.
- August 27—Parliament passes a revised version of its July 14 amendments claiming, falsely, to have incorporated Yeltsin’s suggestions. Parliament maintains that Yeltsin’s signature is a formality and that the new version will become law in three days. Also on August 27 a puzzling Associated Press news service dispatch contends “Moscow Declines to Restrict Foreign Religious Activities.”
- September 17—Yeltsin’s legal advisors treat the August 27 legislation as a new law, thus giving the President two weeks to sign or veto it. Yeltsin asks Polosin’s Parliamentary Committee on Freedom of Conscience to rewrite the law bringing it into conformity with international norms of human rights.
- September 21—Yeltsin dissolves Parliament and calls for elections for a new legislature on December 11-12.
- September 21-October 4—Parliament, under siege by Yeltsin forces, confirms its August 27 law on religion. “President” Alexander Rutskoi signs the law.
- October 5—Yeltsin forces capture the Russian White House; arrest Khasbulatov, Rutskoi, and others; and in effect nullify Parliament’s revisions to the 1990 law on religion. ♦

Information for timeline compiled by Elaine Springer, director of cross-cultural communications at Peter Deyneka Russian Ministries, and EWC&MR editor Wil Triggs.

Cult Membership Estimates for the Former Soviet Union and East Central Europe

	Poland	Former USSR	Romania	Hungary	Czech Republic & Slovakia	Former Yugoslavia	Bulgaria	Albania	TOTAL
Jehovah's Witnesses	107,876 ¹	66,211 ²	50,000 ³	27,800 ⁴	25,435 ^{3,5}	7,186 ⁶	265 ⁷	150 ⁷	284,923
ISKCON (Hare Krishna)	150,000 ⁸	15,000 ⁹		1,500 ⁴			300 ¹⁰		166,800
Mormons ¹¹	900	3,400	200	1,100	900		400	80	6,980
Scientology				5,000 ⁴					5,000
Baha'i ¹²	85	3,500	601	55	59	438	112	81	4,931
Children of God (The Family)							2,000 ¹³		2,000
Unification (Moonies)		400 ¹⁴		200 ⁴			300 ¹⁰		900
Brahma Kumaris ¹⁵		800							800
TOTALS	258,861	89,311	50,801	35,655	26,394	7,624	3,377	311	472,334

EWC&MR staff assisting with cult statistics were Mark Elliott, Mary Gembicki, and Bob Schindler.

1 *Jehovah's Witnesses, Proclaimers of God's Kingdom* (New York: Watchtower Bible and Tract Society, 1993), 505.

2 *The Watchtower*, 1 January 1993, 12-15.

3 Earl A. Pope, "Protestantism in Romania" in *Protestantism and Politics in Eastern Europe and Russia: the Communist and Post-Communist Eras* (Durham, NC: Duke University Press, 1992), 208.

4 Edith Oltay, "Religious Sects at Center of Controversy in Hungary," *Radio Free Europe/Radio Liberty Research Report 2* (16 July 1993), 37-38.

5 Ondrej Garaj of the Slovak Evangelical Alliance reports 23,000 Jehovah's Witnesses in Slovakia alone, 26 August 1993, interview with EWC&MR.

6 Phone interview with Paul Carden, Christian Research Institute International, 6 October 1993.

7 EWC&MR phone interview with Jehovah's Witnesses offices in New York, 2 September 1993.

8 Hare Krishna claim cited in Isotta Poggi, "American New Religious Movements in Eastern Europe in the 1990s," unpublished paper, 1 March 1993.

9 Edward Plowman, *Reporter's Notebook: The New Soviet Christians* (Roanoke, VA: National and International Religion Report, 1991), 4. Oxana Antic, "The Spread of Modern Cults in the USSR" in *Religious Policy in the Soviet Union*, ed. by Sabrina Petra Ramet (Cambridge: Cambridge U.P., 1993), 267, gives a more conservative figure of 10,000, while the Hare Krishnas have claimed an undoubtedly inflated figure of 700,000 followers in Russia. (*The Cult Observer* 9 (no. 9, 1992), 8.)

10 EWC&MR interview with Nick Nedelchev, chairman, Bulgarian Evangelical Alliance, 12 October 1993.

11 EWC&MR phone interview with Mormon offices, Salt Lake City, 2 September 1993. Membership figures for 1993 are double or triple those for 1991: *Deseret News* 1993-1994 *Church Almanac* (Salt Lake City: *Deseret News*, 1992), 198-263. The figure for the former Soviet Union includes 600 members in Moscow and 150 members in the Baltic States. See "Eight new missions announced," *Church News*, Salt Lake City, 6 March 1993, 3.

12 All Baha'i figures, except for the former Soviet Union, are based on a Baha'i Office of Public Information fax of 11 October 1993, citing a March 1992 statistical report. Chart figures are minimum estimates based on the fact that they are derived from the number of local Spiritual Assemblies, the smallest unit of Baha'i "administrative order," each of which has a minimum of nine adult members, plus the number of smaller "localities", with one to eight adult Baha'i members. Membership for the former Soviet Union comes from Jennifer Gould, "A Spiritual Leader's Tour of Peace," *Moscow Times*, 9 July 1993, 16. If the average membership of Baha'i Spiritual Assemblies in Soviet successor republics (51) holds for the other former communist countries

surveyed, then the total number of Baha'i in these post-Soviet societies could be as high as 3,060, rather than the minimum figures of the chart, which total 1,431 Baha'i in East Central Europe.

13 "New Kingdoms for the Cults," *Christianity Today* 36 (13 January 1992), 38.

14 "Cults Gaining Ground in E. Europe, Former USSR," Christian Research Institute International mailing, p. 3, scheduled for publication in *Christian Research Journal* (Winter 1993).

15 *Religion Watch* 8 (April 1993), 1.

