



# EAST-WEST CHURCH & MINISTRY REPORT

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## The Other Side of Russia: Evangelical Ministries in Siberia

Gary Brumbelow

Most of the people in the former Soviet Union live west of the Ural Mountains. Accordingly, most of the Christian ministry is there, too. But Siberia, a word that evokes exile and expanse, is hardly empty. Yakutia, for example, Russia's largest autonomous region, located in eastern Siberia, is home to a million people. Some 800 cities and towns are sprinkled along its rivers, the only means of surface transportation for most of the region. Khabarovsk and Vladivostok, in the Russian Far East (RFE), boast over 600,000 people each. (Although there is no clear-cut consensus on terminology, I will use *RFE* to refer to the regions immediately bordering the Pacific Ocean, and *Siberia* for everything else west to the Urals.) Even Providenya, far out on the bleak Arctic shore where Russia and Alaska nearly touch, is home to 6,000 people. Current population statistics on Siberia and the RFE are elusive, but they almost certainly have outgrown a 1979 figure of 36.8 million.

Space does not allow for fair exposure to all the ministry happenings in this part of the world. In Novosibirsk and its surrounding area alone, at least 12 agencies or churches have active ministries: Biblical Education by Extension (BEE), Calvary Chapel of Moscow, CIS Baptist Mission (Southern Baptists), Evangelical Lutheran Ministries, Every Home for Christ, International Institute for Christian Studies, Operation Mobilization, Grace Brethren, New Life (Campus Crusade), Scripture Union, The Alliance for Saturation Church Planting\*, and Navigators. Rather than attempting to treat such a plethora, this article will attempt to give a picture of what is happening in eastern Siberia (east of Irkutsk) and the RFE. Although attempts were made to uncover any significant ministry in this vast region, no doubt some worthy efforts have been missed, for which the writer wishes to express his regret.

### Alaska-Based Ministries

Siberia and Alaska are often referred to as divided twins, given their many similarities. Such similarities include people groups and common interests, and both are home to significant outreach ministries. Wycliffe Bible translators David and Mitzi Shinen have lived on Alaska's St. Lawrence Island, 38 miles from Russia, since 1959. They are in the final revision of a New Testament in the Siberian Yupik Eskimo language. The 2,500 Siberian Yupik Eskimos are more or less evenly divided between Alaska and Russia, and when perestroika ended 70 years of enforced separation, families immediately began to visit each other. Years of gospel radio broadcasts and language preparation meant that the Shinens were able to capitalize on the new openness. Today a small group of Eskimo believers is meeting in Sireniki on the Russian coast.

Another effort is the Chukotka Native Christian Ministries (CNCM). Wycliffe Bible Translators and five denominations (the Alaska Moravian Church, the Presbytery of Yukon-Presbyterian, the United Methodist Church in Alaska, the Evangelical Covenant Church of Alaska, and the Evangelical Lutheran Church of Alaska) make up CNCM. It supports outreach ministry to the RFE in two ways: by underwriting the cost of native Alaskan missionaries who are Siberian Yupik Eskimos by ethnic background, and by supporting the work in Chukotka until these congregations and fellowships become self-supporting.

Alaska's proximity to Russia has given rise to other significant outreach ministries. Lake Clark Bible Church at Port Alsworth, in a remote area of Alaska's wilderness approximately 160 miles west of Anchorage, has organized 22 trips into Providenya, taking 150 team members in and bringing more than 120 Russian visitors out,

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\* The Alliance for SCP is actually an association of member agencies with a vision to equip Russian believers for a DAWN (Discipling a Whole Nation) approach to ministry in former Soviet republics and East Central Europe.

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all by small aircraft. The exchange groups have included businessmen, families, school administrators, performing artists, orphans, and a variety of teen groups.

Two missionary agencies with a long history of Alaska ministry, SEND International and InterAct Ministries, have crossed the Pacific to conduct various outreach and equipping activities in Siberia and the RFE. SEND's RFE ministry is completely within the sphere of the Union of Evangelical Christians-Baptists (UECB). Its resident church-planting couple in Providenya is serving with a Russian co-worker, in line with its policy to minister only in conjunction with the Baptist Union. SEND's primary ministry in the RFE is the Far Eastern Bible College in Khabarovsk, which it funds and staffs. In June 1995, 15 people will make up the first class to graduate from the school's two-year course. SEND also has ten resident staff in Khabarovsk in language-training, who also travel to minister in Sakhalin, Kamchatka, and Vladivostok UECB churches. Other SEND activities include funding salaries for eight Russian pastors and missionaries assisting with church-building construction, sponsoring two- to three-week short-term teams to assist in construction, and assisting churches by providing tools such as audio-visual materials, literature, public address systems, and in a very few cases, vehicles.

