



EAST-WEST CHURCH & MINISTRY REPORT

SPRING 1994

VOL. 2, No. 2

Bulgarian Evangelicals Under Siege

Jennifer S. Blandford

To enter into any Orthodox Church in Bulgaria is to behold, it is claimed, the very instrument for the historical preservation of Bulgarian nationality. If, in the words of one Orthodox priest, "to be Bulgarian is to be Orthodox," and little differentiation can be made between the two, then it seems understandable why strong opposition is being raised against the current "invasion" of other religions.

However, Evangelical Protestant churches are now engaged in humanitarian relief in ways that the Bulgarian Orthodox Church finds difficult to match, despite its claims to be the provider of both the social and spiritual needs of the people. Bulgarian Orthodoxy today, for example, lacks either the will or the resources to feed the country's starving, unemployed minorities, which Evangelical Protestant missionaries are attempting to do in the face of an avalanche of hostility from the Orthodox Church and the press.

A Hostile Press

An article in the Bulgarian newspaper *168 Hours* recently stated that Bulgarian society is "being taken over by . . . programs which are alien to our spirit, to our conception of the world, our views, [and] needs." It further stated, "In their unhindered march against the foundations of the Bulgarian State, the sects have taken advantage of even the peacefulness of Eastern Orthodoxy (which is the most tolerant religion toward other religions). . . . Sects ruin the character, they brainwash, destroy the mind, and break up the values of Bulgarians which make society. . . vulnerable to the political, economic, and 'cultural' expansion which spreads after the coming of missionaries."

Most Bulgarians are not able to differentiate between Protestants, who actually have existed in the country since the nineteenth century, and non-Christian cults. The press, backed by the religious establishment, categorizes all religions other than Orthodoxy, Islam, Judaism, and Catholicism, the traditionally accepted religions of the country, as alien, anti-Bulgarian forces.

Government Opposition

A Bulgarian Evangelical Alliance, including the country's five historic Evangelical denominations (Church of God, Pentecostal, Congregational, Baptist, and Methodist), has been refused official recognition by the government. "This increase of reaction against the Evangelical Churches is leading to many negative side effects that we can see," explained Rev. Pavel Ignatov, Church of God representative in the Alliance and pastor of the largest Protestant congregation in Bulgaria. "One is the refusal of the government to register the Alliance. Another is the difficult regulations the missionaries are facing. The third is that the use of official buildings by Evangelical Churches is now prohibited in many parts of the country. This is forcing dozens of churches to return to the old ways of serving God as they did under the Communists."

Evangelical Response

In their first steps to combat this religious discrimination, the Alliance directed two letters in mid-November 1993 to the Bulgarian government and national leaders of the Orthodox Church, expressing deep concern for the "tense situation" in the country and demanding their rights as a long-standing and proven "part of the Bulgarian people and its Christian tradition." The first letter noted, "Evangelicals in Bulgaria are a religious minority, smaller in number than Orthodox Christians. But simply because of this fact, should they be persecuted and discriminated against? In countries where Orthodox Christians are in the minority, they are treated with tolerance and respect. We insist that this European standard be applied to the religious minority groups in our country, rather than the atheistic-Oriental standard of the recent past!"

They further insisted on cessation of the slander campaign in the press, a change in the discriminatory actions of the local authorities, equal right of access to national radio and television, and an end to religious intolerance.

The second letter, in a somewhat softer man-

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ner, pleaded, "Our nation is Christian. It was natural after the democratic changes for the Evangelical churches to reinstate their activity, suppressed in the past; but as Bulgarian Evangelicals, we maintain our nationality and independence. At the same time, we do not have any intention to enter into conflicts with the Eastern Orthodox Church for any reason whatsoever. Let us together defend Christian principles, morals, and virtues. The sowing of religious intolerance always has destructive consequences and only serves atheism."

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Registration Refused

Until 18 February 1994 no laws in the post-Communist period had been passed against Evangelicals working in the country. However, on this date, the state newspaper published the first, requiring any organization with religious intent as its primary goal (which had previously been registered as a not-for-profit, humanitarian organization) to reregister as a religious organization or to come under the umbrella of a specific, currently registered denomination. The law further stated that this registration be "accomplished within a period of three months" or the state would gain complete control of the organization's assets and possessions. In order to reregister, each organization is required to prove its need for reregistration, produce financial records for government approval, and undergo extensive interrogation.

According to Nick Nedelchev, head of Sofia's Logos Bible Academy and a Baptist representative on the Evangelical Alliance, government explanations for denying reregistration may not be forthcoming. He himself has been attempting to register the Logos Bible Academy since 1991 and was told only recently that the registration committee possessed no record of a registration request.

Problems with Paperwork and Property

Individual Western missionaries also face increasing official and unofficial discrimination. Currently, no foreign person entering the country for the sole purpose of Christian work can acquire a residential visa for longer than one month, while persons from Western countries other than the United States must purchase a visa each time they cross the border to enter the country. Compounding the problem, many Bulgarian proprietors are afraid to rent apartments or offices to Western Evangelical Christian workers.

Approximately one-third of Bulgarian municipalities now prohibit Evangelical organizations from renting or purchasing public property. In addition, those churches already in possession of property with hopes of building are facing insurmountable problems. Many smaller churches now must share the few available buildings with others, while larger churches with growing congregations face serious difficulties in relocating.

Rev. Ignatov recently received official notification that he, too, would soon have to move his services from the large conference hall in the National Palace of Culture to another location. His Sunday worship services regularly draw between 1,500 and 3,000 people. This much-harassed pastor contends, "This is the work of the Orthodox Church against the Protestant believers in Bulgaria."

An Official Church?

Currently the Bulgarian Orthodox Church seeks to become the only official Christian church in the country, thus prohibiting all other churches from functioning legally. Such a move would be in direct contradiction to Article 13 of the Bulgarian Constitution, published in mid-1991, which states that religion is free and that religious institutions are separate from the government.

Rev. Ignatov appears correct in stating that "all missions which now have representatives in Bulgaria are in danger of being deprived of the means for doing their work." Likewise, it would appear that not only new Evangelical churches but century-old indigenous Protestant denominations face threats to their existence as formidable as those posed by the country's former Communist overlords. Bulgarian Evangelical Christians urgently request international recognition of their plight and support for true freedom of religion and for their right to exist in their homeland.

Jennifer S. Blandford is a student at Liberty University, Lynchburg, VA. She recently served as an intern with International Teams in East Central Europe. A fuller version of this article is forthcoming in World Christian Magazine.

What Are the Cultural Implications?

Donna J. Duss

Based on a briefing convened by the Christian Resource Center, Moscow, 9 June 1993. For the full paper, contact: Christian Resource Center, Box 115, 117311 Moscow, Russia; tel/fax: 7095-939-0641; fax: 7095-437-6296 or 7503-956-5022.

Mission

It is critical that we regularly articulate the mission of our business to our staff. Lack of cooperation after the honeymoon stage is often traced to lack of clear understanding of the mission or inability of the staff to "buy into" it. Having discussed your organization's mission at the initial interview does not mean it is fully understood. Having a written mission statement as part of the personnel policies and procedures manual provides an objective point of departure.

Job Description/Performance Evaluation

Where appropriate, job descriptions and evaluations should have built-in time frames. That things rarely happen here on schedule is no reason to neglect setting realistic performance schedules. The Russian employee will require support in learning to anticipate. Who here hasn't experienced a head-on crash with a deadline only to find that an important detail delegated to a staff member is missing? My experience with Russian staff is that initially many are offended by having to commit instructions to writing.

Some of you who are with small organizations may be thinking, "Yes, but we're more like a family. Our work responsibilities are more fluid. We don't need job descriptions." To that I say, don't make a commonly made mistake! Unless job descriptions are in place early on, you might soon find yourself dealing with rumblings from national staff, such as: "That was never my job." This kind of subsurface dissatisfaction can ruin staff morale.

The Strong Hand

In the West we generally value participatory management and the outcome and process. Don't be surprised when Russian staff prefer to simply be told what to do. Some don't understand why we waste so much time in meetings. In our setting we have tried a management team approach to operating the clinic with such marginal results that several Westerners are more convinced than ever that we will move more effectively when our new director arrives with a strong hand.

Lines of Authority

Even if you have only three or four persons, it must be clear who answers to whom. If the lines of authority run to two, this must be clear. Some businesses err in not stipulating who supervises the driver. Someone better have this responsibility or he'll never be available when you need him.

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Counterpoint

EAST-WEST CHURCH AND MINISTRY REPORT asked Dr. Alexander Zaichenko to respond to "Western Organizations and Russian Staff." He is the business and market program director for the Academy of National Economy, Moscow, and president of the Association of Christians in Business.

