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Russian Legislature Considering New Law on Religion Foreign and Minority Religious Groups Fearful

Wil Triggs

"In Russia anytime they say regulate they mean destroy."

These words, spoken by Moscow journalist Yakov Krotov while in the United States in October, effectively communicate the current fears of Russia's religious rights advocates, including those of minority faith groups and Western missionaries. Their anxieties stem from deliberations of a Russian Parliament committee and members of President Boris Yeltsin's staff regarding a revised law on religion. If passed, it could have radical implications, especially for religious workers from outside Russia.

In August a ten-member government committee began considering changes in Russia's law on religion under the direction of Prime Minister Viktor Chernomyrdin. This committee, chaired by Andrei Sebentsov who helped shape the liberalized law of 1990, has Orthodox and Protestant members, as well as representatives from the Ministry of Justice, the Foreign Ministry, and the Moscow city government. A draft law may come to a vote in Parliament in January 1995. At the center of much of the debate is Article 15, which directly addresses the issue of foreign religious organizations working in Russia. As worded in the draft law obtained by the *East-*

West Church & Ministry Report, it would require non-native groups to work under the auspices of a Russian-registered national organization.

Commenting on the current situation, Anita Deyneka, director of research for Russian Ministries, stated, "While the law in essence is not radically different from the proposed law which the previous parliament unsuccessfully attempted to pass in the summer of 1993, the climate in Russia has changed. On the one hand, indigenous Russian Protestants opposed to government regulation of religion are more vocal than ever before, and Yeltsin has greater power to veto laws passed by Parliament. On the other hand, anti-Western sentiment is on the rise, and Yeltsin seems less inclined to oppose Parliament on nationalistic issues."

Offering a different perspective, former Soviet dissident and Parliament member Gleb Yakunin has called for an all-out protest from the West against new restrictive legislation on religion in Russia. ♦

Editors' note:

The next issue of the *East-West Church & Ministry Report* will carry a full analysis of current Russian legislation on religion.

One Proposed Draft of Article 15:

"Legal Status and Activity of Foreign Religious Organizations"

1. Foreign religious organizations may be represented by agencies or individuals who are under the auspices of Russian religious organizations with registered constitutions (bylaws). Such agencies or individuals shall be subject to accreditation in cases and in accordance with procedures established by the Russian Federation government.
2. The accreditation of an agency or an individual of a foreign organization may be denied if the organization is not officially recognized by the nation of residence on the basis of that nation's legislation, or if its activities do not correspond to the requirements of Articles 4 and 10 of the

given Law. *Editors' note:* Article 4 defines the state's role in protecting freedom of conscience and freedom of faith, but uses wording that would forbid groups if they "interfere with social security and order" or "incite social, racial, ethnic, or religious discord."

3. Representatives of foreign religious organizations as well as foreign religious workers may be involved in any public religious activity on the territory of the Russian Federation only at the invitation and within the framework of the Russian religious organization having a registered constitution.

Translation provided by Russian Ministries, 11 November 1994.

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TIMELINE:

Growing Anti-Missionary Sentiments and Restrictions

November 1993

- ◆ Mayors in Kazan and Naberezhnyye Chelny, in Russia's Tatar Republic, ban the use of public buildings by religious groups.

December 1993

- ◆ Ukrainian legislators pass amendment which states "clergymen, religious preachers, teachers, other representatives of foreign organizations who are foreign citizens and come to visit temporarily in Ukraine may preach religious doctrines, administer religious ordinances, or practice other canonic activities only in those religious organizations which invited them to come to Ukraine and with official approval of the governmental body that has registered the statutes."

February 1994

- ◆ In an interview, Patriarch Alexei II calls for "a state Act ... to regulate activities of all these preachers in our country."

March 1994

- ◆ Foreign missionaries in Ukraine report an increase in the difficulty of obtaining residence visas.

April 1994

- ◆ Amendments to the current law on religion under discussion within the Russian government.
- ◆ The government of Uzbekistan threatens Christian and other non-Muslim groups with loss of legal status for evangelism of Muslims or distribution of literature in Uzbek.

May 1994

- ◆ International Christian Seminar on "Totalitarian Cults in Russia" meets in Moscow. The final document of the seminar affirms the right of all religious movements to exist "which in their practice do not infringe upon the basic human rights, the institutions of the family and society and its laws, and which do not appeal, whether directly or indirectly, to hatred or to the service of evil." The statement calls for additional changes in legislation on religion in Russia and the formation of an interdenominational commission to regulate religious programs and education in state schools and institutes.
- ◆ Moscow's Christian Legal Center holds briefing for parachurch organizations on draft laws that would limit the activities of foreign missionaries.

June 1994

- ◆ Conference on "Christian Faith and Human Enmity" takes place in Moscow with representatives of Orthodox, Roman Catholic, Protestant, Jewish, Islamic, and Buddhist communities. The final document states "in order to make Christian efforts towards the common good coordinated and open for discussion by Christians of various confessions and to help solve problems and resolve possible disputes among

Christians, we have agreed to establish a mechanism of inter-Christian cooperation working on a regular basis. It can include the Christian churches and religious bodies which have traditionally served in the CIS and the Baltic countries."

- ◆ Twenty-five deputies of the Moscow City Duma sign appeal to the mass media requesting greater caution in giving access to preachers and representatives of religious sects.
- ◆ Armenian president Levon Petrossian issues a decree restricting religious activities because non-registered institutions and foreign organizations are "ruining the moral and psychological climate."
- ◆ *Rossiiskaya Gazeta* publishes article alleging that the United States has sent spies to Russia posing as Methodist missionaries.
- ◆ April draft law on religion becomes public. Would allow government to establish regulatory council and would limit foreign religious organizations to activity approved by an affiliated Russian religious organization.
- ◆ Russia State Duma discusses and rejects a draft law on property rights of religious organizations which also would have restricted the rights of foreign religious workers.
- ◆ Police in Uzbekistan evict a Russian charismatic church and two Korean churches from public buildings in Tashkent.
- ◆ After threats to Baptist, Methodist, Pentecostal, and Seventh-day Adventist churches, skinheads hold worshippers captive at a Church of God in Rousse, Bulgaria. Seven church members severely beaten.

July 1994

- ◆ Vladimir Zhirinovskiy pledges to stop Western religious organizations from operating in Russia if he is elected president.

August 1994

- ◆ Two days after the election of Ukrainian President Leonid Kuchma, authorities warn visiting missionaries not to preach.
- ◆ Operation Mobilization cancels evangelistic event scheduled for August 3 in Barna, Bulgaria, because of "the shrinking religious freedom in Bulgaria."

September 1994

- ◆ The government of Bulgaria denies legal status to over 20 religious organizations, including Scripture Union and Gideons International.

October 1994

- ◆ Word of pending changes in the law spreads through the foreign religious community in Russia. Parliament member Gleb Yakunin calls for Western protest of the law. Others fearful of the changes, nevertheless question the advisability of Western public protest.

November 1994

- ◆ President Boris Yeltsin meets with Patriarch Alexei II to discuss state support for restoration of churches, and the participation of the Russian Orthodox Church in the privatization of historical buildings. ◆

Wil Triggs is director of communications for Peter Deyneka Russian Ministries and coeditor of the East-West Church and Ministry Report.