InterAct Ministries has placed resident staff in Siberia and the RFE, following three years of sending teams to conduct training seminars in Khabarovsk, Vladivostok, and Kavalerovo in the RFE, as well as in Yakutsk, Chulman, Khandyga, Mirny, and Neryungri in Yakutia, an autonomous region of Siberia. InterAct partners with an indigenous mission, Light of the Gospel, and is committed to facilitating and equipping its workers, 25 in Yakutia and 16 in Primorskiy Krai. In 1991, 17 Russians attended a six-week training session at Arctic Bible Institute, InterAct's school in Palmer, Alaska.

Although InterAct has had considerable ministry in the RFE, its focus centers on Yakutia, home of the Yakut people, a tribal group of between 300,000 and 400,000 population. Last year, in cooperation with Cook Communications, Gospel to the East (the Yakutia affiliate of Light of the Gospel), and the Evangelical Christian Church of Yakutsk, InterAct published the first Scripture portion in the Yakut language, *The Illustrated Life of Jesus Christ and History of the Early Church*, also known as *The Picture New Testament*. Distribution of the 50,000 Scripture portions has begun in hundreds of towns and villages throughout Yakutia, many of them by vehicle as InterAct missionaries have accompanied Michael Trubchik, director of

Gospel to the East, over frozen rivers and winter roads to remote areas of the coldest inhabited region in the world.

InterAct plans to field eight missionaries in Yakutsk in the fall of 1995, continue its periodic training seminars begun in 1991, as well as conduct a facilitating and equipping ministry for Russian pastors and workers. InterAct represents the Alliance for Saturation Church Planting as well as Project 250 organized by Peter Deyneka Russian Ministries.

Another agency with a specialty in tribal ministry, though not from Alaska, is New Tribes Mission. Although its nine missionaries are primarily in the Omsk area engaged in language study, its goal is to assist Russians and other indigenous Christians in teaching New Tribes chronological Bible-study materials. It also wants to work with non-Russian language groups. One Russian worker who has completed the New Tribes training program in the U.S. is now traveling out of a local church in Ulan Ude, near Lake Baikal, three days a week to outlying villages to train Russian pastors in the use of New Tribes Bible-study materials.

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**Ministries from European Russia and Western Europe**

A number of ministries with offices in Moscow also are involved in Siberia and the RFE. The Evangelical Christian-Baptist Union is planning a pastors conference for November 1995 in Khabarovsk. This four-day conference is expected to attract approximately 150 to 300 pastors, deacons, and lay preachers and will offer such seminars as "How to Be a Biblical Spiritual Leader," "How to Preach," "How to Grow in Christ," "Spiritual Warfare," "Youth Work," "Prison Work," and "Christianity and the Family."

U.S. Southern Baptists are also active in Siberia, working in cooperation with the UECB. Their work in the RFE is limited to Khabarovsk where one couple is involved in language training. Another Southern Baptist couple, the Yis, were found murdered in their apartment in March 1995. (See page 4.)

Life Publishers, an arm of the Assemblies of God Church, is distributing the *Book of Life* to school children in various cities in Russia, including Vladivostok and Khabarovsk. This illustrated work summarizes the Gospels in chronological format in simple language and includes 100 questions designed to lead the reader to a salvation decision. American Assemblies of God teams spend 10 days in a given city, distributing as many as 60,000 copies per team. They also speak in school assemblies and classes. In addition, Life Publishers has resident staff in Vladivostok, Kamerovo, and Krasnoyarsk.

Another Moscow-based ministry active in Siberia is Every Home for Christ (EHC), with offices in

Omsk and Irkutsk. The goal of EHC is to place Christian literature in every home in the former Soviet Union, along with an invitation to one of the 5,000 churches in its database. In addition, it operates St. James Bible College in Magadan, where 20 students are enrolled in a six-month program followed by a six-month work-experience practicum. Teachers come from the U.S. for two-week sessions. Students come from Khabarovsk, Vladivostok, and other cities in the RFE.

Biblical Education by Extension (BEE), openly in Russia since 1988, has an active ministry in Chita and Novosibirsk. Its objective is to set up structures of church-based training to be staffed by qualified people. During the initial thrust nationals spent three years in Moscow receiving training. These students have since returned to their home areas where they conduct seminars. Other nationals travel to the RFE for two months of training. Several teachers from Ukraine are involved in such a program on Sakhalin Island where 1,000 students are studying at some level of involvement. BEE is partnering with the UECB in this work.