My opinion is that "Western Organizations and Russian Staff" is a rather simplistic look at complicated issues and does not reflect the complexities of intercultural relationships. To say that a person should practice salary confidentiality and be fired immediately for comparing salaries is too harsh. Everybody in Russia is accustomed to receiving predictable salaries. I understand that you have a different system in the West, but before imposing such a system, you must prove your way is better. As a people, we have no background in Western management, no sense of property. Low standards of pay actually served to unite us. If you take the tone of "do this or else you will be fired immediately," your Russian workers—even the good ones—will be offended. You must explain why. This approach is very difficult for Russians to understand.

When it comes to implementing Western business standards, it is important to realize that how to do this depends on which company we are talking about. If this is clearly a Western profit-making organization, such recommendations are workable in Russian offices or Western offices. But so-called Western organizations established officially within the country as Russian organizations, or Russian-American offices, are perceived differently. Their salary structures are more like Russian standards of pay. If an organization is Russian, people are accustomed to receiving low salaries. In such a situation, low levels of performance are not only accepted, they are expected. This is a basic economic truth and it is the reason for a low level of performance in the Russian economy.

Western standards should only be applied absolutely to Western organizations. In Western, and in blended Russian-American organizations, Westerners pay at Russian salary levels, but they ask for a much greater level of performance. To the Russian this is not fair and the worker feels it. This may create negative attitudes toward Western demands.

This issue is of particular importance in new Christian organizations. Unfortunately, in some cases, national Christians in my country are spoiled by Westerners who see them as heroes and very good people. They, in turn, view Westerners as sources of support and not as strict managers. This is a big problem, especially with new converts who hear so much talk of Christian love and humanity. They imagine relations in the workplace that allow them certain customary freedoms. When they are faced with confrontation, this could destroy relations during this transitional period in our culture.

Too often hiring decisions are made based on whether or not a person is a Christian. Perhaps a worker is a Christian, but does not have the professional skills required for a job. In such a situation, it may be better to hire an unbeliever with the necessary skills.

I think the idea of a job description is good. But in Russian organizations, at this time when social, urban, and economic

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Time is Money

One Westerner I know had an experience early on of teaching a staff this concept when they had to decide between taking a taxi and the metro back to the office. A taxi would take about 15 minutes; the metro, an hour and 15 minutes. Much work remained at the office. Of course, the taxi was much more expensive, the equivalent of about 50 U.S. cents, and the metro was less than a penny. Time was better spent at the office than saving money—and losing one hour—riding the metro.

Accountability to owners/supporters is one face of this concept. When the sponsors or owners of an organization are not present, it is more difficult to instill this sense of accountability. Each assignment must designate personal responsibility and have a deadline attached. Be specific!

Motivation

A comprehensive understanding of motivation has to include a clear understanding of consequences if the employee cannot be motivated to perform as expected in spite of numerous attempts to motivate. Experience shows that employees must know from the start that where mission and capacity are an absolute mismatch and no amount of remediation can bring them into line, termination is a logical outcome. This is a manifestation of accountability.

Compensation and Confidentiality

If you pay your national staff based on competence and merit, it can be expected that in a year or two some will be paid more than others. Because Russians discuss salaries freely among themselves, sooner or later, jealousy, envy, and resentment will develop against co-workers and against you, the Westerners, who are responsible for deciding salary levels.

This problem can be avoided in two ways:

1. make sure that each national worker knows from the very beginning that salary increases will be determined by how they measure up to their job description and not just because they show up for work every day; and
2. help the national worker understand that issues of salary are confidential. First, you may have to explain confidentiality. Only the employee, the director, and financial manager know the salary figure. I know a number of business and nonprofit organization leaders who reinforce the need for salary confidentiality by enforcing this rule in the following way: "If you tell a co-worker your salary and I find out about it, you will be fired immediately!"

Christ's Example

We can draw numerous principles from Christ's life and ministry to help us develop managers who help workers become whole people. Christ spoke with compassion. He spoke with clarity. He identified his listeners. He was a motivator. He was clear about consequences for actions chosen. He was a listener. He came to situations prepared. He turned the issues of daily life into opportunities for learning. He was clear about his mission. Dare we do less? ♦

Donna J. Duss has worked for the American Medical Center, Moscow, since September 1991, most recently as director of nursing. The Center employs a staff of about 60, more than 40 of whom are Russian nationals.

infrastructures are in chaos, it is very difficult to ensure performance. Currently in the former Soviet Union, it is difficult for work to be predictable enough to make a job description practical. Managers and employees may agree on job descriptions, but if things change and responsibilities shift, the worker may go to the job description and express a willingness to do only those tasks listed in the formal description, thus limiting the flexibility of the organization.

I believe a better approach would be to develop a team spirit among Russian staff. Western people have told me that such an approach will not work in Russia, but I have seen it work very well. It is important to involve Russians in the work so that they feel a part of the team. For Christian organizations a team approach is very important. For example, every Monday morning in our Association of Christians in Business, we have a prayer meeting and a brief Bible study. We review plans and overall accomplishments. However, individual performance usually is reviewed in private, face to face, not in front of other workers. These are only a few, tentative suggestions for blending Russian and Western work ethics. ♦

Russian-American Tax Treaty Finalized

Lauren Homer

A new income-tax treaty between the United States and Russia became effective 16 December 1993, replacing a 1973 agreement. The new "Convention for Avoidance of Double Taxation and Prevention of Fiscal Evasion with Respect to Taxes on Income and Capital" applies to all personal income received after 1 January 1994, with a few exceptions for investment income. U.S. expatriates are subject to a Russian income-tax rate of approximately 40 percent unless they reside in Russia less than 183 days during any 365-day period, and their employer is not a resident of Russia, and their salary is not borne by a "permanent establishment" in Russia. The treaty exempts U.S.-based income such as rents, interest, or profits from Russian tax, but it eliminates exemptions for participants in intergovernmental programs, teachers, and specialists, and some exemptions for researchers and trainees available under the 1973 treaty. During 1994 taxpayers may elect to use the 1973 treaty, if it is more advantageous. A copy of the treaty is available through the U.S. Government Printing Office, Washington, DC 20402; tel: 202-783-3238, but it is meaningless without the Russian tax laws and related regulations, which contain complex income inclusions and exclusions applicable only to foreigners. Consultation with legal counsel or a qualified accountant is recommended for specific issues. The treaty provides for an exchange of information between U.S. and Russian tax-enforcement authorities to prevent tax evasion. On 24 October 1993 the U.S. and Kazakhstan also signed a tax treaty, but it still awaits ratification. ♦

Editor's Note:

See also David R. Tillinghast and Ted Chastain, "Analysis of the New Income Tax Treaty Between the Russian Federation

PRACTICALLY SPEAKING

Christian English Language Schools

in East Central Europe and the Former Soviet Union

These schools offer instruction from an evangelical perspective:

Black Forest Academy
Postfach 1109
7842 Kandern 1, GERMANY
Tel: 49-07626-7032
Fax: 49-07626-8821
grades: 1-12

Greater Grace Christian Academy
1525 Budapest 114
Tf 852
HUNGARY
Tel: 0036-1-156-9430
Fax: 0036-1-201-9412
grades: K-12

International Christian School of Budapest
Antiokhia Alap Irvany
2030 Ero
Thokoly Utca 34
HUNGARY
Tel: 0036-1-178-4464
grades: K-12

International Christian School of St. Petersburg
Ulitsa Korablestroitelenn
23-1-9
St. Petersburg 199226, RUSSIA
Tel: 7-812-221-56-71
Fax: 7-812-352-74-39
grades: K-8

New Life Christian School
Varshavskoye Shosse 37
Box 176
Moscow 113105, RUSSIA
Tel: 7-095-422-4070
until 1 July 1994
7-095-930-2347
after 1 July 1994
Fax: 7-095-330-2076
grades: K-11

New School
Szigligeti u 25
1193 Budapest, HUNGARY
Tel: 0036-1-178-4464
grades: 1-12

Trinity Christian School
AM Ullrichsberg 8
6800 Mannheim 31, GERMANY
Tel: 49-621-722815
Fax: 49-6227-53668
grades: K-12

Trinity Christian School - West
Haupt Str 2A-6751
Krickenbach 31, GERMANY
Tel: not available
Fax: 49-6227-53668
grades: K-6

Vienna Christian School
Postfach 277
A-1050 Vienna, AUSTRIA
Tel: 43-0222-55-6362
Fax: 43-0222-54-24-32
grades: 1-12

Source: *Children's Education Department of Wycliffe Bible Translators*

Other English Language Schools

in East Central Europe and the Former Soviet Union

American International School of Vienna
Salmansdorferstrasse 47
A-1190 Vienna, AUSTRIA
Tel: 43-44-27-63
grades: PreK-12