A Center for Apologetics Research has opened in St. Petersburg, Russia, under the joint sponsorship of Christian Research Institute International, Jesus People USA, Gospel Truths Ministries, Logos Biblical Training International, and Witness, Inc. The Center's primary goal is "to identify, resist, and evangelize adherents of new and controversial religious movements and practices which oppose or undermine the historic Christian faith." While the founding agencies are Evangelical Protestant, the Center wishes to "offer its resources to persons of all historic Christian movements—Protestant, Orthodox, or Roman Catholic." Contact:

Paul Carden, International
Coordinator
Christian Research Institute
International
Box 500,
San Juan Capistrano, CA 92693
Tel: 714-855-4428;
fax: 714-855-4428, #576

Andrei Furmanov
Tsentr apologeticheskikh
issledovaniy,
a/ya 790
199106 Sankt-Peterburg, Russia
Tel/fax: 812-217-404

Christian Resources on Cults Available in Russian: Martin, Walter, *Tsarstvo kul'tov* (*The Kingdom of Cults*). 600 Rubles as of 10/93, subject to change without notice. Contact Tsentr apologeticheskikh issledovaniy (address above). Also available in the United States for \$10 from the Christian Research Institute International (address above). Boa, Kenneth. *Labirinty very* (*Cults, World Religions, and the Occult*), bound with *Put' k istine* (*Path to the Truth*) by Paul Little. Available in Moscow from: Russian-German-American Slavic Gospel Bibel Mission, Box 65, gorod Mytishchy, Moskovskaya oblast, 141000, Russia, Tel/fax: 582-9091. Also available in the United States for \$4. Contact: Slavic Gospel Association, 6151 Commonwealth Dr., Loves Park, IL, 61111 Tel: 815-282-8900; fax: 815-282-8901

Explanatory Notes for Cult Estimates

The editors request readers' assistance in completing, correcting, and updating estimates given for cult membership. A number of factors contribute to the tentative nature of the present compilation of statistics:

1. Some groups foster secretiveness, such as The Family.
2. Some groups exaggerate the size of their following, such as the Hare Krishna claim of 700,000 disciples in Russia.
3. Some groups may underreport their size, due to past persecution or fear of potential future restrictions. Either the Moonies fit this description or their extraordinary efforts to date have yielded remarkably modest results in the former Soviet Union. (See note 14 of the cult chart.)
4. Accurate, comprehensive statistics are difficult to obtain in the prevailing conditions of political, social, and economic turmoil.
5. The study of religion and society have only recently escaped from the heavy yoke of Communist Party ideological controls. As a result, survey research continues to labor under the lingering suspicions of a wary public.

Despite these reservations, the present cult estimates should serve a useful purpose as a starting point for discussion and as a basis for comparisons of relative strength. If the data reflect anything approaching a realistic approximation of the current situation, two unexpected findings deserve comment.

1. The size of nonindigenous cult membership in the former Soviet Union (89,311) appears to be quite small to date, considering a total population of nearly three hundred million. (No estimates were found for mushrooming indigenous cults, such as the Great White Brotherhood and the Mother of God Center, which deserve greater attention. See "Religion Returns to Russia With a Vengeance," *New York Times*, 28 July 1993, A1 and A6; "The Great White Brotherhood," *Update and Dialog* 2 (February 1993), 16-17; "New Apocalyptic Cults Alarm Parents, Police," *Current Digest of the Post-Soviet Press* 45 (25 August 1993), 15-20.
2. More than half of all cult members in former East Bloc countries (258,861) are in Poland. Consequently, this heavily Catholic country appears also to have by far the highest per capita cult following in the region. ♦

Soul Winning and Soul Searching

Pirkko Poysti

Many people have voiced the conviction that the present freedom for the gospel in the former Soviet Union will be short-lived. Certainly, forces are at work opposing the spread of the gospel.

After the doors opened for Christian work in 1988, it was easy to gather a crowd of thousands to hear the gospel. You did not need extensive advertisement campaigns. People were hungry to hear the Word of God. Some came out of curiosity, but most were sincere in their desire to know more about God and the Bible, which for so many years had been a forbidden book.

Today the situation is changing. People are not as ready to attend gospel services, especially in the main cities where most of the evangelistic crusades are being held. Some people are too burdened by the very difficult economic conditions, or too busy trying to get enough money for their daily needs. But others are disillusioned for one reason or another. They did not find what they were looking for.

I am afraid that Christians, — Western, native

Russians, and others — are partly to blame for this disillusionment. Consider the kind of picture of Christian life that has been presented to the people of the former Soviet Union. Many Russians have an idealized conception of what a believer should be. This dates back in history to some of the Orthodox saints, who were poor in earthly riches but who went about the countryside doing good and helping the needy. I am not advocating imitation of Orthodox saints for the sake of adhering to a particular Christian tradition's ideal image. But by being insensitive not only to Russian culture, but also to the self-sacrificial requirements of a true disciple of Christ, some crusades may have contributed to turning people away from the gospel.

It would not be right to place all the blame for the present trend of increasing indifference for the things of God on foreign Christians. Indigenous Russian believers are not blameless. Just as Western worldly values and methods have affected Christian work, so also believers in the former Soviet Union have been influenced by communism and particularly its teaching that "the end justifies the means." We wish more believers there would practice honesty and trustworthiness in all that they do. ♦

Pirkko Poysti is the editor of Prayer and Praise, Russian Christian Radio, Box 1667, Estes Park, CO 80517. Her husband, Russian-American radio evangelist Earl Poysti, has preached extensively in recent years all across the former Soviet Union.

Comparing what Western missionary Terry Schnake has to say about Christians in the East with what Bulgarian Evangelical Nikolai Nedelchev has to say about Christians from the West, is it fair to suggest that the honeymoon is over in East-West Evangelical relations? Do these two critiques fairly represent relationships and conditions overall? Is one or are both understated or overstated? Are the negative perspectives and circumstances described typical or atypical? Do readers have evidence to corroborate or refute either author? The editors welcome responses.

Bulgarian View of Western Aid: 10% Positive, 90% Negative

Dwight Gibson, North American Associate Director, World Evangelical Fellowship, interviews Nikolai Nedelchev, an evangelical leader in Bulgaria, on the effects of Western Christian efforts to assist his country.

In the last four years there has been a great influx of support into the countries of Central Europe. What is the impact of such aid?

A few weeks ago we tried to put it into percentages: about 10 percent is positive and 90 percent is negative.

How come?

Some of the donated materials were in bad condition and this gave a wrong impression of the donors and also gave a wrong image of the evangelicals in the country. It also destroyed the spiritual ministry of some of the pastors who were involved in receiving and distributing the donations. There is always a tendency to have friends and to give to those who are your people and to neglect others. What is even more important is that the energy of the people was put into humanitarian aid. This is not bad but it must not come first.

By "humanitarian aid" you mean...?

Mostly food but also clothing, equipment, cars, money for projects which are not realistic and without good management...whose leadership is not in committees but by one person only.

What kind of questions should donors ask themselves before they start giving aid to a country, group, or individual?

The first question should be: What kind of testimony will this be for God? The second question should be: What kind of testimony will it be to people who are not believers? The third question should be: How responsible are the recipients?