The Institute for Bible Translation, Stockholm, Sweden, has an American linguist in Yakutsk who is developing several Evenki-

language Scripture portions, the first Scripture for the 48,000 Evenki, an unreached people group who live in Siberia, China, and Mongolia. Finally, several radio ministries are broadcasting in Siberia and the RFE, including Far East Broadcasting Company (FEBC) and Trans World Radio. ♦

Gary Brumbelow is general director designate with InterAct Ministries, Boring, Oregon.

**Editors' note:** Missionary Frank Tichy has identified 26 churches and parachurch ministries working with the Buryat people of Siberia and Mongolia. To request his newsletter, *Bridge to Buryatia*, contact:

The Inland Empire  
U.S. Center for World Mission  
1600 S. San Jacinto Ave., #44  
San Jacinto, CA 92583  
Tel: 909-654-3007; fax: 09-925-0628  
E-mail: FTICHY@aol.com.

**Editors' note:** Many of the organizations identified by Gary Brumbelow are included in the *East-West Christian Organizations Directory*. See *EWCM Report 2* (Winter 1994), 13, for order information. Addresses for ministries identified in this article which are not in the *Directory* are:

The Alliance for Saturation Church Planting  
Box 236  
Rt. 1 Upper Hudlow Rd  
Union Mills, NC 28167  
Tel: 704-287-9905  
Fax: 704-287-9908

Chukotka Native Christian Ministries  
Box 139  
Gambell, AK 99742  
Tel: 907-985-5328

Cook Communications Ministries International  
850 North Grove Ave  
Elgin, IL 60120  
Tel: 708-741-2400  
Fax: 708-741-2444

Grace Brethren Foreign Missions  
Box 588  
Winona Lake, IN 46590  
Tel: 219-267-5161  
Fax: 219-269-4066

Lake Clark Bible Church  
Port Alsworth, AK 99653

New Tribes Mission  
1000 E. First St.  
Sanford, FL 32771-1487  
Tel: 407-323-3430  
Fax: 407-330-0376

# Spiritual Syncretism in Volgograd and St. Petersburg

Roger Chapman

The longer my family and I reside in Russia the more we realize the cultural complexities. So it is with a humble spirit that I offer brief observations on religious syncretism observed in the two Russian cities that have been our home the past two years: Volgograd and St. Petersburg.

I recognize fully that my impressions are limited by a Westerner's imperfect vision. More and more I affectionately agree with Tyutchev who wrote, "Russia cannot be understood with the mind."

My wife and I found the people of Volgograd to be slightly more superstitious than those of St. Petersburg. They exhibited greater tenderness toward Eastern religions and New-Age beliefs in general. St. Petersburg has its share of Shirley MacLaines (in and out of the church), but it was in Volgograd where we heard more bizarre ideas offered in the name of truth and an odder assortment of religious syncretism. Yet in St. Petersburg I know a man who serves on the council of a church who says he is not against God, nor for God, one example of spiritual confusion that, according to survey research findings, is quite common. I also know women in St. Petersburg who consider themselves both Orthodox and Protestant.<sup>1</sup>

Russian sociologists Sergei B. Filatov and D.E. Furman recently noted "a new stage in the process of dedogmatization and a growth in general philosophical tolerance, which is beginning to bring about an increase in

philosophical eclecticism, and a fundamental incapacity for a definite and structured worldview. The increase in this category of persons, who are nonbelievers and not nonbelievers at one and the same time, and who can combine formal affiliation with some Christian church with shifting passions for Hassidism, Bhagavad-Gita, Buddhism, and anything else is characteristic of contemporary Western countries....However, nowhere is this indeterminate category growing on such a scale as in our country."<sup>2</sup>

In another, more recent sociological study, Filatov and Lyudmila Vorontsova make much the same point: "In the popular consciousness faith in God often goes together quite naturally with faith in magicians, ESP, UFOs, astrology and so on." There is a growing category of Russians who regard themselves as "just Christians," but with "elemental anarchism" and "elemental ecumenism" because "searching for faith is not moving towards greater definition, but rather in the opposite direction."<sup>3</sup> ♦

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## Endnotes

1. It might be beneficial for an evangelical thinker to see what, if any, theological parallels there are between early Christians who continued to practice Judaism and today's Russians who embrace Protestantism but do not wish to make a clean break with Orthodoxy.
2. Sergei B. Filatov and D. E. Furman, "Religion and Politics in Mass Consciousness," *Russian Social Science Review* 34 (September-October 1993), 27.
3. Lyudmila Vorontsova and Sergei Filatov, "The Changing Pattern of Religious Belief: Perestroika and Beyond," *Religion, State and Society* 22 (no. 1, 1994), 90, 93.