American School of Bucharest
Ing. Costinescu 2
Bucharest, ROMANIA
Tel: 401-211-0104
grades: K-8

American School of Budapest
Box 53
1525 Budapest, HUNGARY
Tel: 361-175-8685
grades: K-12

American School of Warsaw
Ul. Konstancinska 13
Warsaw, POLAND
Tel: 48-22-423-952
grades: PreK-12

American School of Zagreb
45 1/B Zelengaj
41000 Zagreb, CROATIA
Tel: 3841-275-541
grades: K-8

Anglo American School of Moscow
78 Leninsky Prospekt
Moscow, RUSSIA
Tel: 795-131-8700
grades: K-11

Anglo American School of Sofia
8 Studen Kladenets
Sofia, BULGARIA
Tel: 160-3592-57-02-67
grades: K-8

International School of Belgrade
Temisvarska 19
Belgrade, Serbia,
YUGOSLAVIA
Tel: 3811-651-832
grades: K-9

International School of Helsinki
Stahlberginkuja 1
00570 Helsinki, FINLAND
Tel: 3580-684-8166
grades: K-12

International School of Prague
Mylnerovka 2
Prague 6, CZECH REPUBLIC
Tel: 422-243-10223
grades: PreK-11

John F. Kennedy School
Teltowerdamm 87-93
14167 Berlin, GERMANY
Tel: 4930-807-2713 or 2701
grades: K-13

Source: *The ISS Directory of International Schools 1993/4 Edition* (Princeton: International Schools Services, 1993)
Available From:
Peterson's Inc.
Box 2123
Princeton, NJ 08543-2123
Tel: 800-338-3282
Fax: 609-243-9150
cost: \$34.95 + \$6.75 for shipping and handling

Compiled by Matt Miller, graduate assistant, Institute for East-West Christian Studies, Wheaton College

Editor's Note Continued from page 4

and the United States," *Law of the C.I.S., The Bottom Line 5* (Winter 1994), 1-4. For Law of the C.I.S. subscription information contact: Chadbourne & Parke, 30 Rockefeller Plaza, New York, NY 10112; tel: 212-408-5100; fax: 212-541-5406; or 38 Maxim Gorky Naberezhnaya, Moscow 113035, Russia; tel: 7095-231-1064; fax: 7095-233-5298.

Attorney **Lauren B. Homer** has provided counsel on registration and other legal matters to a number of U.S.-based ministries and other nonprofit organizations working in Russia, Belarus, Ukraine, and Kazakhstan. She recently formed her own firm, International Law Group, P.C., 7002 Little River Turnpike, Suite E, Annandale, VA 22003; tel: 703-256-2000; fax: 703-642-3841. The firm, which also includes attorneys Tarik Radwan and Ann Buwalda, specializes in international legal counsel for Christian ministries and other nonprofit organizations. Lauren Homer also heads the Law and Liberty Trust which serves as an advocate for legal reform and freedom of religion worldwide.

National Schools and Missionary Kids

by Martha J. Strickland

The way missionary families work with indigenous national schools directly affects their ministry in the local community.

The drab, factory-like building in Budapest looked uninviting. Bracing myself as I entered the front door, I expected dim, prison-like classrooms crammed with students sitting at their desks blankly staring at the teacher. This was my first visit to a public school in East Central Europe and I had prepared myself for the worst. Certainly, communism had taken its toll and education had suffered, or so I thought. I could not have been more wrong. The friendly buzz of active students greeted me as soon as I entered this school. A 3-D map of the local community built by the students filled the main floor lobby. My preconceived ideas about education in East Central Europe were immediately challenged.

My goal as educational coordinator for CBInternational, formerly Conservative Baptist Foreign Mission Society, had been to do the necessary research before placing our missionary families in that part of the world. Before embarking on this trip I had talked with many people, and my pre-trip research seemed to say that the national schools were full of communism and harsh teachers, and thus were not an option for the children of our missionaries. After that first visit in Budapest, however, I was forced to reeval-

uate this conclusion. During my subsequent trip through five countries in East Central Europe, I sought out creative ways of working with the national schools as a viable school option for our missionary kids.

Missions today face the challenge of how to effectively work with national schools. It is too easy to assume that MK schools or home instruction are the only alternatives. In my travels I found elementary schools in Budapest, Hungary, and Ljubljana, Slovenia, which were developmentally on target, with good supplies and creative teachers who were committed to education. Our missionaries are using these schools and it has been a positive experience for their children.

I did, however, also encounter schools which were not doing as well. At first glance the harsh teachers, broken facilities, and narrow curricula seemed too much to handle, but I refused to reject them as an option. Instead, I looked at the way these schools could be freed to educate without the obvious roadblocks of lack of facility and program maintenance and moonlighting bivocational teachers.

Another alternative may be the development of private schools run by a select staff of nationals whose salaries could be supplemented by tuition monies to make moonlighting unnecessary. Teacher trainers and educators I talked with were very open to this possibility. Currently, one of our missionaries in Wroclaw, Poland, has facilitated the opening of this type of school. The national director has done a phenomenal job of putting together the staff and program. It has been positively accepted by both the missionaries and the community.

Having been in MK education for eleven years, I am fully convinced that not everyone fits into a single educational option. I also believe that the way missionary families work with indigenous national schools directly affects their ministry in the local community. In light of this, the challenge before missions, educators, and missionary families is to not "judge a book by its cover." National school options should be explored before being dismissed as unworkable. Inside a derelict building may be a school with dedicated teachers and a cross-cultural environment providing a multitude of avenues for growth and learning for your MK. ♦

Organizing for MK Education

On 15 March 1993 Campus Crusade, United World Mission, and American Baptist World Evangelization formed a board to launch the International Christian School of Budapest, set to open in September 1994. At a 10 September 1993 meeting the ICSB board affirmed its support for a traditional day-school concept, but also committed itself to establish learning centers which would provide assistance with nontraditional educational methods for missionary families living in remote areas. CBInternational also joined the ICSB board at this meeting.

On 10 December 1993 the ICSB board established InterCEDE, which serves as an umbrella organization for meeting the educational needs of missionary children throughout East Central Europe and the former Soviet Union. InterCEDE gradually became aware of the existence of a parallel organization that had been meeting in the United States: the Committee for Educational Resources in Eastern Europe (CEREE). Supporters included CBInternational, SEND International, Greater Europe Mission, Association of Christian Schools International, Interact, and Black Forest Academy.

InterCEDE and CEREE held a joint meeting in Budapest on 18 February 1994, at which CEREE dissolved itself, turning over its mandate to InterCEDE. At the same time another new organization, SHARE (Services, Helps, Alternative Resources in Education), came under the organizational umbrella of InterCEDE. SHARE's director is Dr. David Brooks of SEND International, 33063 Six Mile Rd., Livonia, MI 48154; tel: 313-425-9171.

The editors want to thank Dr. Michael Loftis for providing information on "Organizing for MK Education." He is executive director for Central and Eastern Europe and the Middle East for American Baptist World Evangelization and serves as board secretary for InterCEDE and the International Christian School of Budapest. He may be contacted at Horgatz utca 46, 2310 Szigetszentmiklos, Hungary; tel/fax: 36-243-66-467; e-mail: 72724.3627@compuserve.com

Martha J. Strickland is educational coordinator for the missionary development department of CBInternational. Her 1993 pamphlet, *Schools in Eastern Europe; or What I Saw in the Schools of Hungary, Romania, Poland and Slovenia*, is available for \$2.95 from CBInternational, Box 5, Wheaton, IL 60189-0005; tel: 708-260-3800; fax: 708-665-1418.