In Bulgaria, what do you understand the term "accountability" to mean?

It is our understanding that we must be accountable to God, to each other, to committees. But some understand it in a wrong way. They say that they are accountable only to God. They need not put anything on paper. They say that what the left hand is doing, the right hand must not know. This opened the door for many, many bad things.

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A Persecuted Church is a Pure Church? Dispelling the Myth

Terry L. Schnake

"Christians persecuted for their faith will be purified of any duplicity in their walk with Christ." This conclusion certainly appears logical, but is it really true? Have we put persecuted Christian brethren on such a pedestal of admiration that we have not objectively analyzed the real effects of religious persecution? How does religious repression affect Christian organizational structures and the people who manage them? Did long decades of censure by a hostile government and the society it controlled cause spiritual purification in the Protestant churches of the Soviet Union?

I want to share some rather surprising preliminary observations that I have made while living in the former Soviet Union. It is my hope to correct some false perceptions held by many Western Christians, which too often have led to serious errors in mission strategies in Soviet successor republics.

While some believers who suffered persecution under the Communists did grow to higher levels of spiritual commitment, this does not appear to have been the norm. Somehow, in the extreme situation of strong repression by a corrupt and dictatorial government, the persecuted took on certain characteristics of the persecutor.

Communism gave birth to foul moral corruption that ate away the very soul of the people it dominated. The deep effects of the resulting absence of ethical and moral values in society also seeped through the walls of churches in the Soviet Union and into the very hearts and minds of church leaders who publicly resisted communism the most.

Autocratic Domination

The Soviet government forced the vast majority of registered Protestant churches under a single power structure (the All-Union Council of Evangelical Christians-Baptists) and in essence empowered that autocratic structure to rule over its subjects using the same repressive methods of intimidation and manipulation that the government used to maintain a submissive populace. Soviet people's lives were controlled by "feudal lords" called "Communist Party bosses" who obtained obedience by fear of reprisal. Such domination strategies are still being used today in many Protestant churches. Pastors who reject the continued dictatorial leadership style of denominational leaders, and church members who reject that same tendency in their pastors, often receive threats of malicious slander, blackmail, shunning, and even excommunication. Such tactics are still considered acceptable among church leaders who reigned during the Soviet era.

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Are you able to think of some of the positive aspects of such aid?

The positive help was when people came first to build up relationships. They shared ideas. They shared their experience. They helped the churches with literature and Bibles.

If someone came to you and said "I want to help," what would you think about?

First of all I would want to understand their motives. Why do they want to help me? Is it because they love me and see that I am in need or do they just want to show how big and rich they are? There are great needs here but it is better when donors ask how they can help. I see that as the start of a good relationship.

Many groups have made promises of help which they have not kept. What is the effect of unfulfilled promises?

Mistrust. Our people ask: Why are they playing games with us who are needy? It is better not to promise.

Editor's note:

Nikolai Nedelchev, a former professional soccer player, is director of the Bulgarian Biblical Academy-Logos and chairman of the Bulgarian Evangelical Alliance.

Excerpted with permission from World Evangelical Fellowship's *Evangelical World* (July 1993), 3. ♦

External Righteousness

While many Evangelical churches fiercely upheld their right to exist and even risked civil disobedience to maintain what they felt to be a Christian lifestyle, they also, nevertheless, developed a dual personality, an institutionalized hypocrisy with which they became comfortable. What other Christians around the world would have considered unconscionable behavior was considered justifiable under oppressive Soviet conditions.

Many Protestants and their leaders developed external, visible standards of "righteousness" (the Pharisee syndrome) that were easily measurable. This eliminated the struggle with guilt from internal sin. Wearing the correct clothes, saying the correct things, having certain correct attitudes, and submitting to the autocratic rule of a Protestant "priesthood," all were external behaviors which served to confirm church members as true believers. In spite of these external standards of holiness, too often misconduct, including dishonesty, corrupt business dealings, deception, slander, and bribery of government officials, were and are considered tolerable among Evangelicals who have been exposed all their lives to Soviet-style "ends justifying means."

A Call for Spiritual Restoration

Christian believers, now released from Soviet oppression, should aspire to higher standards of personal conduct. *We cannot naively continue to pour financial assistance into old, Soviet-era church power structures and into the hands of Soviet-era church leaders, thus re-empowering corrupt autocratic domination.* Even though it will not appear "politically correct" within missiological circles, as Christ's followers, we cannot ignore the Apostle Paul's exhortation, "Brothers if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ" (Galatians 6:1-2).

Let us move beyond the myth, beyond the romantic belief that religious persecution always brings deep spiritual growth and purity. Let us take up the objective diagnostic skills of a spiritual physician. And then we can begin to ask the right questions: what is the illness and how can we help to cure it? It is our duty of love to our fellow believers. ♦

Terry Schnake, president of Word Ministries International, Muncie, IN, currently serves as a missionary in Kiev, Ukraine.

Letter to Editors:

I am currently working for International Teams in Romania as a missionary. I attend a local Romanian church and have lived and worked in the same location in Romania for over two and a half years.

I am writing in response to Mr. Stephen Slocum, Jr.'s letter to the editor that appeared in your summer 1993 issue. Mr. Slocum was responding to an article that Josef Tson wrote in your spring 1993 issue.

My initial reaction to Mr. Slocum's comments are that of insensitivity and lack of understanding for the Romanian Christian people and their situation. He states that there is a tone throughout Mr. Tson's article that implies self seeking efforts on the part of Westerners. On this point he is correct, because that attitude is conveyed by many Westerners coming to Romania. They come for a few weeks with all their video equipment and a truckload of "relief" supplies or an evangelistic team and expect to be treated as if they are the first ones ever to have arrived and as if they have come with all of Romania's answers. As I sit in the pew and expectantly await the Sunday message from the pastor, who is more than adequate at conveying God's Word to the congregation, I, like most around me, am disappointed when yet another Western evangelist stands to take the pulpit. I am embarrassed and even angered as Sunday after Sunday the same basic evangelistic message is preached by Western guests. Not only is the same message preached repeatedly but it is usually overly simplistic and at times contains heresy. The speaker is rarely qualified as a teacher, almost never adapts the content to the local context, and does not understand how to use an interpreter. Thus the message is disjointed, unclear, and at times theologically incorrect. If that is not enough one or two members of the Western "evangelist's" entourage are flashing pictures or taking video of the congregation and guest preacher. One Sunday I recall a group coming from the U.S. and one of the members of the group singing a solo in English. As she arrived at the chorus she called out for the congregation to join in with her. That is absurd. I can't imagine having a guest singer in my church in America singing in Turkish and then half way through the song saying, "Join with me."