Selected Serials for Keeping Current

NAME	CONTACT	FREQUENCY	RATE
<p>Current Digest of the Post-Soviet Press A longstanding, highly professional service providing translations from the Soviet, and now, post-Soviet press. Timely coverage of all significant developments. Treatment of religion, though not extensive, is invaluable.</p>	<p>Robert Ehlers, Executive Editor 3857 N. High St. Columbus, OH 43214-3747 Tel: 614-292-4234 Fax: 614-267-6310</p>	weekly	\$850-\$900 institutional rate, \$90 Affiliated faculty/student rate. Call for details.
<p>East-West Church and Ministry Report Seeks to encourage Western ministry in East Central Europe and the former Soviet Union that is effective, culturally sensitive, and cooperative. Stresses succinct summaries of critical issues, with frequent recommendations for further reading. Focuses on practical information including a wide variety of print and audio visual resources.</p>	<p>Mark Elliott, Wil Triggs, Coeditors Institute for East-West Christian Studies Billy Graham Center Wheaton College Wheaton, IL 60187-5593 Tel: 708-752-5917 Fax: 708-752-5555 E-mail: iewcs@david.wheaton.edu</p>	quarterly	\$39 U.S., \$44 Canada, \$49 international. Call for lower multiple year rates.
<p>Frontier The popular magazine of England's Keston Institute, for many years a major Western center for the study of religion in Communist countries. <i>Frontier's</i> strength is ferreting out a wide range of underreported stories from diverse sources, East and West.</p>	<p>Reed Business Publishing Ltd. Oakfield House Perrymount Rd. Haywards Heath West Sussex, RH16 3DH England</p>	10 issues/year	\$27.
<p>News Network International A highly competent news service available to individuals as well as the media. Drawing upon staff writers and stringers on several continents, it highlights Christianity under duress worldwide. Provides extensive documentation of church-state relations, religious liberty issues, and interconfessional tensions in the former Soviet Union and East Central Europe. Additional relevant news services include <i>Ecumenical News International</i>, <i>Religious News Service</i>, and <i>European Baptist Press Service</i>.</p>	<p>Chris Woehr, Editor Box 28001 Santa Ana, CA 92799 Tel: 714-775-4900 Fax: 714-775-7315</p>	bi-weekly	\$75 non-media organization and individual rate. Call for media outlet fees.
<p>Religion in Eastern Europe (formerly Occasional Papers on Religion in Eastern Europe) Published by Christians Associated for Relationships with Eastern Europe, a Christian peace organization that has had close ties with the National Council of Churches and the former Christian Peace Conference. Authors from the mainline church and ecumenical world frequently publish in <i>REE</i>, but especially in recent years the journal has been a forum for a variety of perspectives:</p>	<p>Paul Mojzes, Editor c/o Rosemont College Rosemont, PA 19010 Tel: 610-527-0200 ext. 2350 Fax: 610-696-8970 E-mail: PMOJZES@VM.TEMPLE.EDU</p>	6-8 issues/year	\$36.
<p>Religion, State, and Society, the Keston Journal (formerly Religion in Communist Lands) This Keston Institute publication is the most important academic journal in the field of religion in Communist and post-Communist countries. Most articles in this highly regarded serial treat Christianity in the former Soviet Union and East Central Europe, but coverage does extend to other faiths and other continents.</p>	<p>Philip Walters, Editor Box 25, Abingdon Oxfordshire OX14 3UE United Kingdom Tel: 01235-555-335; Fax: 01235-553-559 E-mail: Carfax@ibmpcug.co.uk Carfax Publishing Co. 875-81 Massachusetts Ave. Cambridge, MA 02139 Tel: 800-354-1420; 617-354-1425 Fax: 617-354-6875 E-mail: 75201.571@compuserve.com</p>	quarterly	\$65 individuals \$214 institutions.

New Nations, Old Problems

Dwight Gibson, World Evangelical Fellowship associate director for North America, interviews Stuart McAllister, general secretary of WEF's European Evangelical Alliance.

Missionaries from the West can best help by being sensitive and aware of local needs. Training is crucial: in particular, leadership development, evangelistic methods, apologetics, and creativity in outreach.

As the European director of World Evangelical Fellowship, what contrasts do you see between members in East Central and Western Europe?

The contrasts can be seen:

- ◆ in a more conservative Eastern approach to church life and spirituality;
- ◆ in a greater interest in the East in church growth, sanctification, and the need to reach the lost; and
- ◆ in the great gaps in economics, which is putting church life in the East under pressure. The Easterners are more serious about their faith and at times more generous and hospitable.

What obstacles do you see for Evangelicals in East Central Europe and the former Soviet Union in the next three to five years?

- ◆ Rising pressure from state churches and various forms of discrimination;
- ◆ a generation gap in the church with present leaders struggling to understand modern management and communication and a concentration of power in narrow circles;
- ◆ increasing financial demands distracting church members from service to survival, with materialism slowly capturing hearts; and
- ◆ rising nationalism and politics of the Right which view Evangelicals as Western imports, and perverters of pure culture.

Protestants often divide over doctrinal differences. Practically speaking, what areas unify Evangelicals? How have denominational/doctrinal distinctives affected WEF members?

What tends to unify Evangelicals are joint evangelistic actions, strong external pressure, and visionary leadership. The struggle is always between first and second things. The WEF statement of faith is the instrument of agreement. Here in Europe we also tend to emphasize the Lausanne Covenant. Doctrinal distinctives are felt most in the tension over Charismatic/Pentecostal teachings.

What are some specific examples of Evangelical alliances having positive influences in former Soviet bloc countries?

In Croatia, the Alliance has been able to link denominations and, more importantly, local churches to some degree. They have had contact with the government, the press, and Roman

Catholics, which has resulted in a more positive atmosphere. The coordination of aid efforts has been a key function.

In Estonia, the churches have united and are agreed upon the need to reach their people with the gospel and the need to train individuals and congregations in outreach. The result has been a united vision and focused structure.

In Bulgaria, the Evangelical Alliance has provided a unified voice to the authorities regarding the need to protect religious liberty, and has served as a link to the international community for communication.

In Albania, the Alliance was able to discover key Evangelical figures in Albanian history who contributed to language, education, and culture. It put on an excellent program in January 1994, which highlighted Evangelical contributions and raised the profile of Evangelicals in Albania.

In Romania, the Alliance was quick to develop a national vision, and to build a structure whereby international groups would coordinate efforts with local churches. This has resulted in nationwide Christian TV broadcasts, Bible distribution, and correspondence courses.

How can missionaries from Western Europe help the church in East Central Europe and the former Soviet Union?

Missionaries from the West can best help by being sensitive and aware of local needs. Training is crucial: in particular, leadership development, evangelistic methods, apologetics, and creativity in outreach. It is important to partner where possible and to target the most unreached areas. One area of concern is a tendency to ignore church history, and to forget the existing churches. A greater historical awareness and cultural sensitivity are needed if Westerners are to help in a significant way.

Looking at the church in East Central Europe and the former Soviet Union, where will you be putting the focus of your efforts in the next year? Why?

The focus of my efforts will be in Bulgaria, Croatia, and in pursuing new Alliances in Poland and the Baltic countries. In Bulgaria the situation is tense due to constant pressure against Evangelicals (church windows broken, visas refused for missions, registration refused for the Alliance, etc.). We need to keep up our efforts to

ensure the Constitution is applied equally to all in Croatia. The Alliance came together in June 1994 to discuss issues and needs. They are in a development phase, and I want to do what I can to facilitate their emerging vision. We continue to pursue contacts with Russia and Poland, as there is a need to communicate on key issues of mutual concern, but also to coordinate efforts and help integrate the various perspectives into the broader European Evangelical scene.