Recommended Reading for Ministry in the Former Soviet Union

<u>History, Culture, and Society</u>	<u>Pages</u>		<u>Pages</u>
Batalden, Stephen K. and Sandra L. <i>The Newly Independent States of Eurasia: Handbook of Former Soviet Republics</i> . Phoenix, AZ: Oryx, 1993, 3-24. Succinct overview of the history, geography, ethnic composition, and current political and economic situation in the Russian Republic.	22	Kishkovsky, Leonid. "The Mission of the Russian Orthodox Church After Communism." <i>East-West Church and Ministry Report</i> 1 (Summer 1993), 1-2. Summarizes the massive suffering of the Orthodox Church at the hands of Soviet communism and highlights signs of Orthodox renewal.	2
Powell, David E. "Social Problems in Russia." <i>Current History</i> 92 (October 1993), 25-30. A sobering overview of increasing crime, violence, and drug abuse, compounded by a seriously faltering health-care system.	6	Fairbairn, Don. "A Summary of Eastern Orthodox Thought." March 1993. Unpublished. Charitable, yet searching, examination of Orthodox theology from an evangelical perspective. Argues that Orthodoxy merges biblical understandings of salvation and sanctification. Contact EWC&M REPORT for order information.	18
Richmond, Yale. <i>From Nyet to Da: Understanding the Russians</i> . Yarmouth, ME: Intercultural Press, 1991. A wealth of cross-cultural common sense. Learned, yet perfectly practical. Based on many years of first-hand experience. "Must" reading along with the LeClairs' Handbook for Christian Travelers.	161	Pospelovsky, Dimitry. "Church-State Relations in the USSR." <i>Modern Encyclopedia of Russian and Soviet History</i> . Vol. 7, 108-18. Information-packed survey focusing on Russian Orthodox-Soviet state relations since 1917 by a leading Orthodox layman and historian.	11
Solzhenitsyn, Alexander. "Matryona's House" in <i>We Never Make Mistakes</i> . New York: Norton, 1963, 61-100. A moving novella with a powerful message. This extraordinary examination of spiritual purity and innocence in the midst of human greed and avarice holds up a Christlike model of undeserved suffering, contrasted with a multitude of moral compromises millions of people made either to survive or get ahead in Soviet Russia.	40		
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Orthodoxy		Evangelical Ministry in the Former Soviet Union	
Armes, Keith. "Chekists in Cassocks: The Orthodox Church and the KGB." <i>Demokratizatsiya, the Journal of Post-Soviet Democratization</i> 1 (No. 4, 1993), 72-93. Highlights the serious ethnic, political, and moral cleavages within the Russian Orthodox Church today.	12	Deyneka, Anita. "Building Bridges for God's Kingdom in the CIS." <i>East-West Church and Ministry Report</i> 1 (Winter 1993), 8. A clarion call for cooperation. Raises a host of critical considerations for effective ministry.	1
Curtiss, John Shelton. "Introduction" in <i>The Russian Church and the Soviet State, 1917-1950</i> . Boston: Little, Brown, 1953, 3-8. Necessary historical background for the demoralized state of the Russian Orthodox Church on the eve of the 1917 revolution.	6	_____. "Russia's Restrictive Law on Religion: Dead or Delayed?" <i>East-West Church and Ministry Report</i> 1 (Fall 1993), 1-2. Thesis: We have not heard the end of it.	2
Elliott, Mark. "For Christian Understanding, Ignorance is Not Bliss." <i>East-West Church and Ministry Report</i> 1 (Summer 1993), 5-7. Evangelical and Orthodox Christianity: what they share in common and what puts them at odds.	3	Elliott, Mark. "Growing Protestant Diversity in the Former Soviet Union" in <i>Russian Pluralism: Now Irreversible?</i> Ed. by Uri Ra'anan, Keith Armes, and Kate Martin. New York: St. Martin's Press, January 1992, 189-205. In particular, note pages 198-200 which treat the prospect of new denominations emerging from various Western parachurch efforts.	17
Hill, Kent R. "The Orthodox Church and a Pluralistic Society" in <i>Russian Pluralism, Now Irreversible?</i> , Ed. by Uri Ra'anan, Keith Armes, and Kate Martin. New York: St. Martin's Press, 1992, 165-88. "Does Orthodoxy support the creation and nurturing of a pluralistic society?" Most, but not all, of the evidence Hill cites suggests not.	24	Hill, Kent. "Tips for Surviving and Thriving." <i>East-West Church and Ministry Report</i> 1 (Winter 1993), 1-2. Stresses knowing the culture and networking for best results.	2
		_____. and Mark Elliott. "Are Evangelicals Interlopers?" <i>East-West Church and Ministry Report</i> 1 (Summer 1993), 3-4. "Evangelicals have ample room to minister to millions of Russians who are spiritually adrift, without ever engaging in proselytizing."	2

- LeClair, Ray and Cindy. *Handbook for Christian Travelers to the CIS, Reflections on Russian Culture*. Wheaton, IL: Slavic Gospel Association, 1993. Hands down, the best short introduction to sensible approaches to ministry, insights into the Russian secular mindset, and unique features of the evangelical subculture. 65
- Raber, Mary. "Do's and Don'ts for First-Time Ministries in the Former U.S.S.R." *East-West Church and Ministry Report* 1 (Winter 1993), 5. Stresses the need for humility and homework. 1
- Sawatsky, Walter. "After the Glasnost Revolution: Soviet Evangelicals and Western Missions." *International Bulletin of Missionary Research* 16 (April 1992), 54, 56-60. Perhaps the best single, current critique of East European ministry today. Contrasts Joe Bass's Underground Evangelism and Slavic Gospel Association (prior to the departure of Peter and Anita Deyneka) as instructive examples of how not to and how to be a winsome witness in the East. 6
- _____. "Protestantism in the USSR" 31
in *Religious Policy in the Soviet Union*. Ed. by Sabrina Petra Ramet. Cambridge: Cambridge University Press, 1993, 319-49. Succinct, seven-page capsule history of Evangelicals, 1917-75, with the remainder of the chapter devoted to 1975-1990, including the extraordinary decline in state interference under Gorbachev.

432

Compiled by Mark Elliott, editor ♦

Recommended Reading for Ministry in East Central Europe

- | <u>History, Culture, and Society</u> | <u>Pages</u> |
|---|--------------|
| Ash, Timothy Garton. <i>The Magic Lantern</i> . New York: Random House, 1990. An engaging journalistic description of the revolutions in East Central Europe by an eyewitness. 140 | 140 |
| Nielsen, Niels C. <i>Revolutions in Eastern Europe; The Religious Roots</i> . Maryknoll, New York: Orbis Books, 1991. (Hungary, 49-64; Poland, 65-84; Czechoslovakia, 85-102; Romania, 103-15; Bulgaria, 116-21; Albania, 122-27; and "Anatomy of the Revolutions," 149-60.) Comprehensive survey comparing the role of the churches and religion in the revolutions, arguing that the bankruptcy of materialism was the root cause. Sees the churches as providing the basis for civil society. 91 | 91 |
| Okey, Robin. "Preface" and "The Feudal Inheritance" in <i>Eastern Europe 1740-1980, Feudalism to Communism</i> . Minneapolis: University of Minnesota Press, 1982, 9-34. A well-crafted, broad-brushed introduction to the history of East Central Europe from the Middle Ages to 1980. The selected pages, which focus mostly on the 16th to 18th centuries, give an insightful overview of many facets of this region's legacy of political subjugation, economic dysfunction, national and ethnic division, and fascinating cultural diversity. The whole book is well worth the time. 26 | 26 |
| Stokes, Gale. <i>The Walls Came Tumbling Down</i> . New York: Oxford University Press, 1993. Chapter Six ("1990-1991: The First Two Years of a Long Time," 168-217) reviews the first post-Communist governments in the region and their attempts at market reforms. Chapter Seven ("The Devil's Finger: The Disintegration of Yugoslavia," 218-52) provides a contrast of political decay. 85 | 85 |
| <u>Church-State Relations</u> | <u>Pages</u> |
| "Albanian Orthodox Church." <i>Albanian Insight</i> 4 (January 1994), 1-4. A helpful introduction. Future issues will treat Islam and Catholicism. 4 | 4 |
| Broun, Janice. "Bulgarian Orthodox Schism." <i>Religion in Eastern Europe</i> 13 (June 1993), 1-5. Discussion of the split in the dominant church and the political factors causing it. 5 | 5 |
| Mojzes, Paul. "Albania: Religion Outlawed" (115-32) and "After the Great Transformation" in "Hungary: Concessions by Church and State" (263-71) in <i>Religious Liberty in Eastern Europe and the USSR; Before and After the Great Transformation</i> . Edited by Paul Mojzes. Boulder, CO: East European Monographs, 1992. Balanced treatment of Albania, including the first steps toward relaxation of religious prohibitions in 1989-90. For more recent developments consult <i>Albanian Insights</i> . The discussion of Hungary outlines the 1989-90 flowering of freedom of conscience in fact. Complements the <i>World Christianity</i> chapter on Hungary edited by Philip Walters. 27 | 27 |