Mr. Slocum goes on to say that "since when did we require that evangelists become long-term missionaries and be responsible for the fruits of their campaigns?" My reaction to this is that Christ calls us to be responsible for our actions. If we look at Paul's missionary journeys, he is not rushing from one location to another leaving a wake of overly simplistically evangelized peoples, but he is teaching and training these new children of God concerning true commitment to the Lord and what the consequences of that commitment are all about and how to further spread that good news. Mr. Slocum also writes, "Mr. Tson is really saying that no more converts should be allowed to be made than the local church can absorb." I would challenge Mr. Slocum and say where in the Word was he called to make converts? I read that we are called to make disciples. That takes time, commitment, responsibility, and yes, in the case of Romania, even language-learning.

Mr. Slocum ends his editorial by appreciating the warmth of the Romanian Christians. He is right again. They are warm, hospitable, and genuinely giving people. As a result they have an incredible time saying "no" to any Westerner who shows up

on a Sunday, unannounced, and expecting to be served. I am familiar with several churches which during the summer months never hear a single message from their regular pastor. If he were resting and recuperating that would be one thing but he is hosting 10-20 Westerners a week and can't even catch his breath.

His final comment is that Romanian Christian leaders would receive the same courteous treatment on visits to the USA. On the first occasion, and okay maybe even the second, but no pastors I know in the US would consecutively give over their pulpits four to five months in a row to a stranger off the street who happened to be attending that Sunday morning just because he was a "pastor" from Romania or anywhere else for that matter.

Sincerely,

Brad Byrd
Team Leader/International Teams, Romania ♦

Orthodox Counterpoint

Letter to Editors:

I confess that I am a little troubled by the reference to the "present patriarch and bishops as endemically susceptible to aligning themselves with, or succumbing to, secular power" (Kent Hill and Mark Elliott, "Are Evangelicals Interlopers?," *EW&MR* 1 (Summer 1993), 3).

1) This does not take into account at all the attempts—some think the honest and satisfactory attempts—by the present patriarch and some of the bishops to "give an accounting," in a moral sense, to their co-optation by the totalitarian regime. Some former dissidents in Russia remain critical of the present patriarch and other members of the hierarchy. Other former dissidents believe that the patriarch has addressed this difficult issue publicly, honestly, and appropriately.

2) The fact that Protestant groups in Russia have changed their leadership seems to have resulted in the feeling that the co-optation of the former leadership is no issue any longer. Thus the impression is created that there is no problem.

3) It would seem to me that the moral problem of the co-optation of Christian leadership by totalitarian regimes is an endemic, general problem to be assessed by all Christians as a common moral problem, as a failing to which all Christian bodies succumbed.

4) There are significant symptoms that Western Protestant groups are not reluctant to seek a privileged status through collaboration with government structures. Example: CoMission and its arrangement with the Education Ministry of the Russian Federation to provide 12-15 thousand teachers to teach religious morality in public schools in Russia. Is it a privileged status for Orthodoxy which is undesirable, while a privileged status for others is acceptable?

Sincerely,

Fr. Leonid Kishkovsky
Ecumenical Officer of The Orthodox Church in America
and editor of *The Orthodox Church* ♦

Five Steps for Translating and Publishing Ministry Materials in Russia

Cindy Le Clair

STEP ONE: Evaluate material for cultural relevance.

Does the material really meet a felt need in Russian society? Don't assume that people in Moscow face the same issues as those in Minneapolis or Munich. Even if the basic subject matter is one that will appeal to Russians, eliminate examples and illustrations applicable only in the West. For example, seeking God's will on what model car to buy is not appropriate for a Russian audience. Before beginning the translation process, get the opinions of several Russians about the value of the project.

STEP TWO: Prepare the material for translation.

After excluding all the culturally inappropriate examples, read the material critically. Determine if the translator could misinterpret certain phrases or ideas. On a conceptual level, look for adequate explanations of all basic Christian ideas and clear definitions of all terms. For example, Russian translators may have difficulty understanding the negative connotations of "humanism." This lack of comprehension of basic premises will distort the translation in most of its details. On a syntactic level, avoid the use of outlines that give translators too few clues to work accurately. Eliminate or explain in parentheses any idioms, figures of speech, or sentences with possible double meanings. Avoid word plays. Pre-editing is tedious work, but it pays great dividends in translation accuracy and time saved in re-editing.

STEP THREE: Find capable translators and editors.

Don't assume that Russians who speak fluent English will be qualified translators. Oral interpretation and written translation are two different skills. Seek recommendations from others. Ask for examples of a translator's (or editor's) work and have an independent editor you trust evaluate it for content, theological accuracy, literary style, and grammar. Consider a contract with a publisher who, for an all-inclusive fee, will handle every aspect of the project from translation to printing. This is a large commitment. Carefully check out any publisher's reputation for reliability and honesty.

STEP FOUR: Allow plenty of time for the completion of a project.

Most translators and editors work on several projects simultaneously. It may be expensive to persuade them to preempt previously scheduled assignments in order to complete a rush project. Also, keep in mind that translation is a time-intensive creative process, rather than a mechanical one. Unfortunately, people too often sacrifice quality in order to meet unrealistic deadlines.

STEP FIVE: Have clearly defined expectations.

Use very specific contracts that stipulate penalties for not meeting deadlines. Clearly state that full payment will take place only after a project is received, evaluated, and approved. When

contracting for printing, check paper samples and agree ahead of time on compensation for defective copies. Determine all that the contracted price includes. Don't forget packaging and delivery. Lastly, plan to do a thorough check of the final product no matter how good the translators and editors seem. Let them know you will be submitting their work for independent evaluation. ♦

Cindy Le Clair (M.A. Intercultural Communication, Wheaton Graduate School) has lived and worked in Russia with her husband Ray since May 1991. She is translation coordinator for the Center for Educational Programs, a joint ministry of Association of Christian Schools International and Walk Thru the Bible Ministries.

Bible Societies of East Central Europe and the Former Soviet Union

United Bible Societies, in its World Annual Report 1992, stated that it financed 4.8 million Scriptures for East Central Europe and the former Soviet Union during its 1991-92 year. American Bible Society is providing a \$24-million gift over four years beginning in 1993 for Scripture to that part of the world.