How would you contrast North American and West European ministry in post-Soviet societies?

Ministries originating in the U.S. are big, highly visible, and driven by urgency. There seems to be more of a project/task orientation. The European emphasis is smaller (due to resources), more relational, and, I believe, more long-term. Europeans are more pessimistic and tend to be less eager to launch big events or to project vast outcomes.

What European political, social, and economic trends are most likely to affect Western ministries working in East Central Europe and the former Soviet Union?

Politically, the swing to the Right and focus on national purity and history will limit visas and mission possibilities. Socially, the rediscovery of

history and identity also challenges the belief up until now that the West is superior. Greater awareness of the world outside is both an opportunity and a threat. Hopefully, it will be recognized as a bridge for mutual exchange and learning. Cultural and artistic contacts should be explored and expanded. Economically, the rapidly growing gap between rich and poor is leading to dire consequences: increasing crime and violence; the fragmentation of society, producing shock and anger; and increasing costs. Rents, property prices, and the cost of living are all rising rapidly. In many cases housing in Prague, Budapest, and Bratislava is more expensive than in Vienna. Alienated youth and the growth of a seemingly permanent underclass are the biggest concerns. The danger from these social ills increases the farther east you go. It is crucial that the economies develop and receive as much help as possible in order to provide a measure of social stability. ♦

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Twelve Tips for Cultural Adaptation

Khaterina Ognianova

The following guidelines for North Americans preparing to teach journalism in former Soviet bloc countries apply equally well to Western Christians ministering in the region. The author is a Bulgarian journalist completing a doctorate at the University of Missouri.

Before Leaving Home:

- Learn as much as you can about the country, including unspoken cultural rules.
- Try to understand the mindset of the people, the uncertainty in which they live every day, their economic hardships, and political instability. Try to get a feel for where the country is going.
- Prepare your business cards, itinerary, and biography in the language of the country you will be visiting.

After Your Arrival:

- Respect people. Be careful not to offend them with anything you say or do. But don't go to the extreme of apologizing all the time.

- Try to find common ground and establish rapport. For example, talk about your family and job.
- No matter how bleak the situation you find, look for positive things to say.
- Don't assume you have all the answers.
- Be ready not only to teach but to learn. Prepare to get into big discussions about things you have taken for granted at home.
- Avoid promoting yourself or the institution or organization you represent.
- Accept it when they don't agree with your points of view. It is for them to decide whether and how much of what you have to offer will be useful to them.
- Be flexible. Be ready to accept that your Plan A is not appropriate, Plan B often won't work, and that you will need to have Plans C, D, and E.
- Use your good sense of humor. It translates in any culture. ♦

Source: *CFJ Clearinghouse on the Central & East European Press* 14 (June 1994): 206. Edited excerpt reprinted with permission.

Reservations and Commendations

Topsy-Turvy Missiology

Samuel F. Metcalf

Honestly, when you first moved here, I expected you to leave after a few months. We had seen two kinds of Western Christians—those who give money in order to “do” Russia during a short-term project, and those who say that they will pray but are never heard from again. You have shown us there is a third kind of Western Christian: the kind who moves here to live among us, to learn, to understand, and to serve with wisdom. Of all those who have come to us, I’d say only five percent understand what is happening here. You are one of the five percent.

These are the exact words spoken to a missionary fluent in the language and committed to living in St. Petersburg, by a Russian pastor well acquainted with Western missionaries.

In light of the unprecedented missionary “glitz and blitz” that has invaded Russia since the demise of the Soviet Union, it is perfectly understandable for the average Russian to ask, “Are Western missionaries really necessary? Aren’t they doing more damage than good? Couldn’t the amount of money being spent be better used?”....Good questions!

But the basic answer to the generic question whether long-term, resident missionaries are needed is an unequivocal, but qualified, Yes! This answer is based on the following observations and convictions:

1. Any missionary being sent to this part of the world today who is serious about laying solid foundations for the church of the future should be competent in the language and have a thorough understanding of the culture. A recent missionary letter from Russia illustrates the point:

The scene was a new Bible study for women. Lynn, a missionary working in St. Petersburg, was asked to attend a gathering being led by a new missionary with another agency who had just arrived in the city and was already diving headlong into ministry. At the end of the meeting the teacher asked Lynn, “So, what did you think?” How does Lynn, who speaks excellent Russian, tell this person, who speaks no Russian, that at several junctures the Russian women made comments to the translator like, “Don’t translate this....What she’s saying is nonsense.” And all the while, the teacher just smiles and moves on to new material in the study, oblivious to the conversation. Such is the plight of many a missionary who doesn’t know Russian.

2. The urgency of the task in the former Soviet Union, and the assumption by some that the door may close again, unfortunately has given license to bad missiology. One missionary in Russia committed to long-term ministry there wrote in March 1994:

The attrition rate for missionaries is large and growing. Most of the church plants started by ill-prepared Westerners the past several years are failing. Many Westerners wanting to minister, better go back to the drawing board, perhaps a Russian drawing board, and start all over again.

Seven Principles for Highly Effective Short-Term Missions

Mike Stachura

Everyone’s doin’ it! Short-term missions, that is. There seems to be an unprecedented enthusiasm for short-term mission trips in all shapes and sizes. And therein lies a problem. With all forms of trips, ministries, and experiences now falling under the title “short-term missions,” it’s getting very difficult to determine what is short-term missions.

Short-termers are getting a lot of “hard press” these days. Terms like “glitz and blitz,” “hype,” “run and gun” are now used to describe many of the current efforts, especially to reach the former Soviet Union and East Central Europe. Some see short-termers as actually counterproductive to the goal of world evangelization. What is most needed, however, is clear recognition of the difference between serious short-term programs and glorified overseas sightseeing trips.

What *does* make an effective short-term missions effort? Based on my experience in Operation Mobilization, let me suggest seven principles for highly effective short-term missions, which I believe embody many features of Jesus’ earthly ministry.

1. Clear and Prayerful Strategies. Many good models exist for short-term ministry. Examples include Scripture and Christian literature distribution and assistance in the construction of church, medical, and educational facilities. Short-term efforts that are prayerfully and carefully thought through, with clear communication beforehand to national church leaders and/or longer-term missionaries, serve as powerful sources for new evangelistic initiatives, the encouragement of local believers, and the equipping of national leaders. Regular group intercessory prayer *before* going to the field helps discern God’s strategy, making the teams better able to adapt as *He* directs.

Prayer undergirded the ten-person team which headed toward Novosibirsk, Siberia, for a summer of outreach in 1991. Eighty visas had been applied for, but only ten were approved. The team prayed for and recruited bilingual translators from the local university, only one of whom was a Christian. At the end of the summer, only one of the translators was *not* a Christian. Today, OM, in partnership with the Navigators, ministers together with more than 50 national believers in a new fellowship in Novosibirsk.

2. Leaders of Character and Competence. Nothing is more critical to the success of a short-term missions team effort than having a leader of mature, godly character who has the gifts, abilities, and experience to guide a cross-cultural team. George Verwer puts it this way: “We must have people who are disciplined. It’s going to be rough. It’s going to be tough. Their hearts are going to be broken. We need people who are spiritual fighters....We can’t really do much with Gospel wimps on the mission field” (Verwer: 1994).