Mojzes, Paul. "The Role of the Religious Communities in the War in Former Yugoslavia." <i>Religion in Eastern Europe</i> 13 (June 1993), 13-22. Longtime scholar of Yugoslavia finds that all churches have appealed to nationalism, exacerbating ethnic conflict.	10
Nagorski, Andrew. "The God and the Devil" in his <i>The Birth of Freedom</i> . New York: Simon and Schuster, 1993, 231-69. Veteran <i>Time</i> correspondent discusses religion and social mores in the post-1989 settings, especially in East Central Europe.	39
Neuhaus, John. "Poland: Reflections on a New World." <i>First Things</i> , no. 40 (February 1994), 19-22. A conservative Catholic commentary favorable to a Catholic church facing the dilemmas of freedom.	4
Pope, Earl. "The Role of Religion in the Romanian Revolution." <i>Occasional Papers on Religion in Eastern Europe</i> 12 (March 1992), 1-18. Reviews the various denominations, the growth of neo-Protestant groups, the role of the Reformed church in the revolution, and the issues dividing the churches under conditions of partial democratization.	18
Ramet, Sabrina Petra. "The New Church-State Configuration in Eastern Europe" and Gerd Stricker, "Afterword" in <i>Protestantism and Politics in Eastern Europe and Russia</i> . Ed. by Sabrina Ramet. Durham, NC: Duke University Press, 1992, 310-51. Although most contributions in this volume were written before the collapse of communism, these concluding chapters by established specialists ably treat Protestant diversity and the dramatic changes in church-state policies since 1989.	42
Trojan, Jakub. "The Position of the Church Throughout the Changes in Czechoslovak Society." <i>Religion in Eastern Europe</i> 14 (February 1994), 18-43. Czech authorities denied this Czech Brethren pastor and professor the right to preach from 1974 to 1990. Treats wide-ranging state interference in church life, Christian-Marxist dialogue, Christian Peace Conference leader J.L. Hromadka (with ambivalence), and the exhilarating but difficult adjustment of the church to life after socialism.	26
Walters, Philip, ed. "Hungary" in <i>World Christianity: Eastern Europe</i> (Monrovia, CA: Missions Advanced Research and Communication Center, 1988), 143-71. Provides a fair-minded overview of the history of Hungarian Catholics and Protestants and summarizes developments in Christian evangelistic and social outreach, education, and literature distribution.	29

<i>Evangelical Ministry in East Central Europe</i>	Pages
Boszormenyi, Dalma and Harold Delaney. "A Hurting Hungary." <i>East-West Church and Ministry Report</i> 1 (Spring 1993), 6-7. Discusses the challenge to Christian work posed by the psychological damage inflicted by communism.	2
Covington, William. "Albania Firsthand." <i>East-West Church and Ministry Report</i> 1 (Spring 1993), 6. Growth of churches, mission cooperation, and proposed restrictive legislation are discussed. Urges coordination, lobbying, and prayer to keep Albania open.	1
Davies, Ron. <i>After Gorbachev? How Can Western Christians Help?</i> Eastbourne, England: Missions Advanced Research and Communication Center, 1991, 17-25; 123-33. Some of the most sensible counsel to be found anywhere for Western Christians seeking to be of service in post-Soviet societies. Another volume worth reading cover to cover.	20
Kuzmic, Peter. "Myths and Misunderstandings in East European Ministry Today" in <i>East-West Christian Organizations Directory</i> . Ed. by Sharon Linzey et al. Evanston, IL: Berry Publishing Services, 1993, 36-38. Myths debunked include: 1) the present spiritual hunger will last; 2) Eastern Europe's salvation is in Western hands; 3) money will solve Eastern Europe's problems; 4) East European Christians are saints; and 5) research is not necessary.	3
Moore, Art. "Albanian Encouragement Project." <i>East-West Church and Ministry Report</i> 1 (Spring 1993), 5. Describes the cooperative efforts of 30 Evangelical agencies in church-planting, theological education, literature distribution, and relief and development.	1
Tson, Joseph. "Towards Reformation in Romania." <i>East-West Church and Ministry Report</i> 1 (Spring 1993), 1-2. Former dissident Baptist signals problems of short-term Western ministries, including follow-up and training, and challenge from the Orthodox Church.	2

Compiled by Robert F. Goeckel, Associate Professor of Political Science, State University of New York, Geneseo, and author of *The Lutheran Church and the East German State: Political Conflict and Change Under Ulbricht and Honecker* (Ithaca, NY: Cornell University Press, 1990). ♦

Visa Application Requirements for Travel to East Central Europe and the Former Soviet Union

Matt Miller

The visa application process for travel to the countries of East Central Europe and the former Soviet Union is in flux. The political developments of the past several years have both simplified and complicated the process: a few nations have abolished entry visas for travelers from most countries, while travelers now need up to fifteen separate visas to travel through the former Soviet Union.

While most countries have their own specific visa application procedures, certain requirements are common to most states in the region. Due to variations in these requirements for travelers from different nations, this article will only address the procedures required for citizens of the United States. For current information on visa requirements for West Europeans traveling to East Central Europe and the former Soviet Union, contact visa offices listed in *Europa World Yearbook* (London: Europa Publications Limited, 1993).

1. Visas can be obtained directly from national embassies or through tourist agencies serving these areas. Applications may be submitted by mail or in person.
2. Different types of travel usually require different types of visas. The period of time allowed by a

visa varies based on the request of the traveler. Transit visas are only valid for the length of time required to travel through the country.

3. The following table lists the primary offices for visa processing of each nation. Most nations require a visa application form, supplied by mail or fax upon request. Larger nations may operate offices in several large cities. Call the primary office listed for details.
4. Applicants must also submit the following:
 - a. passport (photocopy sometimes accepted)
 - b. photograph (passport-size, black and white or color)
 - c. self-addressed, stamped envelope or prepaid express mail form
 - d. money order or certified check, payable to the embassy or consulate (nonrefundable)
5. In addition, most countries require a letter of invitation or copy of hotel vouchers. Letters of invitation must be approved by local authorities in the host country.
6. The time required for visa processing averages one week, not including mailing time. Express processing is often available for a higher fee. ♦

Matt Miller is an M.A. candidate at the Wheaton College Graduate School and graduate assistant of the Institute for East-West Christian Studies, Wheaton College.

Country	Visa Office: Address	Visa Office: Phone Fax Hours	Visas: Types and Costs, Processing Times and (Length)
Albania	Embassy of Albania 1511 K Street NW, Suite 1010 Washington DC 20005	202-223-4942 202-628-7342 M-F 9:00 a.m. - 5:00 p.m.	General Visa: Not necessary
Armenia	Embassy of the Republic of Armenia Consular Division 1660 L Street NW Suite 210 Washington DC 20036	202-393-5983 202-393-5962 M-F 9:00 a.m. - 1:00 p.m.	Tourist, Private, or General Visa: With invitation \$30 - 5 days \$50 - 3 days Without invitation: \$50 - 5 days (21 days) \$70 - 3 days (21 days) Multiple-entry Visa : \$200 - 5 days (1 year) Transit Visa : \$20 - 5 days Multiple-entry Transit Visa : \$50 - 5 days
Azerbaijan	Embassy of the Republic of Azerbaijan 927 15th Street NW Suite 700 Washington DC 20005	202-842-0001 202-842-0004 M-F 9:00 a.m. - 12:00 noon	General, Business, Transit, or Multiple-entry Visa : No fee - 21 days \$70 - Fewer than 15 days or fewer than 5 days for Business Visa
Belarus	Embassy of the Republic of Belarus 1619 New Hampshire Avenue NW Washington DC 20009	202-986-1606 202-986-1805 M-F 9:30 a.m. - 2:30 p.m.	General Visa: \$30 - 7 days \$60 - 2 days \$100 - 1 day Transit Visa : \$20 - 7 days
Bosnia-Herzegovina	Mission to the United Nations for the Republic of Bosnia-Herzegovina UN Plaza 866, Suite 580 New York NY 10017	212-751-9015 212-751-9109 M-F 9:00 a.m. - 6:00 p.m.	Entry or General Visa: Not necessary
Bulgaria	Embassy of the Republic of Bulgaria 1621 22nd Street NW Washington DC 20008	202-483-5885 202-234-7973 M-F 10:30 a.m. - 12:30 p.m.	Entry Visa: Not necessary for stays less than 1 month. \$34 - 7 days \$64 - 1 day Business Visa: \$34 - 7 days \$64 - 1 day Transit Visa: \$24 - 2 days Double Transit Visa: \$44 - 2 days
Croatia	Embassy of the Republic of Croatia 2343 Massachusetts Avenue NW Washington DC 20008	202-588-5899 202-588-8936 M-F 10:00 a.m. - 12:00 noon & 2:00 p.m. - 4:00 p.m.	Tourist, Business, or Transit Visa: \$9 - 2 days; express processing - 1 day
Czech Republic	Embassy of the Czech Republic Visa Section 3900 Spring of Freedom Street NW Washington DC 20008	202-363-6308 or 6315 202-966-8540 M-F 8:30 a.m. - 11:30 p.m.	Entry Visa: Not necessary for stays less than 1 month. General Visa: Available from local authorities after arrival in the Czech Republic (1-6 months). Long Stay Visa: \$21 - 70 days (more than 6 months)