The UBS annual report also stated that they provided material for 600,000 children's Bibles, 100,000 Bibles and 50,000 New Testaments with Psalms and Proverbs in Moscow, and 100,000 Bibles in Moldova. Societies in Hungary, Czechoslovakia, and former Yugoslavia also printed Bibles. UBS reported progress in the development of a society in Bulgaria, along with importation of Bibles to the Central Asian republics of the former Soviet Union.

Those considering publishing or purchasing Bibles or other Christian literature should contact the Bible societies listed below to see what basic Scriptures are already available.

Mr. Jakov Potupchik
Bible Society in Minsk
2, 4 Puteprovodnyi pereulok
Minsk 220093, BELARUS
Tel: 7-0172-629870

Mr. Zvonimir M. Smiljanic, Executive Secretary
Bible Society in Yugoslavia
Srpskih Vladara 26
11000 Belgrade, YUGOSLAVIA
Tel: 38-11-656779

Rev. Dr. Jiri Lukl, General Secretary
Czech Bible Society
Soukenicka 15
110 00 Prague 1, CZECH REPUBLIC
Tel: 42-2-231-6462

Rev. Ullas Tankler, General Secretary
Estonian Bible Society
Box 9
EE 3600 Parnu, ESTONIA
Tel: 372-44-42122

Rev. Kalman Tarr, General Secretary
Hungarian Bible Society
Box 5
1440 Budapest XIV, HUNGARY
Tel: 36-1-1227870

Rev. Valdis Teraudkalns, Executive
Secretary
Latvian Bible Society
Bruninieku 33
Ind 226453
Riga, LATVIA
Tel: 371-2-270-473

Dr. Mykolas Mikolajunas, Executive
Director
Lithuanian Bible Society
Vileisio 31-37
Vilnius 2040, LITHUANIA
Tel: 370-2-618-585

Rev. Michael Bodnar, President of the
Board
Interconfessional Bible Society of
Moldova
Str. Posta Veche
Kishinev 277059, MOLDOVA
Tel: 373-2-49 89 61

Mrs. Barbara Enholc-Narzyhska,
Executive Secretary
Bible Society in Poland
Nowy Swiat 40
00-363 Warsaw, POLAND
Tel: 48-22-261623

Mr. Anatoly A. Rudenko, Executive
Secretary
Bible Society in Russia
Box 403
Moscow 109017, RUSSIA
Tel: 7-095-233-4524

For newly formed Bible societies in
Albania, Armenia, Bulgaria, Croatia,
Romania, Slovakia, Slovenia, and
Ukraine, contact:

Mr. Gunnleik Seierstad
UBS Regional Secretary
United Bible Societies Europe Middle
East
Regional Service Centre
3 Gleneagles Court
Brighton Road
Crawley, West Sussex
RH10 6AD England
UNITED KINGDOM
Tel: 44-293-553821 ♦

Sources for Christian Literature in Moscow

If a group of Christians in Moscow wants to purchase Christian books, where could they go? Speculation mounts that the Russian government will soon heavily tax the importation of books—and even paper for printing. If that takes place, people need to know where to get books once they pass through customs.

One missionary sums up the current state of Christian publishing with the following comment:

"There are three different types of suppliers: publishers which are their own retailers; mission organizations which publish, purchase, and distribute literature free of charge; and local churches which purchase and resell literature. *There is not a wholesaler who carries large quantities of every Christian publisher's literature.*"

The italicized sentence shows a practical example of how Russia's much-reported poor infrastructure affects Christian ministry there—no way of connecting like parts into a meaningful whole that would benefit society. Christian workers and churches struggle daily in little and big ways because of poor infrastructure.

Until resourceful people work together to develop import and export systems, and wholesale distribution of all Christian titles throughout the CIS, people must search individual publishers for Christian books. The names and addresses below provide a list of publishers who carry some Christian titles for purchase. Inventories can vary dramatically, so when making inquiries be sure to ask about availability of titles/quantities on the date needed. Also be sure to clarify costs and acceptable methods of payment. Phone and fax numbers are listed when available.

Bibles for All
Margaret Hovhanisian,
Zoologicheskaya H. 32,
Moscow, Russia
Tel: 254-5640

Center for all Human Values
Novocheremushkinskaya ulitsa 4/54
117418 Moscow, Russia
Tel: 120-1347; fax: 7501-883-9563

Christian Bridge
Zoologicheskii per., D. 10
123557 Moscow, Russia
Tel: 930-1409; fax: 352-8268

Licht Im Osten
Tatyana Popova
Box 32
Pyatnitskaya ul., 51/14
113035 Moscow, Russia
Tel: 231-1727

Protestant
Mukomolny proyezd, 1-2
123290 Moscow, Russia
Tel: 259-9397

Russian-German-American Slavic
Gospel Bibel Mission
Box 65, gorod Mytishchy
Moskovskaya oblast, 141000, Russia
Tel/fax: 582-9091

Sovaminko
ulitsa Gertsena, 11/4, Bld 2
103009 Moscow, Russia
Tel: 923-5581; 233-4524

TRIAD Christian Publishing
ul. Dmitriya Ul'yanova 4-2-257
117333 Moscow, Russia
Tel/fax: 137-6487

and in St. Petersburg

Gospel Light Publishing/Logos
Logos Publications
Mr. Viktor Avdeev
Prospekt Kosmonavtov 76
196233 St. Petersburg, Russia
Tel: 812-12708646; fax: 812-315-1701 ♦

PRACTICALLY SPEAKING

Travel Resources

U.S. citizens are well advised to purchase *Tips for Travelers to Russia*—including information useful for: Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Moldova, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan. The 1993 edition of this U.S. Department of State publication is available for \$1 from the Superintendent of Documents, U.S. Government Printing Office, Washington, DC 20402; tel: 202-783-3238. This invaluable guide includes essential information concerning visas, in-country travel, health precautions, currency, customs, and crime prevention.

Tips also provides instructions for obtaining State Department Consular Information Sheets and Travel Warnings. As important as it is for U.S. citizens to seek State Department counsel when planning travel abroad, it should also be noted that government agencies tend to advise extreme caution (while travel agents tend to give

less credence to government travel advisories). In any case, travelers should exercise common sense and reasonable precautions abroad, taking into account the possibilities of their greater vulnerability to dehydration, exhaustion, sickness, and crime. In contrast, the last revision of the State Department's *Tips for Travelers to Eastern Europe* was April 1991 and, therefore, has limited value today.