3. A Learner’s Attitude. From the very beginning, all short-termers must be committed to learning as much as possible

3. Short-term evangelistic blitzes, with people who are untrained and culturally insensitive, have not produced the great numbers of converts so triumphantly trumpeted in Western churches and the religious media. Rather, these efforts have initially produced masses of "seekers." Today, that curiosity is rapidly being transformed into cynicism and skepticism as disillusioned nationals are sadly seeing behind the shallowness, materialism, and unreliability of so many short-termers.

4. The national church is weak, anemic, and rife with legalism and dissension. Authoritarian leadership patterns are the norm. It could take a generation or more for new, healthier models to evolve.

5. The extent of the communist legacy of social dysfunction is staggering. Many outsiders wanting to minister in post-Soviet societies underestimate the depth of the social pathology, the damage and hurt these people have experienced, and how crippled the social fabric really is.

6. The equipping of Russian nationals for the task of planting new churches must include building relationships of trust, a task that is exponentially more difficult in societies where mistrust is endemic.

7. Leadership development will be a long-term, time consuming process. It will not be quick. It will not be done in a seminar. It can only be accomplished where there is shared language and a deep, profound understanding of the host culture by the one who has come to serve. Simply providing information, no matter how good the quality, which we in the West falsely think is training, is grossly insufficient. Hands-on help that is based on relationships of trust is the need of the hour. It is slow. It is tedious. It is behind the scenes. It is not glamorous. It does not produce flashy, numerically impressive or immediate results. Anyone who reports anything different in this part of the world is either grossly misinformed, not adept at discerning the reality of the situation, or deliberately being misleading.

8. The type of ministry that is needed to multiply churches is not where Westerners come, plant, and then function as pastors. The answer, rather, lies in skilled missionaries committed to developing indigenous leaders.

9. Some stress the value of funding indigenous missionaries and evangelists. On the surface this can appear to be an attractive option for those in the West concerned about getting the best return on their financial investment. "After all," this reasoning goes, "nationals already know the language and culture and supporting them is considerably cheaper than the high cost of sending missionaries." However, such a view is often naive and short-sighted for several reasons:

a) It is a rare national who is able to handle being on the dole from the West. Finances can be extremely corrupting and when they flow cross-culturally, more often than not, the results are tragic and disastrous.

b) The funding of nationals has the propensity to breed dependency and create structures that are impossible to support locally. It stifles the necessary creation and evolution of indigenous means of support.

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(before going!) of the language, culture, history, church, and mission situation in the city or country they're visiting. Short-term missions involves an ongoing commitment to deepen one's spiritual life and to learn the content of the Gospel to be communicated in the context of the culture. It means learning from national believers and more experienced missionaries. It means avoiding the posture of "knowing what needs to be done." It means more listening and less talking.

There are numerous excellent resources available to any church, group, or individual who's contemplating going on a short-term mission team. (Please check the "Recommended Reading" at the end of this article.) There are also excellent organizations with a long track record of practical steps on how to prepare for, go, and return with lasting results from mission trips. Such groups are eager to assist and offer practical training for those going to the field.

4. A Servant's Spirit. Nothing is more damaging to cross-cultural missions, short-term or long-term, than a patronizing, paternalistic attitude. Paul came determined not to present himself, but Jesus Christ and Him crucified. As for Paul, he wanted to be known as Christ's bondservant ("doulos"). A servant's spirit starts in the home church or group with a willingness to do whatever is asked. It is reflected in the team life where all members are willing to take their share of the workload. It means esteeming others, particularly national Christian workers, as better than ourselves.

5. Partnership. Short-term efforts generally fail when they are not vitally linked with the efforts of a national church or longer-term mission. Short-term work should be a great complement and supplement, not substitute, to existing long-term work. National church leaders often ask for short-term teams to help them out. It is precisely this type of strategy that has worked so effectively for the ships Logos II and Doulos, for our teams in Russia and East Central Europe, and especially for our largest land-based work in India (McQuilkin: 1994). The focus is on building a "both-and" approach that uses both the efforts of short-term mission and long-term follow-up.

The Novosibirsk outreach continues because of the commitment by both the Navigators and OM to see a self-propagating, mature, disciplined fellowship established in Siberia. Partnership in short-term efforts has led to a deeper link on a long-term basis.

6. A Commitment to Ongoing Ministry. "Been there; done that" is not an acceptable philosophy for short-term missions. While vision trips can stimulate genuine enthusiasm, lead to new ministry opportunities, and even encourage local believers, a real danger exists of creating false expectations, particularly in the host culture. Launching a short-term missions team means accepting responsibilities either to keep on sending teams as needed or ensuring that a proper foundation is laid for leaving the work in the hands of competent national Christians.

In Durres, Albania, an OM short-term team of three entered in 1991 with a commitment to learn the language and culture, to start three Bible-study groups, and to see a fellowship of believers commence. Within a year, they were well into the language, had started 12 groups (with several national Albanians helping to lead), and worked with a partnership of a

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c) There are further complex issues: How do we insure accountability? What does this say to those who do not get funds? How are choices made? Are we certain we know what such funding communicates in the host culture? Are we aware of what levels of funding are appropriate and when support steps over the line to the point of facilitating avarice? Missionaries rarely know, unless they are competent in the language and thoroughly understand the environment, to whom money actually should be given. Outsiders are often misled believing they are getting the straight story from certain nationals who speak English, a particularly deadly pitfall in the former Soviet Union where very few of the present missionary force know the language and culture. All this is not to say that outside money should never underwrite nationals. It can be done successfully. But, potential pitfalls must be kept in mind.

In summary, any competent mission organization should be doing everything possible to appropriate the vast reservoir of missiological knowledge that has been accumulated over the past 200 years of the modern missions movement. Unfortunately, good missiological thinking and practice have been largely ignored in much of the former Soviet Union. Under the false labels of "new paradigms" and "new strategies," old mistakes simply are being repeated.

The bottom line is that no substitute exists for incarnational ministry. This timeless biblical principle remains true regardless of the context or culture. Ministering in a deep, profound manner where lives literally are transformed must be a priority. If this is true, then a great demand does exist for missionaries to this newly freed part of the world who know the language and culture, and who are committed to being present long-term to assist in leadership development. ♦

Samuel F. Metcalf (M.A. and D.Min. from Fuller Theological Seminary) is president of Church Resource Ministries, Fullerton, CA. The agency's 160 missionaries serve in a variety of urban cultures worldwide and have been ministering in East Central Europe since 1986. CRM has career personnel in Romania, Hungary, Poland, and Russia.

dozen or so agencies in a large evangelistic campaign in the city stadium, and were involved in two new fellowships resulting from that larger effort. Today, more than 120 national believers in Durres meet regularly for worship and Bible study, and are planning short-term evangelistic outreaches to remote mountain villages.

A local church near Atlanta has sent over one-third of its members into the former nation of Yugoslavia under the theme, "On the Road to Sarajevo." While they have not yet established a permanent church-planting effort in Sarajevo, the Lord has led them to be involved in relief efforts, refugee ministries, evangelism to youth and the elderly, and a host of dynamic opportunities.