Country	Visa Office: Address	Visa Office: Phone, Fax, Hours	Visas: Types and Costs, Processing Times and (Length)
Estonia	Estonian Consulate 630 5th Avenue, Suite 2415 New York NY 10111	212-247-1450 212-262-0893 M-F 10:00 a.m. – 1:00 p.m.	General Visa: Not necessary for stays less than 3 months. Residency Visa: Available from local authorities after arrival in Estonia (more than 3 months).
Georgia	Embassy of the Republic of Georgia 1511 K Street NW Suite 424 Washington DC 20005	202-393-5959 202-393-6060 M-F 9:00 a.m. – 12:30 p.m. & 1:30 p.m. – 4:30 p.m.	General Visa: \$30 – 7 days \$60 – 3 days \$100 – 1 day Multiple-entry Visa: \$300 – 7 days
Hungary	Embassy of Hungary, Consular Section 3910 Shoemaker Street NW Washington DC 20008	202-362-6769 or 6730 202-686-6412 MWF 10:00 a.m. – 2:00 p.m.	Entry Visa: Not necessary for stays less than 3 months. General Visa: Contact embassy for details (more than 3 months).
Kazakhstan	Embassy of Kazakhstan 3421 Massachusetts Avenue NW Washington DC 20007	202-333-4507 202-333-4509 M-F 9:00 a.m. – 12:00 noon	Tourist or Business Visa: \$30 – 7 days \$50 – 3 days \$100 – 1 day Multiple-entry Visa: \$120 – 7 days
Kyrgyzstan	Consulate of the Kyrgyz Republic 1511 K Street NW Suite 707 Washington DC 20005	202-628-0433 202-347-3718 M-F 9:00 a.m. – 12:30 p.m. & 1:30 p.m. – 4:30 p.m.	General Visa: \$30 – 5 days \$50 – 3 days \$80 – 1 day Multiple-entry Visa: \$100 – 7 days (1 year) All applicants for general and multiple-entry visas must submit 2 photos.
Latvia	Embassy of Latvia 4325 17th Street NW Washington DC 20011	202-726-8213 202-726-6785 M-F 10:00 a.m. – 12:00 noon	Entry or Multiple-entry Visa: \$5 – 14 days (up to 3 months) General Visa: Available from local authorities after arrival in Latvia (more than 3 months).
Lithuania	The Lithuanian Embassy 2622 16th Street NW Washington DC 20009	202-234-2639 202-328-0466 M-F 9:00 a.m. – 4:00 p.m.	Entry Visa: \$25 – 2 days (up to 3 months) An additional fee may be charged if a visa is needed immediately. General Visa: Available from local authorities after arrival in Lithuania (more than 3 months).
Macedonia	Office of the Republic of Macedonia 1015 15th Street, Suite 402 Washington DC 20005	202-682-0519 202-682-2339 M-F 9:00 a.m. – 5:00 p.m.	Entry Visa: No fee - available at entries into Macedonia. Not available in the US.
Moldova	Embassy of the Republic of Moldova 1511 K Street NW Room 333 Washington DC 20005	202-783-4218 202-783-3342 M-F 9:00 a.m. – 12:30 p.m.	Tourist or Business Visa: \$30 – 1 month (1 month) \$50 – 5 days (1 month) \$60 – 1 month (3 months) \$80 – 5 days (3 months) \$120 – 1 month (6 months) \$130 – 5 days (6 months) Transit Visa: \$10 – 1 month \$30 – 5 days Double Transit Visa: \$20 – 1 month \$40 – 5 days
Poland	Consulate General of the Republic of Poland 1530 North Lake Shore Drive Chicago IL 60610	312-337-8166 312-337-7841 M-F 9:00 a.m. – 1:00 p.m. & 2:00 p.m. – 4:00 p.m.	Entry Visa: Not necessary for stays less than 3 months. General Visa: Available from a tourist agency after arrival in Poland (more than 3 months).
Romania	Embassy of Romania 1607 23rd Street NW Washington DC 20008	202-232-4747 202-232-4748 M-F 9:00 a.m. – 1:00 p.m.	Entry or Business Visa: \$32 – Single-Entry – 20 days \$68 – Multiple Entry – 20 days Single Transit Visa: \$22 – 20 days Double Transit Visa: \$32 – 20 days
Russia	Russian Consulate General 9 East 91st Street New York NY 10128	212-348-0626 212-831-9162 M-F 9:30 a.m. – 12:30 p.m.	Tourist, Private, or Business Visa: \$20 – 14 days \$30 – 7 days \$60 – 3 days \$100 – 1 day All applicants for tourist, private, and business visas must submit 3 photos.
Slovakia	Embassy of the Slovak Republic 2201 Wisconsin Avenue NW Suite 380 Washington DC 20007	202-965-5164 202-965-5166 M-F 8:30 a.m. – 11:30 a.m.	Entry Visa: Not necessary for stays less than 1 month. General Visa: \$85 – 7 days (1-6 months) Long-Stay Visa: \$6 – 90 days (more than 6 months) All applicants for general and long-stay visas must submit 3 photos.
Slovenia	Embassy of the Republic of Slovenia 1525 New Hampshire Avenue NW Washington DC 20036	202-332-9332 202-667-4563 M-F 10:00 a.m. – 12:00 noon & 2:00 p.m. – 4:00 p.m.	Entry Visa: Not necessary for stays less than 3 months. General Visa or Business Visa: Available from local authorities after arrival in Slovenia (more than 3 months).
Tajikistan	Russian Consulate General 9 East 91st Street New York NY 10128	212-348-0626 212-831-9162 M-F 9:30 a.m. – 12:30 p.m.	The Russian Consulate currently processes visas for the Republic of Tajikistan. However, visas can only be processed at the request of the Foreign Ministry of Tajikistan. Applicants should contact the Foreign Ministry via an acquaintance in the country or a tourist agency providing services in the country.
Turkmenistan	Turkmenistan Mission to the United Nations, 136 East 67th Avenue New York NY 10021	212-472-5921 212-628-0252 M-F 9:00 a.m. – 6:00 p.m.	Entry or General Visa: Not necessary
Ukraine	Embassy of Ukraine 3350 M Street NW Washington DC 20007	202-333-7507 202-333-7510 M-F 9:00 a.m. – 1:00 p.m.	Tourist, Private Visitor, Business, Multiple-entry, or Transit Visa: \$30 – 14 days \$60 – 1 day
Uzbekistan	Consulate of the Republic of Uzbekistan 866 United Nations Plaza, Suite 326 New York NY 10017	212-486-7570 212-486-7998 M-F 9:00 a.m. – 1:00 p.m.	Tourist or Business Visa: \$40 – 10 days (7 days) \$50 – 10 days (14 days) \$60 – 10 days (30 days) Group Tourist Visa: \$15 – 10 days (15 days) \$25 – 10 days (30 days) Express processing – 2-9 days – fee doubled Urgent processing – 1 day – \$100
Yugoslavia (Serbia & Montenegro)	Embassy of Yugoslavia 2410 California Street NW Washington DC 20008	202-462-6566 202-462-2508 M-F 10:00 a.m. – 1:00 p.m.	Tourist, Business, or Transit Visa: No fee – 7 days

NEWS NOTES

Patriarch Alexei II of Moscow and Russian Defense Minister Pavel Grachev signed a joint statement on 2 March 1994 that provides for the creation of a committee to oversee cooperation between the army and the Russian Orthodox Church. Priests will be encouraged to visit garrisons and to organize educational religious conferences. Grachev was quoted as saying that "the younger generation's spiritual education has never been so important." *Radio Free Europe/Radio Liberty Daily Report*, no. 43, 3 March 1994.

Nine Russian Baptists and one Russian Orthodox priest were murdered in the area of Dushanbe, the capital of Tajikistan, on 30-31 December 1993. Thirty-year-old Father Sergei of Dushanbe's Cathedral of St. Nicholas was killed soon after he conducted a religious service for members of the Russian 201st Motorized Rifle Division, which forms the core of the CIS peace-keeping force in Tajikistan. Neighbors of the murdered Baptists questioned the official version according to which the deaths were connected with a robbery. According to the neighbors, nothing valuable was stolen. *Radio Free Europe/Radio Liberty Daily Report*, no. 3, 5 January 1994; *Moscow Tribune*, 5 January 1994, 5.