Roger Chapman is a Church of Christ missionary in St. Petersburg, Russia.

## Two Missionaries Murdered in Russia

Unknown assailants murdered a Korean-American couple in their apartment in Khabarovsk, Siberia, on 28 March 1995. At the time, the victims, Dr. Chu Hong Yi, and his wife, Kei Wol Yi, a nurse, were serving as medical missionaries with Cooperative Services International, a Southern Baptist affiliate. They were members of Tidewater Korean Baptist Church in Virginia. While police have not determined a motive, a South Korean source cited by *News Network International* speculated that the murders may have been committed by North Korean assassins. The report also stated that the case would likely go unsolved because of a lack of evidence and the limited resources of the local police.

This incident brings home the many social problems of the former Soviet Union. Violent crimes are on the rise, and authorities struggle to respond because of internal problems such as lack of funds and proper equipment. Despite this trend, missionary activity remains strong at this time. In fact, over 500 Korean missionaries currently work in the former Soviet Union. They join hundreds of other missionaries from around the world who are working to share Christ with the people of the former Soviet Union. (See "Missionaries to the Former Soviet Union and East Central Europe: the Twenty Largest Sending Agencies," p. 10.) ♦

## Five Protestant Perspectives

Don Fairbairn

Until very recently, the Western world treated Eastern Orthodoxy as the forgotten branch of Christendom. Evangelicals are familiar with Protestantism and Roman Catholicism, but not Eastern Orthodoxy. In the last few years, that has changed dramatically. The expansion of Evangelical missions since the fall of Communism in Eastern Europe and the Soviet Union has brought increased contact with Eastern Orthodoxy. Also, some Eastern Orthodox in the United States and England are now much more active in sharing their faith. They no longer are content to work exclusively among East European immigrants in urban enclaves. Some Orthodox now actively evangelize Protestants, seeking to draw them into their church fold. This increased Orthodox-Evangelical interaction, both in the East and in the West, has contributed to the formation of at least five Evangelical perspectives of Eastern Orthodoxy. The first three may be described as *a priori*, deriving from preconceived assumptions about the nature of Orthodoxy. While not well-founded, they are the most common understandings of Orthodoxy held by Evangelicals.

1. The first of these *a priori* perspectives is a **failure to recognize the differences between Orthodoxy and Roman Catholicism**. On the surface, Eastern Orthodoxy bears marked similarities to Roman Catholicism. Both churches have priests who appear to serve as mediators between God and humanity. Both have churches which are full of religious paintings and relics. Worship is very different from the usually simpler liturgies and less ornate churches familiar to most Evangelicals. As a result, many Evangelicals assume that Orthodoxy is the same as Roman Catholicism. Undergirding this perspective is the assumption that faith versus works is the primary issue. Eastern Orthodoxy ends up in the same category as Roman Catholicism because of the mistaken assumption that its doctrine of salvation is identical to that of Catholicism. In actuality, Eastern Orthodox and Roman Catholic differences over sacraments and creeds are probably greater than the differences between Roman Catholicism and Protestantism. Also bear in mind that most Orthodox believers in Russia and Ukraine are unfamiliar with the Protestant Reformation. Those who are acquainted with Protestantism typically see it as the product of a minor internal disagreement within the heretical Western church. In their minds, the difference is East versus West. Consequently, if Evangelicals have a perspective which fails to distinguish

between Orthodoxy and Catholicism, the result is a serious misunderstanding of Eastern Orthodoxy.

2. A second *a priori* perspective is a **complete aversion to Orthodoxy based upon a misunderstanding of its externals**. This is probably the most common perspective on Eastern Orthodoxy. Many Evangelicals' strong objection to Orthodoxy derives from the assumption that Orthodox are worshiping idols in violation of at least the second commandment, perhaps even the first commandment. Without denying that Orthodox worshipers may succumb to worship rather than veneration of icons, Evangelicals still need to be wary of assuming that without close study they can properly evaluate the Orthodox Divine Liturgy and the role of icons in worship.