7. Christ-Honoring Communication of Results. Perhaps it's a Western cultural penchant for numbers, plans, and quick results. Or, perhaps it's an untamed ego which takes more credit for spiritual harvest than is merited. Whatever the cause, nothing is more dishonoring to Christian missions than exaggeration and self-congratulation over perceived results of short-term ministry. Short-term reporting must repent of "hype." To start with, realistic expectations of goals for a short-term team should be stressed. Groups must report real results that have been checked out carefully, with integrity and humility uppermost in mind. Short-termers often are painfully aware of their own inadequacies. When shortcomings are honestly admitted they help underscore the truth that humility still is a powerful message in a world waiting to hear the Good News. ♦

Mike Stachura is USA Director of Operation Mobilization, Tyrone, GA. OM has trained 85,000 Christians since 1957. Currently it has ministry bases in more than 70 nations with 2,400 missionaries, 40 percent of whom are career workers.

Recommended Reading

- Peterson, Roger P. and Timothy D. *Is Short-Term Missions Really Worth the Time and Money? Advancing God's Kingdom Through Short-Term Missions*. Minneapolis, MN: Short-Term Evangelical Missions, 1991.
- Aeschliman, Gordon, ed. *Short-Term Missions Handbook*. Evanston, IL: Berry Publishing, 1992.
- Hawthorne, Steve, ed. *Stepping Out: A Guide to Short-Term Missions*. Seattle, WA: Youth With A Mission Publishing, 1992.
- McQuilkin, Robertson. "Six Inflammatory Questions—Part 2." *Evangelical Missions Quarterly* 30 (July 1994): 258-64.
- Pirollo, Neal. *Serving As Senders*. San Diego, CA: Emmaus Road, 1991.
- Tanin, Vicki, Jim Hill, and Ray Howard. *Sending Out Servants*. Wheaton, IL: Advancing Churches in Missions Commitment, 1993.
- Verwer, George. "We Can't Do Much with Gospel Wimps." *Mission Today*. Evanston, IL: Berry Publishing, 1994.

The Question of Accountability

Pirkko Poysti

Reputable Western mission agencies have a long history of rules for annual reports and record keeping. This, however, is relatively new for their East European counterparts. During the repression years this might have been excusable—authorities could confiscate detailed records and use them to incriminate a person or organization. Under the present circumstances workers from the West would do Russian brethren a great service by giving them a good example of biblical stewardship and by providing training in accountability. But first, foreign workers must be sure their own actions are above reproach.

Western workers would therefore do well to ask themselves:

Does our use of funds display good stewardship?

I recall an American pastor who had been in Russia for a short visit and approached Russian Christian Radio with a proposal. Seeing the financial needs of pastors, he had come up with the idea of asking Americans to contribute \$20-\$50 a month towards the support of Russian pastors. We asked whether he had some way of ascertaining the reputation of the pastors and a way of keeping track of their support. At that point he lost interest in pursuing the working relationship.

In supporting pastors, do Western Christian workers make it clear that the help is temporary and not permanent?

Given the unique conditions in the former Soviet Union, the possibilities to render help for present needs are unlimited. But what is being done to prepare the indigenous churches to take care of the financial needs of their pastors in the years to come? In the past only top Christian leaders earned their living through ministry, rather than with secular jobs.

With the resources available from the West, it is very easy to be generous, but is the generosity truly beneficial in the long run?

The use of helpful technology, for example, taken for granted in current circumstances, can convey a wrong image. One pastor/evangelist asked for several electronic keyboards and insisted that without them he would be unable to start any new congregations.

How can Western Christians, by example or teaching, show Russian counterparts the importance of using funds as designated?

Some indigenous mission agencies in the former Soviet Union often raise funds in the West for specific purposes, such as missionary support. However, the missionaries in question, who are already serving on the field, report that they are not receiving these funds and, consequently, are living in utmost poverty.

In forming partnerships with national agencies or individuals, what can foreign Christians do to guarantee that agreements or even written contracts will be honored?

People in the West generally abide by contracts or agreements they make with others. That is not necessarily so in the East. A Western mission recently lost all its property and assets in Russia to an unscrupulous pastor through an illegal takeover. Instead of condemning his actions, the pastor's superiors defended them. Christian people now working in the former Soviet Union or planning to do so could and should raise and answer these and other questions of accountability. Closer consultation among foreign Christian workers regarding accountability would aid efforts to spread the gospel in Eastern Europe. Tom Houston, chairman of the Lausanne Committee for World Evangelization, rightly observes in an interview with *World Pulse* that there are dangers in the way Christians currently evangelize: "I fear that in this decade push (up to the year 2000), we will sow a great crop of nominals. We have far too many individualistic, fly-by-night evangelists who ignore other workers, other agencies, and local churches." It is a warning we should take to heart. ♦

Workers from the West would do Russian brethren a great service by giving them a good example of biblical stewardship and by providing training in accountability.

Pirkko Poysti, who died on 3 May 1994, previously served as editor of *Prayer and Praise*, Russian Christian Radio, Box 1667, Estes Park, CO 80517. Russian Christian Radio has established a memorial fund in her name. Surviving her are ten children, twenty grandchildren, and her husband, Russian-American radio evangelist Earl Poysti, who has preached extensively in recent years in the former Soviet Union.

Islam in the Soviet Era

Don Fairbairn

On November 24, 1917, less than a month after the "Great October Revolution," the Bolsheviks issued the following appeal:

Muslims of Russia, Tatars of the Volga and the Crimea, Kirgiz and Sarts of Siberia and Turkestan, Turks and Tatars of Transcaucasia, Chechens and Mountain Peoples of the Caucasus, and all you whose mosques and prayer houses have been destroyed, whose beliefs and customs have been trampled upon by the tsars and oppressors of Russia: Your beliefs and usages, your national and cultural institutions are forever free and inviolate. Know that your rights, like those of all the peoples of Russia, are under the mighty protection of the Revolution and its organs, the Soviet of Workers, Soldiers, and Peasants.

This appeal represented an obvious attempt to distance the new government from the tsarist regime's injustices toward Muslims. In fact, Soviet authorities opposed Islam just as vigorously as they did Christianity. However, the Kremlin perceived Islam to be a more vibrant religion than Christianity because it was younger. Thus, early attempts to destroy Islam were less direct than were efforts to eradicate Christianity.

Soviet Actions Against Islam

In the 1920s Moscow sought to undermine Islam by disrupting Muslim unity and separating peoples into smaller groups which could more easily be controlled. The Tatars already had been scattered since the fall of Kazan, but now those remaining in Tatarstan were split into two groups through the formation of the Tatar and Bashkir Autonomous Republics. East of the Caspian Sea, Soviet authorities divided the large Turkic-language Muslim population through the establishment of Uzbekistan, Kirghizia, Turkmenistan, and Kazakhstan. Furthermore, Moscow drew the border between Uzbekistan and Tajikistan so as to divide Tajiks (speaking a Persian-based language) into two groups.

A further means of controlling the Muslim population was the establishment of four Islamic Spiritual Directorates. The first comprised Central Asia and Kazakhstan with its seat in Tashkent. The second, based in Ufa, controlled European Russia and Siberia. The third covered the Caucasus region and Daghestan (on the coast of the Caspian Sea north of the Caucasus), with its seat in Makhach-Qala. Finally, Muslims in the Transcaucasus region were governed from Baku. A *mufiti* (spiritual leader) appointed by the Soviet government led each of these directorates.