Jane Ellis, St. Antony's College, Oxford University, has received a grant from Overseas Ministries Study Center (490 Prospect Street, New Haven, CT 06511-2196; tel: 203-624-6672; fax: 203-865-2857) to research "Mission in Russia: Relations

Between the Russian Orthodox Church and Foreign Protestant Missions." She is the author of a highly regarded study of *The Russian Orthodox Church: A Contemporary History* (Bloomington, IN: Indiana University Press, 1986). Miss Ellis is a long-time specialist in Russian church-state issues with Keston Research Box 276 Oxford OX2 6BF United Kingdom Tel: 0865-311022 Fax: 0865-311280

Pacific Architects and Engineers, Inc. has numerous clerical and administrative openings at the U.S. Embassy, Moscow. Applicants must be U.S. citizens, 21 or older, with a valid driver's license, and must qualify for top-secret clearance. Send letter and resume to: PAE Ste. 900-CO 1601 N. Kent St. Arlington, VA 22209 Tel: 703-243-6941 Fax: 703-243-5607

The U.S. Peace Corps seeks teacher-trainers, university English teachers, ESL instructors, and curriculum developers. New programs in the Baltic states and other former Soviet republics now supplement existing programs in Central Europe. Must be U.S. citizen. No upper-age limit. Married couples may be eligible if both spouses qualify. Contact: Peace Corps Box 946 Washington, DC 20526 Tel: 1-800-424-8580 ext. 2293 Fax: 312-353-4192

Israeli officials report that in two years more than 125,000 Russians, Ukrainians, Belarusians, Armenians, and Georgians have made visits to the Holy Land—starting in 1991, the year Israel and Russia restored diplomatic relations. Russians constitute the fourth largest group visiting Israel from Europe, exceeded only by visitors from Germany, Britain, and France. *We/My*, 13-26 December 1993.

New Nurses for a New Russia *Serge Duss*

In January 1993 World Vision, in partnership with the Educational Division of the Russian Ministry of Health, launched a two-year Nursing Education Reform Project. New Nurses for a New Russia, as the project is popularly known, incorporates a holistic approach to patient care with a special emphasis on the spiritual dimension of wellness and health.

California's Azusa Pacific University School of Nursing serves as World Vision's primary partner. Project manager Charles Dokmo, who supervises a staff of Russian nationals and American nursing educators, envisions longer-term involvement of additional Christian college and university nursing schools to reinforce the spiritual dimension of the project and to take advantage of opportunities for individual Christian witness.

In July-August 1993 the project convened a three-week curriculum writing workshop at Golitsino, near Moscow, that brought together 55 nursing educators throughout Russia and 10 faculty from Azusa Pacific University and the University of San Francisco. At the end of the conference Russian educators adopted a new philosophy of nursing free of Marxist-Leninist ideology. The conference also began work on a Russian-English glossary of nursing terminology. Official conference proceedings were published in Russian and have since been made available to nursing institutions throughout Russia.

In February 1994 the project convened a one-week conference at Golitsino aimed at developing nursing associations and communication tools such as newsletters. The meeting also provided management training for the 60 nursing association leaders who attended from across Russia and resulted in the formation of a Russian alliance of nursing associations. A video of conference highlights was produced and will be available throughout Russia.

Serge Duss is Associate Director for Government Relations for World Vision.

RESOURCES

Pubwatch reports that 28,000 new book titles were published in 1992 in Russia—the lowest number since 1937. Seventy percent of these titles were translated from works by foreign authors. Ninety percent of the translated works were pirated editions.

Founded in May 1990, Pubwatch focuses on promoting assistance for book publishers in the former Soviet Union and East Central Europe. It conducts training programs, educational seminars, and international research programs. Pubwatch's publications include: *Pubwatch Update*, a free quarterly newsletter which serves as a clearinghouse for information on assisting book publishers in the former Soviet Union and East Central Europe; a free 1992 *Directory of Organizations Assisting Book Culture in Central and Eastern Europe and the Commonwealth of Independent States*, which provides key information for 39 programs in eight western countries; and *The State and the Book Sector: Relationships in Change, An Inventory of Government Policies* (forthcoming, 1994). To order, send your request in writing to:

Pubwatch
350 West 67th St.
New York, NY 10024
Tel: 212-362-4618
Fax: 212-362-5011

Pubwatch also sponsored the 1989 Bulgarian translation of *A Guide to Book Publishing*, by Datus C. Smith, which covers practical and professional aspects of book publishing. The Bulgarian and English editions are available for \$15 paper/\$30 hardcover. U.S. orders add \$3; foreign

book post add \$4. To order contact:

University of Washington
Press
Box 50096
Seattle, WA 98145
Tel: 206-543-8870
Fax: 206-543-3932



Guide to E-Mail for Russia
Mission Forum, now known as SEN-Research, has prepared a comprehensive guide to electronic mail for Russia. This practical and detailed report offers prospective e-mail users a step-by-step guide to the various options in hardware, as well as electronic mail networks, in-country sources, and e-mail addresses. A full review will be featured in an upcoming issue of the *EAST-WEST CHURCH AND MINISTRY REPORT*. To order a copy, contact:

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Fax: 427-312-238
or
Central European
Missionary Fellowship
Box 2191
La Habra, CA 90632
Tel: 310-697-7143
Fax: 310-691-3468



New Study Bible for Russia
The Foundation for Reformation (Orlando, Florida) and Hansler Publishing (Stuttgart, Germany) recently announced plans to print 300,000 copies of a new Russian-language study Bible. *The New Geneva Study Bible* supplements the Synodal translation of text with chapter introductions by J.I. Packer, outlines, study notes, sidebars, a concordance, maps, charts, timelines, character profiles, a dictionary of biblical words, and an index of key places. According to the Foundation for Reformation, American and German Christians are underwriting

production costs.

Contact:
Foundation for Reformation
400 E. South Street,
Suite 102
Orlando, Florida 32801
Tel: 407-839-0021
Fax: 407-839-0323



Audio-Forum (AF) distributes audio and video cassettes in a wide variety of languages. AF offers the Russian New Testament on 12 audio cassettes (18 hours) for \$49.95. Contact:
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Tel: 203-453-9794
Fax: 203-453-9774



A Wealth of Demographic Data on Religious Attitudes

Roger Russell Marketing has completed a 12-volume research project which analyzes religious attitudes in East Central Europe and the former Soviet Union. Because of the danger of open discussion of religion before the demise of communism, the people of these countries have had practically no experience with objective survey research on matters of faith.

Because of newfound freedom of expression, Roger Russell Marketing has been able to conduct and analyze comparative survey data on religion which is exceptionally comprehensive. It truly is a unique tool for international Christian ministries planning work in East Central Europe or the former Soviet Union.

THE EAST-WEST CHURCH AND MINISTRY REPORT, vol. 1 (Winter 1993), 14, reviewed the first eight volumes published in 1991. The most recent volumes, published in 1993, examine:

Religious and Social Attitudes, The Book Market and Radio Media in European Russia (350 pp., £120);

Religious and Social Attitudes and the Book Market—Ukraine (188 pp., £65);

Religious and Social Attitudes and the Book Market—Latvia (228 pp., £75); and

Central and Eastern Europe—Thematic Tabulations and General Summary (122 pp., £95).

These four volumes ordered together cost £302, a savings of £43. The complete 12-volume set may be ordered for £476.

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United Kingdom
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Fax 44-793-783-558



CALENDAR OF EVENTS

23 May 1994

Russian Orthodox Protestant Dialogue, Dom Turista, Moscow, Russia. Sponsored by World Vision and the Christian Resource Center.

Featuring Fr. Alexander Borisov, Fr. Georgi Kotchetkov, Serge Duss, Don Fairbairn, Jane Ellis, and Eugene Grosman.

Contact: Dr. Sharon Linzey
Christian Resource Center
Box 115, 117311 Moscow, Russia
Tel: 7095-939-0641
Tel/fax: 7095-939-0641
Int'l fax: 7095-437-6296
MCI Satellite fax: 7503-956-5022



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
Box 710
Norwich, VT 05055
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SEN-Research, 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

12 June-5 August 1994

Russian Language Institute, Columbia, SC
(See News Notes, *EWC&M REPORT* 2 (Winter 1994), 2, for details.)



16-19 June 1994

Summer School on the Study of Religion in the Former Soviet Union, West Lafayette, IN

Contact: Dr. Don Nead, Director
John T. Conner Center for East-West Reconciliation
2625 Wilshire Ave.
West Lafayette, IN 47906
Tel/fax: 317-497-3239



18 June 1994

Religion After Communism, University of Illinois, Champaign, Illinois. No charge for workshop; preregistration requested.

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



7-10 July 1994

Conceptions of Legality and Ethics in Russian Thought, 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



4-8 October 1994

Consultation on Theological Education and Leadership Development in Post-Communist Europe, Oradea, Romania

Contact: Mr. Charles F. Schukar, Director
Project CARE
Postfach 37
Vienna A-1184, Austria
Tel: 43-222-442701
Fax: 43-222-442078



6-8 October 1994

Bridge to the Future: Values to Promote in the BioEthical Debate between Western and Eastern European Countries, University of Pecs, Pecs, Hungary. Sponsor: European Association of Centres of Medical Ethics.