3. A third *a priori* perspective of Eastern Orthodoxy is an **uncritical acceptance of Orthodoxy**. Many Evangelicals familiar with church history recognize that a tremendous debt is owed to the church of the Ecumenical Councils (4th to 8th centuries) for our understanding of the Trinity and the relationship between the divine and human natures of Christ. It was the councils, many of which were led by Eastern church fathers, that formulated orthodox (with the small "o") confessional statements of faith widely accepted among Evangelicals to this day. However, some Evangelicals mistakenly conclude that since the Nicene Creed and the doctrines of the Trinity and the Incarnation are held in common with Orthodox, other theological differences must be minor.

With the second and third *a priori* assumptions in particular, people appear to believe what they want to believe about Eastern Orthodoxy. In the one instance, Evangelicals are predisposed to oppose a church whose form of worship is radically unfamiliar. In the other, Evangelicals are deeply concerned about the splintering of the body of Christ and consequently want to see Evangelical and Orthodox differences as secondary, rather than substantive.

Now let us examine more carefully two additional, contrasting perspectives on Eastern Orthodoxy, both of which have been much more carefully thought through.

4. The first involves **recognizing the differences between Eastern Orthodoxy and Evangelicalism, but concluding that these differences are purely cultural in nature**. Supporters of this interpretation emphasize the great distance between Western and Eastern mindsets. If the differences are only cultural,

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then Orthodox Christianity is just as valid as Western (Catholic or Protestant) Christianity. In fact, in an Eastern context, it is argued, Orthodoxy is the only appropriate understanding of Christianity. Consequently, no significant room exists for Evangelical Christians to work separately from, much less in opposition to, Orthodoxy.

What is the difference between an Eastern and Western mindset? It can be argued that Westerners tend to be more individualistic. Easterners, by contrast, are more corporate in their outlook on life. Eastern Orthodox believers tend to focus on the whole, the community, and the web of interrelationships between God and the body of believers. Western Christians are more likely to concentrate on the experience or the feeling of the individual believer. Westerners more often insist upon explanations for why life is as it is. Easterners, on the other hand, seem less disturbed by paradox and mystery. If they cannot explain why the world is the way it is, they seem less troubled by unanswered questions. Exact theological definition and precise articulation of faith is more characteristic of the West than the East. Western Evangelicals in particular have been shaped by the pursuit of spiritual meaning in life through personal study of the Bible. For Orthodox, it is not a text which provides the source of meaning but, rather, the image of Christ and the saints in the context of worship. Believers' relationships to saints represented in icons provide connectiveness, meaning, and purpose in life. These widely recognized differences between Eastern and Western mindsets form the basis for the argument that salvation in purely rational and individualistic terms makes little sense in the East where greater stock is placed in imagery, mystery, and community.

As carefully thought out as this perspective is, it still has its shortcomings. First, all theological differences cannot be understood simply in cultural terms. More on this point in a moment. Second, even if the differences were cultural, we should recognize that culture is not always neutral. Today it is politically correct to say that "all cultures are equally good. And even if we are missionaries or evangelists, we do not want to change anyone's culture." That is certainly true to a degree, but spiritual change in a people rarely occurs without change in culture as well. Evangelicals believe that the gospel of Jesus Christ transforms cultures and societies just as it transforms individuals. In fact, God first spoke His Word into a world that was just as Eastern as the world of Eastern Europe and the former Soviet Union today. But the way by which He chose to do that was not so much through images and pictures as it was through a spoken and then a written word. Of course, Orthodox would be quick to explain that the main way God spoke was through Jesus Christ, who is the image of

God. And that certainly is true. But it is also true that every generation except the first has learned about Jesus Christ through a word, through the New Testament. It is difficult for me to agree that it is satisfactory to have a form of Christianity which does not emphasize the word, but rather, emphasizes images. I am not saying that images (icons) are necessarily wrong. But I believe the emphasis needs to fall elsewhere. As a result I believe this fourth perspective, which tries to see these differences simply as cultural, is not adequate.

5. This leads us to a fifth and final perspective. I would argue that **three of the major theological differences separating Eastern Orthodoxy and Evangelicalism are more than cultural.** First, to my mind, Eastern Orthodoxy has a *different view of humanity's sinful condition*. For Evangelicals, Adam and Eve before the fall enjoyed full communion with God. If I am correct, that is not Eastern Orthodoxy's understanding of Adam's and Eve's condition before the fall. Rather, Eastern Orthodox believe "they were not put in a condition of fellowship with God, but were placed on a pathway to fellowship with God. They were not created perfect. They were created with the opportunity to gain the fellowship with God which was set before them as a goal of their lives." Because of that difference in understanding, Eastern Orthodoxy does not see the fall of humanity as a drastic departure from an originally perfect state but, rather, as a turning aside from a pathway. As a result, Eastern Orthodoxy has a less severe view of sin than does Evangelical Christianity: we have not lost a precious possession through the fall, but simply have made a wrong turn. Because sin is not as severe, the remedy need not be as dramatic; we need only a course correction to be put back on the road to fellowship with God.