Russian Information Services has published *Tips for Travel to Russia and the CIS* (August 1993). This 16-page booklet, available free of charge to inquirers who provide self-addressed, stamped #10 envelopes, includes vital information on travel planning, visa information, and health and crime concerns. *Tips* is a distillation of practical advice found in Paul E. Richardson's *Russian Survival Guide: Business and Travel* (May 1993), available for \$18.50 from R.I.S. Also ask for *Access Russia*, a free, 14-page, annotated catalog of directories, dictionaries, maps, and travel guides. Contact:

Russian Information Services
89 Main St., #2, Montpelier, VT 05602
Tel: 802-223-4955; fax: 802-223-6105

or

4 Bol'shoi Kondrat'evskii per.
kor. 2, kv. 168
123056 Moscow, Russia
Tel/fax: 095-254-9275

Two exceptionally informative travel handbooks for Christians going to the former Soviet Union and East Central Europe provide practical and perceptive insights into the societies and the churches of former Soviet-bloc countries. The March 1993 edition of *Handbook for Christian Travelers to the CIS* contains helpful cultural orientation and background on various denominations. The *Handbook for Christian Travelers to Eastern Europe* (last revised in April 1991) still contains valuable briefing for trips to Albania, Bulgaria, (former) Czechoslovakia, (former) East Germany, Hungary, Poland, Romania, and (former) Yugoslavia. Available for \$4 each from:

Slavic Gospel Association
6151 Commonwealth Dr.
Loves Park, IL 61111
Tel: 815-282-8900; fax: 815-282-8901 ◆

American Medical Center Opens in St. Petersburg: Other Centers Planned for Seven Former Soviet Bloc Cities

Bill Pietrucha

American Medical Center opened its first clinic in Moscow in 1991. Both the Moscow facility and the new St. Petersburg center include outpatient family practice and trauma centers.

The clinics offer four basic membership plans: corporate, family, individual, and student. In the most extensive plan, companies pay an annual subscription fee of \$1,000 to ensure 24-hour service, along with a deposit based on the number of employees in the company. Corporate visitors are automatically covered. The family plan costs \$500 per year, or \$80 per month on a short-term basis. The individual plan is \$250 per year, or \$40 per month; and the student plan costs \$200 per year, or \$25 per month.

AMC prices are comparable with East Coast U.S. hospital and medical care. Most treatments at the Russian clinics are covered by Western medical insurance companies.

AMC employs seven Western general-practice physicians at the Moscow clinic. The physicians come from the United States, Canada, Sweden, and India and work with 14 registered nurses from the United States, Canada, Great Britain, Ireland, Australia, Italy, and Holland. The clinic also has a Russian X-ray technician, radiologist, and pharmacist.

The Moscow clinic has admitting privileges at the "Kremlin" hospitals—so called because they are the official government hospitals for President Boris Yeltsin and the government elite. To handle the growing clientele of American expatriates, other foreigners, and high-income local nationals, AMC is planning to open additional facilities in Vladivostok, Kiev, Alma-Ata, Prague, Warsaw, Budapest, and Sofia during the next two years. ◆

Editor's note: Excerpted with permission from *WE/Mbl*, 6-19 September 1993, p. 7. See *EWCM REPORT 1 (Spring 1993)*, p. 11, for additional information on AMC.

NEWS NOTES

Dr. Bradley Nassif, president of the Society for the Study of Eastern Orthodoxy and Evangelicalism has accepted a position as visiting professor at Trinity College, Deerfield, IL, for spring 1994. He also will teach a course on Eastern Orthodoxy at Southern Baptist Seminary, Louisville, KY, in July 1994.



Trans World Radio, which recently began transmitting from Albania, has also signed an agreement with Radio Moscow to begin using a transmitter in Irkutsk, Russia. TWR plans to broadcast programs from the Russian transmitter in 11 languages and will target hard-to-reach countries including India, Bangladesh, Bhutan, Nepal, and Tibet.



The United States Department of Agriculture and International Orthodox Christian Charities (IOCC) signed an agreement in July 1993 to provide food commodities to the Russian Republic as part of a program of humanitarian assistance. The agreement, valued in excess of \$15 million, will provide 10,700 metric tons of food to pensioners and other people in need.



Workers with Biblical Education by Extension in the former Soviet Union, formerly based in Vienna, report that their entire team will move in country by autumn 1994. A BEE spin-off church-planting ministry is reportedly starting a church in Moscow for Russian-speaking intellectuals.



The Christian Broadcasting Network (CBN) has reportedly received six million letters requesting additional information in response to its television broadcasts.

Commenting on the estimates, John Robb of World Vision's Missions Advanced Research and Communications Center called for "effective nurture and discipling ministries carried out by people who know the language and culture."



A Russian Christian lawyer, Anatoly V. Pchelintsev, has formed a Moscow-based coalition to monitor and defend religious rights. He also offers foreign Christian workers help with registration and legal requirements for residency in Russia. For additional information, contact: Christian Legal Center Matrosskaya tishina 20 107076 Moscow, Russia Tel: 095-268-3966



Patriarch Mstyslav (Skrypnyk), of the Ukrainian Orthodox Church of the USA, died on June 11, 1993. The Ukrainian Orthodox Church-Kiev Patriarchate (UOC-KP) elected Mstyslav its first Patriarch of Kiev and All-Ukraine in 1991. Following Mstyslav's death, the UOC-KP called an All-Ukrainian Council for October 21, 1993.



Russians' Spiritual Values
Mark Rhodes

The Media and Opinion Research department of the RFE/RL Research Institute commissioned the All-Russia Center for the Study of Public Opinion to conduct a media and opinion survey in European Russia during April and May 1992. [From] 2,069 face-to-face interviews [pollsters] found a majority of respondents concerned about

their political and economic future. Above all, however, there was a profound desire to find some spiritual or moral purpose to their lives....

There seems to be deep concern about a perceived lack of values and guidelines for approved behavior in the country today. There are indications that many Russian citizens, caught in a situation with little immediate prospect of material improvement and a society that only six percent of the survey's respondents believe is just, are turning inward and examining their own lives and personal behavior. The data show Russians expressing a growing need to shape their lives around some set of ethical principles to fill the void left by the destruction of the doctrine that had guided their lives in the past.... While a majority of those interviewed (64 percent) considered themselves to be religious, there was no correlation between religiousness and the expression of a personal moral code....