Contact: Prof. Paul Schotsman
Catholic University of Leuven
Centre for Bioethics
Kapucijnenvoer 35
3000 Leuven
Belgium
Tel: 32-16-33-69-51
Fax: 32-16-33-69-52



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



5 November 1994

Christian Renewal Effort for Emerging Democracies (CREED), 14th Annual Conference, Mackay Center, Princeton Theological Seminary. Featuring Fr. Gleb Yakunin and George Gallup
Contact: CREED

787 Princeton-Kingston Rd.
Princeton, NJ 08540-4165
Tel: 609-497-0224
Fax: 609-497-0622



7-10 July 1995

The Russian Philosophical Tradition, Dartmouth College, Hanover, NH
Contact: Clinton Gardner, President

The Transnational Vladimir Solovyov Society
The Norwich Center
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Norwich, VT 05055
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LETTERS TO THE EDITORS

Cream of the Crop?

Having spent two years in Central Europe as a missionary, I have firsthand experience of the burdens we missionaries are to our brothers and sisters in the East. My wife and I often wondered if in fact we were hindering or helping the process of "making disciples" in that country. Quite honestly, I do ask myself the difficult questions and come up empty-handed. Would they be better off if we supported them from afar? Or, I wonder if those who have majored in college in Russian studies, for example, and have been learning the language for several years should be the ones to go and the rest of us support them?

I'm tired of the constant barrage of well-deserved criticism we Westerners receive from the cross-cultural experts. If in fact the problem is so extensive (as I believe it is), then why not take some action to lessen these embarrassing episodes of cultural insensitivity by sending out the cream of the crop while continuing to strengthen others at home who seem less adequately prepared to quickly assimilate?

Thanks for keeping us adequately informed of the ever-changing cultural-religious climate in Central Europe and the CIS. Keep up the good work!

Bill Sturdivant
Hertfordshire, England



No Laughing Matter

I especially liked the article: "A Moratorium on Russian Jokes?" — we have a rule on our team NOT to make such jokes or remarks, especially in the presence of Russians. It's good to see the word is getting around.

Thanks for your good work!

Bob Hosken
Deputy Director
Russian-American Christian Professional
Institute
Izhevsk, Russia



EDITORIAL *Continued from page 16*

than they were when first published in May 1986:

What happened to us? Who hurled us into the depths of misfortune, and why? Who extinguished the light of goodness in our soul? Who blew out the lamp of our conscience, toppled it into a dark, deep pit in which we are groping, trying to find the bottom?...[In the past] we lived with a light in our soul...so that we would not wander in the darkness,...scratch out each other's eyes, or break our neighbor's bones....They stole it from us and did not give anything in return, giving rise to unbelief, an all-encompassing unbelief....To whom should we pray? From whom should we ask for forgiveness? (p.8)

Speaking in much the same vein this past November Alexander Solzhenitsyn warned, "If we do not learn to...subordinate our interests to moral criteria, we, humankind, will simply be torn apart, as the worst aspects of human nature bare their teeth." ("To Tame Savage Capitalism," *New York Times*, 28 November 1993, E11.) And Czech dissident-turned-president Vaclav Havel would see the widespread moral bankruptcy of post-Communist lands as the direct product of the moral bankruptcy of Marxism in power:

The worst thing is that we are living in a decayed moral environment. We have become morally ill because we have become accustomed to saying one thing and thinking another. We have learned not to believe in anything, not to have consideration for one another, and only to look after ourselves. Notions such as love, friendship, compassion, humility, and forgiveness have lost

their depth and dimension....Few of us have managed to cry out that the powerful should not be all powerful. (*Ethics*, 15-16.)

Father Alexander Borisov of Moscow's Russian Orthodox parish of Saints Cosmas and Damian likens Russia's present dilemma to that of the Old Testament exodus. Just as the Hebrew children, after their liberation from Egyptian bondage, wandered 40 years in the wilderness, he fears Russia as well may require 40 years to produce a generation born free, which does not, like the ancient Hebrews, "look back with nostalgia to the security of slavery." (Leonid Kishkovsky, "Russian Orthodoxy: Out of Bondage, Into the Wilderness," *Christian Century* 110 (6 October 1993), 936-37.) Hopefully, a truly free spirit will come much sooner than four decades. Toward that end, another Russian Orthodox priest, Father Georgi Edelstein of Kostroma, shared at the Wheaton conference on economic crime that in the wake of Gorbachev's and Yeltsin's failed perestroika, the only form of restructuring that is likely to spare Russia incalculable troubles ahead is a perestroika of the human heart and soul.

Certainly, Russia desperately needs to effect all manner of structural and systemic changes to control crime and to ensure a workable market system. But I believe Father Georgi is correct in contending that effectual reform must begin from within, with an inner, personal transformation. Russia today unquestionably is undergoing profound change. Yet to be determined is whether mafia godfathers or believers in God the Father, the Son, and the Holy Spirit will be more successful in capturing and fashioning the hearts of Russia in flux. ◆

Mark Elliott, editor

Economic Crime and Perestroika of the Human Heart

Mafia
godfathers...or
God the Father?

Leading Russian and Western specialists on post-Soviet economic crime, speaking at Wheaton College, Wheaton, IL, April 21-23, gave an alarming picture of criminal elements now in control, or unduly influencing not only banking, retail business, and foreign trade, but law enforcement, the courts, the customs service, the media, the economic privatization process, and local, provincial, and central bureaucracies. Organized crime in Russia increased between 1992 and 1993 by 28 percent; crimes causing serious bodily injury were up 24 percent; and crimes committed with firearms were up 250 percent. Since 1987 homicides in Moscow have increased 800 percent. Organized crime's ready access to weapons, its willingness to use them at the slightest provocation, and the growing inability or unwillingness of authorities to stem the tide of lawlessness is nowhere more evident than in systematic gangland extortion of Russia's commercial businesses. According to a January report prepared for Boris Yeltsin by the Analytical Center for Social and Economic Policies, criminal elements now extort 10 to 20 percent of earnings from some 75 percent of Russia's private enterprises. (Celestine Bohlen, "Graft and Gangsterism in Russia Blight the Entrepreneurial Spirit," *New York Times International*, 30 January 1994, 1; "The High Price of Freeing Markets," *The Economist*, 19 February 1994, 57; Paul Podolsky, "Bring on the Tax Police," *Moscow Times*, 25 February 1994, 10.)

On the other hand, proliferating taxes—up to 80 percent of profits—are so burdensome that they all but doom any business unable to evade a signif-

icant portion of them. "In reality, two tax systems function simultaneously: the mafia's 'unofficial' taxes, which are widely observed, and the government's, which are widely ignored" (Podolsky). According to the report prepared for Yeltsin, "Protection money is paid as regularly as taxes are evaded" (*The Economist*).

While speakers at the Wheaton conference made it quite clear that widespread corruption also characterized the tsarist and Soviet regimes, they did suggest two distinctives of the current criminal blight: 1) it receives far greater and far more penetrating media exposure than was the case under tsars or commissars; and 2) the government's present weakness—to the point of near paralysis—gives criminal elements freer reign than they have enjoyed since the Civil War of 1918-21.

It is absolutely necessary to analyze the role of economic crime in Russia's current malaise. But at some point, to be of any earthly use, description must be coupled with prescription. I believe Christians in particular have a moral obligation to offer the people of the former Soviet Union support, encouragement, and when asked for, culturally sensitive counsel.

In the modern academy that word *moral* is often made to seem incompatible with rational, scientific analysis, as if such a thing as value-free research actually existed. But there are scholars who argue otherwise. Robert Fogel, University of Chicago economic historian and winner of the 1993 Nobel Prize for economics, said on the day his award was announced, "There is such a thing as morality." Otherwise, he could not explain the abolition of slavery, which his calculations determined were profitable, apart from "a force even stronger than the laws of economics: a moral revulsion against a system that denied humanity." Fogel thus argues unapologetically in learned circles that the "intense beam of morality...can change history." (R.C. Longworth, "Morality: It's Time for a Closer Look," *Chicago Tribune*, 17 October 1993, 1, 4.)

It is interesting to note the expression of a similar ethical imperative coming from the U.S.S.R. in its last gasps. A number of prominent Soviet intellectuals came to regard the sickened state of their own society as a product of lost faith and abandoned morals. Two years ago the Institute for East-West Christian Studies published *Ethics in the Russian Marketplace: An Anthology*, which quoted writer Viktor Astafyev to this effect. His soul-searching comments seem even more poignant and relevant to Russia's plight today

For a listing of tapes available from the Wheaton conference, "Economic Crime and the Prospects for a Market Economy in the Former Soviet Union," contact the EWC&M REPORT office.

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); \$44 (Canada); and \$49 (international). **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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EAST-WEST CHURCH & MINISTRY REPORT
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ISSN 1069-5664