Secondly, *I believe Eastern Orthodoxy's understanding of grace differs fundamentally from that of Evangelicalism.* For Evangelicals, grace involves an attitude of God toward us. God looks at us, He sees what we deserve, but because of His graciousness, He does not give us the hell which we deserve, but instead makes us His children. Grace reflects the fact that salvation is an unmerited, free gift. Eastern Orthodoxy, however, sees grace as a divine energy or power that is transmitted to penitents, enabling them to return to the pathway of fellowship with and acceptance by God. To me, Eastern Orthodox writers almost seem to be describing a substance: the grace residing in icons that permitted great saints to have fellowship with God is available to me as I worship, using icons. Grace is not an attitude of God toward sinners but, rather, a power or energy which when transmitted to us enables us to gain fellowship with Him.

A third major difference between Eastern Orthodoxy and Evangelicalism concerns

contrasting understandings of salvation. For Evangelicals, salvation almost always means justification, the initial act by which God declares a sinner to be righteous. The sinner then becomes acceptable in the eyes of God and begins a personal relationship with Him. This aspect of salvation known as justification is not emphasized in Eastern Orthodoxy. When Orthodox theologians speak of the beginning of Christian life, they speak of baptism rather than a conscious conversion experience. But in actuality, Orthodox do not focus on the beginning of Christian life because salvation is understood to be the process of becoming acceptable to God—as I practice love, mercy, and justice, as I become more and more like God, acceptable to God, and in fellowship with Him.

This Eastern Orthodox process of salvation is called *theosis*, or deification. *Theosis*, however, does not mean that we actually become gods. Orthodox writers repudiate that very strongly. What it means is to become like Jesus Christ. We gain the qualities that God has, grow in our understanding of God, and in turn, experience more and more of His fellowship and acceptance. This different understanding of salvation looms large as we consider when a person becomes acceptable before God. For Evangelicals, it is

the moment when genuine faith begins, at the moment of justification. For Orthodox, it is at the end of the process of *theosis*, at the end of what some Evangelicals would understand as sanctification. And there, I think, lies the most critical difference between Eastern Orthodoxy and Evangelicalism.

If these three theological differences are granted, it raises an urgent question concerning the degree to which Evangelicals can cooperate with Orthodox. Readers will have to answer this pivotal question for themselves. But as Evangelicals explore whether or how they might cooperate with Orthodox, careful reflection needs to be given to differing Evangelical and Orthodox understandings of humanity's condition, God's grace, and our means of salvation. ♦

*Don Fairbairn is academic dean at Donetsk Bible College, Donetsk, Ukraine. This article is based on a lecture, "Perspectives on Eastern Orthodoxy," delivered at Wheaton College, 24 January 1994. The audio tape is available for \$9 (includes postage) from the Institute for East-West Christian Studies (IL residents add 6.75% sales tax). Fairbairn's 76-page study of Orthodoxy, "Partakers of the Divine Nature," is also available from the IEWCS, Wheaton College, Wheaton, IL 60187-5593 U.S.A. for \$8 (U.S. and Canada, 1st class); \$10 (Europe, printed-matter airmail); 18-page summary \$3 (U.S. and Canada, 1st class); \$4 (Europe, printed-matter airmail). Note: IL residents add 6.75% sales tax.*

## Western Book Donation Programs Effective, But Need Improvement

The Civic Education Project recently completed a study of the effectiveness of U.S. book and journal donations to the former Soviet Union and East Central Europe, based on 700 surveys of librarians, faculty members, and university officials, plus a large number of interviews with donor organizations. Following are some of the key points from the Executive Summary.

- In general the need for such donations is great throughout the region. Over 70 percent of faculty members surveyed claimed they did not have "reasonable" access to "essential" foreign journals.
- Book and journal donations are reaching readers in Eastern Europe. One-third of the librarians surveyed stated that more than 75 percent of the Western books acquired in the past two years were donations.
- Despite the efforts of donor organizations, broad access to donated books remains a widespread problem. "Searches conducted by CEP for donated books and journals [found that]...in the majority of cases, less than 30 percent of the donated books are broadly accessible to the reading public.

Diversion, poor cataloguing, 'warehousing' of donations by libraries, and severely restrictive conditions for access to donated materials are disturbingly widespread."

- Quantity of books donated too often outstrips quality.