The results of the survey, therefore, suggest that in the bleak material environment they find themselves in today, many Russians are seeking spiritual avenues for release and for guidance in turbulent times. Established religion may not offer the answer for a great number, who are still searching for the key.

Excerpted with permission from *Radio Free Europe/Radio Liberty Research Report 1* (16 October 1992), 64-65.



RESOURCES

Central Asian Study Center, a cooperative effort of a number of evangelical ministries, provides language training and orientation in the history, culture, and Islamic faith of the people of the region. Contact: Zwemer Institute of Muslim Studies Box 41330 1610 Elizabeth St. Pasadena, CA 91114-8330 Tel: 818-794-1121; fax: 818-798-3469



Channels, edited by Richard Upjohn, is an annual publication listing work and service opportunities with over 100 nonprofit organizations in the former Soviet Union. Highlighting openings for students, teachers, attorneys, entrepreneurs, doctors, and other professionals, it is available for \$15 from the Center for Civil Society, which also produces *Civil Society—East and West*. This monthly publication provides current information and resources for building relationships between private organizations in the United States and those in East Central Europe and the former Soviet Union. Annual subscriptions to *Civil Society—East and West*, are \$25. Contact: Center for Civil Society International 2929 NE Blakeley St. Seattle, WA 98105-3120 Tel/fax: 206-523-4755 e-mail: ccsi@u.washington.edu (Internet) or 72377.1737@compuserve.com



Disput: Istoriko-filosofskii religiovedcheskii zhurnal (Dispute: Historical, Philosophical, Research Studies Journal) is an unusually wide-ranging, thought-provoking new publication in the Russian "thick" journal tradition. It provides a platform for both Russian and non-Russian and Orthodox and non-Orthodox opinion on religion, philosophy, and history. Special emphases include Christian apologetics and the relationship of the world of learning and the world of faith. The first three issues treat readers to an Academy of Science-authored modern Russian translation of the Old Testament books of Genesis (no. 1, January-March, 1992, and no. 2, April-June, 1992) and Exodus (no. 3, July-September, 1992); Orthodox contributions by Metropolitan Kyril of Smolensk and Kaliningrad, Vyacheslav Polosin, and Irina Ratushinkaya; well-known Soviet atheist writers A.I. Klibanov and L.N. Mitrokhin; and an eclectic variety of Western Catholic (G.K. Chesterson and Hans Kung) and Protestant authors (Charles Colson, James Dobson, Kent Hill, Paul Mojzes, J.I. Packer, Francis Schaeffer, and Robert Webber). The editors have plans for an annual English-language digest of Russian contributions to *Disput*. Contact:

Attn: Nikolai Shalotovskiy
Disput
 Khristianskii most
 Zoologicheskii per., d. 10
 123557 Moscow, Russia
 Tel: 253-7684; fax: 352-8268

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Mikhail Morgulis
 Christian Bridge
 380 S. Schmale Rd., #210
 Carol Stream, IL 60188
 Tel: 708-690-0726;
 fax: 708-510-9570

Publishers' annual catalogs often provide announcements of valuable studies on religion in East Central Europe and the former Soviet Union. Note, for example, relevant titles carried in M.E. Sharpe's 1993 listing:

Bugajski, Janusz. *Ethnic Politics in Eastern Europe; A Guide to Nationality Policies, Organizations, and Parties*. December 1993. \$59.95.
 Poliakov, Sergei P. *Everyday Islam: Religion and Tradition in Rural Central Asia*. Edited with an introduction by Martha B. Olcott. 1992. \$39.95. \$14.95—paper.
 Ivanits, Linda J. *Russian Folk Belief*. 1989. \$42.50/16.95.
 Wixman, Ronald. *The Peoples of the USSR, An Ethnographic Handbook*. 1988. \$17.95—paper.
 Balzer, Marjarie Mandelstam, ed. *Shamanism, Soviet Studies of Traditional Religion in Siberia and Central Asia*. 1990. \$49.95.

In addition, M. E. Sharpe publishes a great variety of important findings on religion in its journals of translations. Recent examples include:

Native Ethnography: Ritual and Spiritual Life—theme of the winter 1992-93 issue of *Anthropology and Archeology of Eurasia*; Article by A. V. Malashenko, on "A New Political Beginning for Islam," in *Russian Politics and Law*; The Russian Orthodox Church Under Soviet Power—theme of the fall 1993 issue of *Russian Studies in History*; Religion and Literature—theme of the spring 1993 issue of *Russian Studies in Literature*; Articles on religious philosophers Pavel Florenskii, Vladimir Soloviev, S.L. Frank, and Nikolai Berdiaev in the winter 1989-90 and spring 1992 issues of *Russian Studies in Philosophy*.

To be placed on the catalog mailing list contact:

M.E. Sharpe, Inc.
 80 Business Park Dr.
 Armonk, NY 10504
 Tel: 800-541-6563;
 fax: 914-273-2106

or

AG Marketing
 105 Finsbury Park Rd.
 London N4 2JT
 England
 Tel: 44-071-226-2304;
 fax: 44-071-354-5099

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A Russian Employee Compensation Report, issued on May 13, 1993, surveys wages paid to national workers in the Russian Republic by 50 Western firms. The study gives compensation ranges for twelve positions (including interpreter/translator and driver) based on location, the company's legal classification, and industrial classification. Compensation Study Updates are scheduled for November 1993 and May 1994. For information on subscription rates, which range from \$550 to \$900, contact:

The Richmark Group, Inc.
 39 S. LaSalle St., 5th Floor
 Chicago, IL 60603
 Tel: 312-368-0800;
 fax: 312-368-0832

or

ulitsa Kibalchicha 2, kv. 97
 Moscow, Russia
 Tel/fax: 7095-286-1551

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Turkic Peoples of Central Asia incorporates a wide range of short articles, primarily from mission newsletters, on the history, religion, culture, anthropology, and demographics of the mostly Muslim peoples of the Caucasus, former Soviet Central Asia, and western China. Articles, which date from 1977 to 1992, range in format from prayer appeals to footnoted academic pieces. Reproduction quality for this plastic, ring-bound handbook

is adequate except for some photographs and typewritten sections. Best suited for introductory level orientation to the regions covered. Available for a suggested donation of \$6 from:

Friends of Turkey
 Box 3098
 Grand Junction, CO
 81502
 Tel: 303-434-1942;
 fax: 303-434-1461

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Correction

EWC&MR extends its apologies to Doug Smith for an editorial error in his article, "Software in Cyrillic," EWC&MR 1 (Summer 1993), 14: "The runner-up IBM compatible program, Windows, requires a good deal of computer [not electrical] power."