In addition to the manipulation of republic borders and Spiritual Directorates, the Soviet

regime sought to control Islam by co-opting local *mullahs*—who were given the right to exist as long as they registered with the authorities, submitted to restrictions, and cooperated with the government. (This tactic was similar to the agreement made with leaders of "registered" evangelical churches.) Soviet leaders also were convinced that improved education would lead many Muslims to recognize the superiority of Marxism over Islam. Thus, the authorities made major improvements in the educational system in Muslim parts of the country. How successful this strategy has been in breaking down Muslim loyalty is debatable, but it has meant that Central Asians are the most literate of all the world's Muslims.

After several years of attempting to control and discredit Islam indirectly, the government began a direct assault which lasted from 1928 until the Soviet Union's entry into World War II in 1941. Authorities forbade *zakat* (giving of alms) and *haji* (pilgrimage to Mecca) and began closing mosques. Stalin even ordered the execution of Muslims who possessed a copy of the Koran, an action which represented a rather dramatic shift from the position toward Islam which he had claimed to espouse earlier.

Not surprisingly, this direct attack had a profound impact on the practice of official Islam. Since the Muslim faith seeks to bring an entire civilization's life under the rule of Allah and the *shariah*, it obviously fares poorly when it is forced to submit to an external regime. Writing in 1966, Bennigsen and Lemercier-Quelquejay (*Islam in the Soviet Union*, 152) summarized the results of Soviet efforts to that point:

Islam emerged from the conflict grievously crippled. The religion of the Prophet had lost the sovereign hold it once exercised over believers in every department of their lives. Deprived of its material resources and juridical competence, at best it was now, along with Christianity, a "private affair" and no more.

Islam's Responses to the Soviet Threat

After the revolution Islamic leaders sought to preserve their unity in such a way that fervent, traditional Muslims, usually in rural areas, and people who had largely abandoned their faith, could both consider themselves to be Muslim. French scholar Helene Carrere de'Encausse describes the nature of these modifications by asserting that Soviet Muslim authorities moved away from a literal observance of the Islamic pillars. *Salat* (daily prayers) could be performed once, instead of five times, a day. *Sawm* (fasting during the month of Ramadan) was reinterpreted as a means to gain awareness of deprivation and

Communists actually dealt with Muslims in substantially the same way that the tsars had. But Russian Orthodox tsars had at least been honest about their intentions; the Bolsheviks were not.

hunger, which could be achieved without actually fasting for an entire month. Similarly, the impossible *hajj* to Mecca was replaced by pilgrimages to the many local holy places within the Soviet Union. In addition to redefining Muslim practices, official Islam in the Soviet Union also sought to present the religion's ideas in a way which stressed their compatibility with socialist concepts.

During the Soviet era, the primary change in popular Islam was that leaders of Sufism, an unofficial Muslim mystical movement, came to be regarded, in effect, as unofficial *mullahs*. In the absence of actual *mullahs*, especially in rural areas, people naturally turned elsewhere for spiritual counsel and guidance. The Sufis, considered to be the holiest people, were the obvious choice to fill the vacuum.

As a result, popular Islam in the Soviet Union moved even further away from the faith of Muhammad than it had been before:

Among less educated people animistic practices survive under the guise of Islam. Amulets are used to ward off spirits, exorcise demons and heal injuries. The cult of ancestors, sometimes inherited from pre-Islamic sanctuaries, and shamanism continue to be practiced. Alongside of the Sufis there are numerous healers, wandering shamans, and other holy men. In family affairs there are strong survivals of pre-Islamic rituals marking the birth of a child, and magical ceremonies on the occasion of marriages and funerals (Ira M. Lapidus, *A History of Islamic Societies*, Cambridge: Cambridge University Press, 1988, 812).

Of course, these pre-Islamic practices did not simply reemerge during the twentieth century; they were present in Eurasian popular Islam from the beginning. Rather, the scarcity of *mullahs* and many people's distrust of the ones who were present paved the way for men whose religion was more syncretistic to rise to prominence within parallel Islam. Their influence made shamanism, belief in the power of local holy places, and magical rituals more common in the realm of Soviet Islam than they had been before.

Polarities in Islam Under the Kremlin

The Soviet government's actions toward Islam and the two responses which they spawned resulted in a strong polarization of Soviet Islamic society. The reform movement in official Islam brought many Muslims closer to the Marxist ideal by weakening their adherence to their faith and leading them to restate Muslim beliefs in less religious terms. However, the reaction of parallel Islam led a substantial portion of Muslim society to become even less modernized and certainly less Marxist than before.

Of these two effects, the more long-lasting has certainly been the increase in popular Islamic practices. Beginning in the early 1980s, there was

a strong reaction to the liberalization of Islam in the previous half-century. In fact, even before Gorbachev's rise to power and the emergence of *glasnost*, Eurasian Islamic leaders had completely rejected the earlier reform movement and had rendered Soviet Islam more conservative and traditional than the Islam practiced in many parts of Africa and Asia. This movement back to traditional Islam accelerated during the late 1980s and early 1990s.

In addition, the government's actions have stirred up enormous animosity among Eurasian Muslims. The attempts to eradicate Islam during the first half-century of Soviet rule, coupled with more recent events such as the 1979 Soviet invasion of Afghanistan, have provoked understandably bitter reactions.

The resulting hatred has been all the more extreme because of the deceitfulness with which the government acted. The Bolsheviks promised protection of Muslim rights, a protection which would have been exactly the opposite of the anti-Islamic campaigns and forced conversions which marked the tsarist regime. Despite these promises, communists actually dealt with Muslims in substantially the same way that the tsars had. But Russian Orthodox tsars had at least been honest about their intentions; the Bolsheviks were not.

Growing Distrust of the West

As we have already seen, this Muslim hatred of Moscow was certainly not a twentieth-century development; it had begun centuries earlier with the fall of Kazan. However, the events since the Bolshevik Revolution have added a new dimension to Muslim sentiment, a dimension which may well be significant for Christians seeking to minister among Eurasian Muslims. This dimension is a potential unwillingness to trust Westerners or their ideologies.

For Westerners it is difficult to imagine any philosophical systems further removed from each other than atheistic Marxism and Christianity. Nevertheless, the subjection of Islamic societies to both "Christian" and Marxist rulers in the last four centuries may lead many Eurasian Muslims to identify the two. From their perspective, their foundational differences may be lost beneath the similarity in the way purported Christians and Marxists have approached them. Both Orthodox and Marxist rulers have conquered their lands, depriving them of representation in government,

Continued on page 12

The subjection of Islamic societies to both "Christian" and Marxist rulers in the last four centuries may lead many Eurasian Muslims to identify the two.

An October 24, 1994, address by Dr. Mehrdad Haghayeghi of Southwest Missouri State University at the Woodrow Wilson Center's Institute for Advance Russian Studies discounted the likelihood of anti-Western, Islamic fundamentalist ascendancy in post-Soviet Central Asian republics. To request "Islam and Politics in Central Asia" and other free meeting reports, contact: Kennan Institute, 370 L'Enfant Promenade SW, Suite 704, Washington, DC 20024-2518; tel: 202-287-3400; fax: 202-287-3772.

displacing parts of their population, and exploiting their labor and resources. Both have used extensive propaganda and even force to convert Muslims to a foreign, western ideology. Thus,

Don Fairbairn is academic dean at Donetsk Bible College, Donetsk, Ukraine. His 1993 unabridged 93-page paper, "The Straight Path or the Way of the Cross?" is available from the Institute for East-West Christian Studies, Wheaton College, Wheaton, IL 60187-5593 U.S.A. for \$10.00 (IL residents add 6.75% sales tax) plus postage/handling \$2.40 (U.S. and Canada, 1st class) or \$4.75 (Europe, printed-matter airmail). Contact the East-West Institute for mailing rates outside North America and Europe.

many Muslims may see little difference between the two and may be reluctant to place their trust in a foreign belief system such as Christianity. Because of this potential barrier, evangelicals working in Eurasia need to be especially careful not to offer secularized or nominal Muslims a Christianity which bears too many marks of the West. ♦

Editor's note: See "Islam in Pre-Soviet Eurasia," *E-WC&M Report 2* (Summer 1994), 2-3, for recommended reading on Islam in Eurasia. Also of note: *New Geopolitics of Central Asia* ed. by Ali Banuazizi and Myron Weiner (Bloomington: Indiana University Press, 1994), \$39.95, paper \$15.95. Orders: 800-842-6796.