*Editors' note:* Groups seeking to provide Christian literature to new seminary and Bible institute libraries and existing public and university libraries would do well to carefully consider the findings of the CEP survey.

Copies of the Executive Summary of the report and the entire report itself exist on-line.

The URL for the Executive Summary (9Kb) is [ftp://capstan.cis.yale.edu/pub/civic-education/book-donations-report/00\\_Summary.txt](ftp://capstan.cis.yale.edu/pub/civic-education/book-donations-report/00_Summary.txt). The URL for the full text of the report (108Kb) is [ftp://capstan.cis.yale.edu/pub/civic-education/book-donations-report/Book\\_Donations.txt](ftp://capstan.cis.yale.edu/pub/civic-education/book-donations-report/Book_Donations.txt). Copies of the report which can be printed in Macintosh or Windows format also exist in the Civic Education FTP Directory. For more information contact: Civic Education Project, Box 205445 Yale Station, New Haven, CT 06520-5445; tel: 203-781-0263; fax: 203-781-0265; e-mail: [cep@minerav.cis.yale.edu](mailto:cep@minerav.cis.yale.edu). ♦

# Prison Ministry in the Former Soviet Union

Jeff Thompson

Today, Christian believers, formerly in jail, are returning to minister in those very same prisons.

A year of tumultuous political change in the Soviet Union, 1991 also witnessed many prison doors open wide to the preaching of the gospel for the first time. Evangelical Christians began outreaches to local prisons, a historic first for them. In that year Latvian Christian Mission "smuggled" an American missionary into a women's prison for an evangelistic meeting. Western ministry in prisons, however, prior to the failed coup of August 1991, was virtually impossible. Today, three and a half years later, the impossible is now commonplace. Several Christian ministries now have close working relationships with the Ministry of Interior Prison Administration of Russia and Ukraine. Today, Christian believers, formerly in jail, are returning to minister in those very same prisons.

## Overview of Ministries

Prison ministry in the former Soviet Union is alive and growing. Young believers from newly planted churches are taking the initiative to visit prisons and share their faith. While Evangelical denominational headquarters in Moscow have allocated few resources to prison ministry, especially active local Baptist and Pentecostal churches have appointed their own prison ministers. As in the West most prison outreach in Russia and Ukraine is carried out by local church volunteers and parachurch organizations. The difference is that in the West resources such as money, materials, and transportation are much easier to obtain, but workers are in short supply. In contrast, in the former Soviet Union people willing to help in prisons are more abundant than are resources.

Western organizations especially active in prison ministry in Russia and/or Ukraine are: International Prison Ministry with Chaplain Ray; Prison Fellowship International; Eastern European Outreach; Set Free Prison Ministries; and Slavic Gospel Association. Indigenous organizations and churches with prison ministries include: Mission DVIM; Christian Center for Coordination of Prison Ministries; and Good News Christian Fellowship.

## International Prison Ministry with Chaplain Ray (IPM)

Box 63, Dallas, TX 75221  
Tel: 214-494-2302; fax: 214-272-0902

IPM's emphasis is literature distribution. Chaplain Ray's goal, working directly with the Penitentiary Department of the Ministry of Interior in both Ukraine and Russia, is to share the Gospel with every prisoner in the former

Soviet Union. To date IPM has distributed more than one million pieces of literature itself and provides free Christian literature to other ministries. IPM shipped 64 containers of literature in 1994 with coordination supplied by the Ministry of Interior. As with Eastern European Outreach, the government has become a vital ministry partner. IPM also financially supports an unspecified number of national Christians working in prisons. IPM needs: finances for literature printing.

## Prison Fellowship International (PFI)

Box 17434, Washington, DC 20041  
Tel: 703-478-0100; fax: 703-481-0003

In contrast to Chaplain Ray, Prison Fellowship works through only its own national offices, chapters, and local churches. It is committed to working with the Russian Orthodox Church to accomplish its goals. In early 1994 PFI reported two chapters were set up in Russia, both with Orthodox and Evangelical members. PFI also cosponsored a prison ministry conference in October 1994, bringing the Russian Ministry of Interior together with approximately 100 Orthodox priests. Conference goals included the exchange of information and exploring prison ministry cooperation. PFI also has worked behind the scenes helping the Russian Penitentiary Department Chief with drafts of new penal legislation. PFI needs: finances and prayer.