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CALENDAR OF EVENTS

16-18 November 1993
"To Russia With Love,"
 Pasadena Consultation on the
 Expansion of the Christian
 Movement Within the
 Formerly Communist Parts of
 the World
 Contact: Charles E. Fuller
 Institute
 Box 91990
 Pasadena, CA 91109
 Tel: Within U.S.
 800-999-9578;
 Outside U.S. 818-449-0425
 Fax: Within U.S.
 800-289-6129;
 Outside U.S. 818-449-6129



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



13-15 December 1993
"The Future of Europe,"
 Prague, Czech Republic. A
 European Round Table meet-
 ing sponsored by the
 European Evangelical
 Alliance. Attendance by
 invitation only.
 Contact: Stuart McAllister,
 General Secretary
 European Evangelical
 Alliance
 Postfach 23
 1037 Vienna, Austria
 Tel: 43-222-714-91-51
 Fax: 43-222-713-83-82



27-29 January 1994
**"Resolving Personal
 Conflicts,"** Budapest,
 Hungary
 Contact: Barnabas Csoport
 Lorantffy Zs. u.3/A
 1022 Budapest, Hungary
 Tel/fax: 36-135-1392



21-23 April 1994
**"Economic Crime and the
 Prospects for a Market
 Economy in the Former
 Soviet Union,"** Wheaton, IL
 Contact: Dr. Mark Elliott,
 Director
 Institute for East-West
 Christian Studies
 Billy Graham Center
 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,"**
 Devonshire Hall, University
 of Leeds, England
 Contact: Dr. Jonathan Sutton
 Department of Theology
 and Religious Studies
 University of Leeds
 Leeds LS2 9JT England
 Tel: 0532-33-3640
 Fax: 0532-33-3654



20-23 October 1994
**"European Symposium on
 the Church and Disability,"**
 Hotel Dunakeszi
 Budapest, Hungary.
 Cost: \$200 U.S.
 Contact: Myriam Van Der
 Doef-Arneart
 Joni and Friends Ministries
 Europe
 69 Avenue des Pagodes
 B-1020 Brussels, Belgium
 Tel: 322-245-54-02
 Fax: 322-245-51-86



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.
 Box 710
 Norwich, VT 05055
 Tel: 802-649-1000
 Fax: 802-649-2003
 Telex 3799237



Mission Forum, which assisted in preparing the Calendar of Events, provides a more complete calendar service for East Central Europe for 200 Austrian Schillings or \$20 U.S. per year (plus \$10 charge for all checks from non-Austrian banks). This calendar service is distributed every six to seven weeks.

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

Correction
 The "Consultation on
 Romania," previously
 announced for 24
 November 1993, actually
 took place 24 November
 1992. EWC&MR extends
 its apologies to the
 Evangelical Alliance
 (England) for this error.



The Prospects for Religious Liberty in Russia— And How Western Missions Can Enhance Them

Russia's communist-era Parliament passed laws on July 14 and August 27 that would have seriously curtailed the free expression of faith. In both instances, Yeltsin refused to sign. In its last gasp, a rump Parliament overrode Yeltsin's objections and a make-believe "President" Rutskoi signed the restrictive legislation before his arrest.

While Yeltsin's disbanding of Parliament has short-circuited infringements on religious liberty for now, it would be surprising if the next twelve months did not witness renewed efforts in Russia to put limitations on freedom of conscience.

Orthodox Church support for restrictions on what it defines as "nontraditional" religions stems in part from Western Evangelicals in Russia who have been culturally insensitive. At this point, many ministries have ample room to make amends. Speaking specifically, winsome witnesses should:

- Begin language study before going to Russia.
- Study the history of Russia, which will of necessity include the history of the Orthodox Church.
- Study Russian literature and art. On the one hand, Dostoevsky and icons, for example, open great windows for understanding the Russian people and their culture. On the other hand, not being conversant on such subjects as Dostoevsky and icons will be taken as an insult, or at best, as a legitimate sign of Western ignorance.
- Stress long-term discipleship programs over hit-and-run evangelism.
- Emphasize universal Christian teachings and

de-emphasize Western cultural trappings.

- Encourage Western missionaries to appreciate the sacrifice, travail, and martyrdom that Orthodox as well as Evangelical Christians have endured this century at the hands of communism.
- Determine to your own satisfaction the degree to which Evangelical and Orthodox Christians occupy common ground concerning the Bible, the Trinity, and the person and life of Christ.
- Invite Orthodox to share their understanding of faith with Western ministries working in Russia, even though, realistically, Orthodox opposition to Evangelical presence there is often so strong that such invitations will not always be accepted.
- Be sure that receipt in Russia of any material assistance is not contingent upon theological agreement with Evangelical donors. Consider including the Orthodox, for example, in gifts of Bibles, Sunday school literature, and relief.
- Review the four short articles on Evangelical-Orthodox relations in issue three of the *EAST-WEST CHURCH AND MINISTRY REPORT* (by Kishkovsky, Hill, Elliott, and Triggs) and write the *REPORT* for study questions on these pieces for use in missionary orientation and field seminars.
- Finally, all of the above deserve consideration not because of any presumed political or tactical advantage, but because they would appear to be the charitable and gracious things to do.

Western church and parachurch leaders carry especially heavy burdens as they determine how much and what types of orientation are essential before ministry workers embark for the mission field. In particular, it behooves church mission committees, denominational mission departments, and parachurch organizations to reevaluate the all-too-frequent practice of setting departure dates for missionary candidates before it is clear how long given individuals will need to complete a proper program of study and orientation. ♦

Note: While this editorial addresses recent legislative attempts to restrict religious liberties in Russia, both the threats to freedom of conscience and the recommendations for greater cultural sensitivity have ready application in many of Europe's post-communist states, where Orthodox, Catholics, and Lutherans once enjoyed a greater or lesser degree of privileged status as state churches.

Mark Elliott
Editor

EAST-WEST CHURCH & MINISTRY REPORT, published quarterly by the Institute for East-West Christian Studies, seeks to encourage Western Christian ministry in East Central Europe and the former Soviet Union that is effective, culturally sensitive, and cooperative. It also serves as a forum for the exploration of a variety of issues relating to Christianity's presence in Europe's formerly Marxist states. Letters to the editor are welcomed. 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.**

EditorsMark Elliott, Wil Triggs
Assistant EditorMary Gembicki
DesignerAnna Pugsley



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

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