PRACTICALLY SPEAKING

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Newly opened youth hostels in Moscow and St. Petersburg accept advance reservations. For information on accommodations, rates, and reservations, contact:

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St. Petersburg, Russia
Tel: 7812-277-0569, Fax: 7812-777-5102

YHA Travel Store
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London WC2E 7HY, England
Tel: 4471-836-1036, Fax: 4471-836-6372
Russian Youth Hostels & Tourism
409 N. Pacific Coast Highway
No. 106, Suite 390
Redondo Beach, CA 90277
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Source: *Chicago Tribune*, 4 July 1993, sect. 12, p. 6.

Christian Mission Services assists Western Christian workers in the former Soviet Union with transportation, accommodations, letters of invitation for visa purposes, translators, and currency exchange.

Contact: Mr. Evan Livingstone
Hotel Dom Turista
Leninsky prospekt 146
Rooms 1701-1702
Moscow 117526, Russia
Tel: 7095-438-8483, Fax: 7095-438-8477

NEWS NOTES

World Vision's Christian Resource Center, Moscow, has closed due to funding cuts.



Rapprochement, the newsletter of the John T. Conner Center for U.S.-U.S.S.R. Reconciliation, ceased publication with its November 1994 issue. Due to declining financial support the Conner Center board also voted "to cease all program operations and publications." For a number of years Director Don Nead organized summer courses in West Lafayette, IN, on religion in the Soviet Union, cosponsored by the National Council of Churches.



Robert Provost formerly of Send International, has been named president of Slavic Gospel Association, Loves Park, IL.



President Boris Yeltsin met with Russian Orthodox Patriarch Alexei II on 16 November 1994, Russian TV reported. Discussion centered on state support for the restoration of churches. (*RFE/RL Daily Report*, 18 November 1994.)



More restrictive legislation on international adoption passed the Russian Duma on 18 November 1994, according to *Moscow Times* (19 November 1994). While the U.S. Embassy in Moscow considers the legislation in effect a moratorium, a Russian government official strongly disagreed. Earlier in the fall Holt International Children's Services, a recognized leader in international adoptions, informed the *EWC&M Report* that it was closing its work in Russia due to difficult operating conditions.

RESOURCES

The *Central European Health & Environment Monitor* is a well-written, authoritative newsletter available free of charge from the Central European Center for Health and the Environment (CECHE). A recent issue included articles on the Russian health crisis, lifestyle issues and heart disease in the Czech Republic, and new smoking and antismoking ad campaigns in Eastern Europe.

Contact: CECHE
Mauerstrasse 93
10117 Berlin, Germany
Tel: 4930-308-53-440
Fax: 4930-308-53-443



The U.S. State Department provides continually updated **consular information for East Central Europe and former Soviet republics** including country description, entry requirements, medical

facilities, crime information, and currency regulations. To receive travel advisories for countries abroad via electronic mail (e-mail: travel-advisories-REQUESTS@stolaf.edu) send the command: Subscribe Your Name. This information is also accessible through St. Olaf's gopher or WAIS servers. To obtain travel memos by mail send a self-addressed stamped envelope (note the country on envelope flap) to

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Triad Christian Publishing is a Christian translation service and publishing house with offices in Moscow, Russia, and Corvallis, Oregon. Triad was founded by InterVarsity Press, Multnomah Press, and NavPress in 1992 in response to the new religious freedoms in Eastern Europe and the resulting increase in literature needs by Christian ministries. Its services include translation, editing, design and layout, printing, warehousing, and delivery. Triad has produced materials in Russian, Ukrainian, Latvian, Bulgarian, and Romanian. For further information contact:

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New resources available from Friends of Turkey include: **Turkic Peoples of Central Asia**, 2nd ed., 225 pp., \$10; and Danny Vail, **Praying for Turkic Ethnic Groups**, 32 pp., \$2. Campus Crusade Jesus Film videos (PAL, NTSC, and SEGAM VHS formats) are available for a suggested donation of \$15 in the following languages of former Soviet republics: Tatar, Chuvash, Kurdi, Turkmen, Azerbaijani, Kabardin, Kyrgyz, Uighur, Balkar, Kazakh, Tadjik, and Uzbek. Contact: Friends of Turkey Box 3098 Grand Junction, CO 81502 Tel: 303-434-1942 Fax: 303-434-1461



The Evangelistic Association of Russia is both a publishing business and an outreach ministry. EAR publishes the Russian newspaper *Protestant*, as well as Russian monthly magazines such as *Christian*, *Baptist*, *The Living Word*; a quarterly Christian magazine for children; and activity books based on the Old and New Testaments with parallel Russian/English text. For a full list of available materials and costs contact:

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Vice President of
Ministry Relations
Box 866
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or Box 83
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Moscow 123290, Russia
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RESOURCES

Copies of papers presented at a consultation on "Integrity In Business," Kocovce, Slovakia, 11-16 March 1994, are available for \$10 from:

Mr. Luke Bretherton
Ethics Development
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England
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E-mail: 100136.3672@
compuserve.com.



The *Manual for International Book and Journal Donations* by Janet Greenberg (New York: American Council of Learned Societies, 1993) profiles U.S.-based organizations contributing published materials worldwide. Each entry notes: 1) acceptable and unacceptable books and journals; 2) where distributed; and 3) whether donors can request specific destinations. Highlighted agencies facilitating book and journal gifts to the former Soviet Union and East Central Europe include Brother's Brother Foundation, International Book Bank, International Book Project, Sabre Foundation, and eleven scholarly organizations. The volume also includes an annotated bibliography and organizations directory. The *Manual* is available for \$10 from:

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World Book International (WBI) donates sets of the *World Book Encyclopedia* to qualifying overseas missionaries for the cost of shipping/handling (\$200 per set). Only one set is sent to each location and the books must remain in the field. *World Book* ships to overseas locations only. For further information, contact:

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Chicago, IL 60661
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New Soros Institute Assumes Custody of Radio Free Europe/Radio Liberty Archives and Daily Report

The new Open Media Research Institute (OMRI) is gearing up in Prague to take over functions of the Research Institute of Radio Free Europe/Radio Liberty (RFE/RL) by the end of 1994. OMRI, a Soros Foundation organization, is taking over production of the widely distributed *Daily Report* news from former Communist countries. The RFE/RL Institute will close its doors in Munich as part of a drastic cutback in U.S. government spending and reordering of priorities after the end of the Cold War. RFE/RL's broadcasting facilities also will move from Munich to Prague. OMRI's goal, according to the Soros organization, is to make a wide range of information and research available to RFE/RL broadcasters, democratic leaders, and citizens of the region as well as to specialists and scholars worldwide.

OMRI will preserve and expand RFE/RL's historic archives of more than 15 million items documenting the struggle for human rights and civil liberties in Eastern Europe. The bulk of the archives, those dating back more than five years, will be moved from Munich to Budapest under the custodianship of Central European University. Those five years old or less will be located in Prague.

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E-mail: editor@cfj.org.

Editor's note: Beginning in January 1995 OMRI will also publish *Societies in Transition: News and Analysis on Affairs in the Former Soviet Union, East-Central and Southeastern Europe*. Subscription prices are under discussion.

Offices of the new Open Media Research Institute are:
Motokov Bldg.
Na Strzi 63
14062 Prague 4
Czech Republic
Tel: 422-6114-2114
Fax: 422-426-396

Open Society Institute
888 7th Ave.
New York, NY 10106
Tel: 212-757-2323
Fax: 212-974-0367



A new *Catalog of Christian Books in the Russian Language* (*Katalog khristianskikh knig na russkom iazyke*) was published in Moscow in December 1994 by the Association for Spiritual Renewal (Peter Deyneka Russian Ministries in the U.S.). The 98-page bibliography includes three listings: by title, by author, and by publisher. Title entries include the fullest citations (title, author, date, Dewey decimal number when known, and pages), but unfortunately, exclude the publisher. This preliminary edition of 1,800+ citations is drawn from a larger computer data base of 2,300+ titles. Hopefully, the next edition will include descriptive annotations already included in the database. Gratis copies are being donated to Bible institutes, seminaries, and Christian publishers in the former Soviet Union.

Contact:

Russian Ministries
Box 496
Wheaton, IL 60189
Tel: 708-462-1739
Fax: 708-690-2976
or Assotsiatsiia Dukhovnoe
Vozrozhdenie
Lomonosovsky prospekt
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CALENDAR OF EVENTS

New Language Resources for Christian Interpreters

The English-Russian Dictionary of Biblical Terms (Portland: Oregon Quality Printing, 1994), edited by Nikolai Poliakov, is a 168-page listing of approximately 3,000 King James biblical terms with additional helps: common testimony phrases, a suggested sinner's prayer, lists of biblical personal and place names, and a chart listing the differences in chapter-and-verse designations between Russian and English Bibles. Cost: \$9.50.

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Fax: 503-363-2417
E-mail: 71233.1475@compuserve.com

The English-Russian Dictionary for a Christian Translator (Moscow: Triad, 1994), produced by a team of lexicographers headed by Mark Makarov, offers more advanced and comprehensive coverage of theological terms, along with warnings of words to avoid to best communicate accurately through translation. This 158-page reference work contains approximately 3,000 entries. Now in its second draft edition, the final volume will be available in summer 1995. Draft copies are available on a limited basis from the Moscow office of Russian Ministries. Cost: \$10. Contact: Dukhovnoe Vozrozhdenie

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15-18 December 1994
Christian Models of Business Development in Central Europe, Bratislava, Slovakia
Sponsors: Integrity in Business Partnership (Ethics Development Initiative-UK, Opportunity International-Bulgaria, and SIS Management Services Ltd.-Slovakia).

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Lecturers: Peter Kuzmic and Leonid Kishkovsky. Eight sessions cost \$95.

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2-5 March 1995
Christians in European Broadcasting Convention, Hanau, Germany

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England
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13-16 June 1995
New Europe Forum, Brussels, Belgium
Contact: Stuart McAllister
Postfact 23
1037 Vienna, Austria
Tel: 43-1-713-3412
Fax: 43-1-713-8382

7-10 July 1995
The Russian Philosophical Tradition, Dartmouth College, Hanover, NH
Contact: Clinton Gardner, President
The Transnational Vladimir Solovyov Society
The Norwich Center
Box 710
Norwich, VT 05055
Tel: 802-649-1000
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7-24 August 1995
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East of the Old Iron Curtain: Can Christians Coexist?

Does the majority faith in Russia—Orthodoxy—have sufficient confidence in itself to tolerate religious dissent?

"The most dangerous thing for Russia is religious and spiritual pluralism. Moscow isn't a Babylon for second cults, for Protestant congregations who resemble wild wolves rushing in here or Catholics like thieves using their billions to try to occupy new territory. Democracy is an idol that will be broken like communism was." So writes Russian Orthodox parish priest, Father Artyom.*

For two thousand years Christians have struggled with the tension between respecting other cultures and sharing the gospel across cultures. As early as the first century church Christ's disciples debated whether or not to require circumcision of gentile Christians (Acts 15). Moving to a Slavic setting, Professor Nicholas Il'minski (1822-91) of the Kazan Theological Academy labored quite effectively to foster Orthodox missions that treated non-Slavic peoples with respect. His advocacy for the Divine Liturgy and Orthodox popular schooling in the languages of the Volga Tatars and the peoples of Siberia and Central Asia had considerable success and had a major impact on tsarist policy in the late nineteenth century.

As this issue of appropriate witness relates to current Orthodox-Evangelical tensions, defenders of the Eastern Church deplore Evangelical activity in Russia today seeing it as a spiritual affront. However, are Orthodox justified in their desire to exclude Western Evangelical ministries from the former Soviet Union on territorial grounds? Before concluding that Russia should be spared non-Orthodox influences, Orthodox might imagine how comfortable they themselves would be if the argument were taken to its logical conclusion. For instance, if a faith's legitimacy were to depend upon

its being longstanding or first in a particular location, then what justification did Prince Vladimir have in suppressing an ancient pagan pantheon in favor of Orthodox Christianity? And what justification did Orthodox missionaries in Siberia have in competing with native shamans, thereby interfering with the region's traditional religion?

Many Christians historically have argued that the proclamation of the gospel among non-believers is legitimate, even if in the process it alters a native culture. But what should we make of the argument that one Christian confession's witness in a territory already the home of another Christian confession is illegitimate? If one were to accept that a majority Christian confession by rights should have territorial prerogatives, then, for example:

1. Saints Cyril and Methodius should not have begun their work in Moravia where missionaries from Rome were already in evidence;
2. Orthodox conversions among Estonian and Latvian Lutherans in the 18th and 19th centuries should not have occurred; and
3. Orthodox have been interlopers in every U.S. state except Alaska, and should not be mailing unsolicited packets of information on Orthodoxy to Episcopalian priests across the country.

What Russian Orthodox must decide is whether or not they prefer a democratic to an authoritarian government, keeping in mind that true democracies by definition include tolerance for minorities and minority opinions. It has been said that how a majority treats its most despised minority is the best test of its commitment to democracy and human rights. Vaclav Havel has said this about Czech treatment—or mistreatment—of Gypsies. Today the question must be posed: does the majority faith in Russia—Orthodoxy—have sufficient confidence in itself to tolerate religious dissent? Or must it repeat history and retreat to dependence upon the state to provide it with a legislative advantage, if not a monopoly? Based on Europe's sad experience with state churches, it would appear that nothing could be more deadening to Orthodox spiritual vitality than artificial, secular supports propping up a privileged church. ♦

Mark Elliott, editor

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*Quoted in Kent Hill, "The Orthodox Church and a Pluralistic Society" in *Russian Pluralism: Now Irreversible*, ed. by Uri Ra'anana et al. (New York: St. Martin's Press, 1992), 171.