## Eastern European Outreach (EEO)

Box 983, Sun City, CA 92586  
Tel: 909-244-4492; fax: 714-244-2624

EEO formed a unique partnership with the Russian Ministry of Interior Penitentiary Department in April 1992. Since then the Interior Ministry has made arrangements for each EEO prison outreach and has assisted EEO missionaries. Agreements with the Interior Ministry in 1994 and 1995 permit EEO to provide Bible instruction in all facilities of the Federal Russian Prison System. EEO prison ministry emphasizes evangelism, discipleship, humanitarian aid, and literature distribution. It has provided computers, medicine (including 200,000 syringes), 11,000 food parcels, 20,000 New Testaments, and 50,000 Gospels. To date EEO has ministered in 42 youth and adult prisons and labor camps. Its goal is to reach all 58 Russian Federal Youth Prisons by the end of 1995. EEO also financially supports five Russian missionaries to prisons. EEO needs: volunteers for two-week evangelism teams, literature, correspondence courses, and finances to support more Russian missionaries.

### **Set Free Prison Ministries (SFPM)**

Box 5440, Riverside, CA 92517  
Tel: 909-787-9907; fax: 909-787-0486

Chaplain Phil Wagner founded SFPM following a 1993 evangelistic outreach in Russian prisons. His initial six-month trip led to the formation of a new prison ministry to Moscow's largest prison, the notorious Butyrka. Set Free, which has an office and storage space for Christian literature at the prison, is active in training Russians to be prison chaplains, distributing Christian literature to inmates, and providing Bible correspondence courses graded by volunteers. Its ministry is primarily to Russia's two largest prisons: the Butyrka in Moscow and Prison of the Crosses in St. Petersburg. Russian authorities have expressed high praise for Set Free ministries in these prisons. SFPM needs: literature, medicine, missionaries, and finances.

### **Slavic Gospel Association (SGA)**

6151 Commonwealth Dr., Loves Park, IL 61111  
Tel: 815-282-8900; fax: 815-282-8901  
E-mail: sga@sga.org.

SGA works through its suburban Moscow office, staffed primarily by Russian Baptists who are engaged in a range of activities in addition to prison ministry. SGA has funded many Russian missionaries involved in prison ministry. Its primary focus, however, is to encourage local churches to become involved in prison visitation. SGA needs: funding and prayer.

### **The Salvation Army**

16 Krestiansky tupik, dom 1, 109044 Moscow, Russia  
Tel: 7-095-271-2600, 2968, or 2723  
Fax: 7-095-271-2753

The Salvation Army has distributed 16,000 Bibles in Moscow's Butyrka prison. The commanding officer in Moscow is Col. Brian Morgan.

### **Indigenous Prison Ministries**

Local Orthodox parishes and priests are also involved in prison ministry in the former Soviet Union. A small Orthodox church has been built in Moscow's Butyrka Prison along with two or three others in prisons across Russia. Orthodox priests generally distrust Evangelicals and resent their determination to "convert" people. At least half of the 50 prisons with which EEO currently has contacts have visits from Orthodox priests. At the conclusion of the October 1994 Prison Ministry Conference in Moscow, Orthodox in attendance rejected official cooperation with Western parachurch ministries. However, they did forge closer ties with the Ministry of Interior. Russian Orthodox leaders are now pressuring Ministry of Interior officials to prohibit Western cults (defined to include Evangelicals) from working in Russian prisons.

### **Mission DVIM**

13 Klara Scetkin ul.  
Dnepropetrovsk, Ukraine  
Tel: 7-0562-470395  
Fax: 7-0562-470542  
President: Pasha Golub

Supported by Bridge of Hope, Germany.

Needs: literature, correspondence courses, videos, bulk food and clothing, medicine. Since 1989 this nondenominational, but largely Pentecostal, outreach has worked with prisoners in six different Ukrainian cities.

### **Christian Center for Coordination of Prison Ministries**

Box 171  
113105 Moscow, Russia  
Tel: 095-247-16-78

Since 1992 this primarily Baptist ministry has been involved in prison evangelism and in the training of local Russian churches to minister to prisoners before and after their release. It provides rehabilitation homes and jobs to assist former prisoners in their adjustment back into society. Supported by EEO. Needs: literature, correspondence courses, videos, medicine, bulk food and clothing, finances for rehabilitation house ministry in Moscow.

### **Good News Christian Fellowship**

Box 3185  
690087 Vladivostok, Russia  
Tel: 7-4232-22-42-92  
Fax: 7-4232-26-96-16

Since 1980 this nondenominational outreach has distributed free literature to prisoners, primarily through the mail. Needs: literature, correspondence courses, videos, a computer, and a photocopier.

### **Others engaged in prison ministry include:**

#### **Bridge of Hope**

Box 1165  
35620 Huetttenberg 1, Germany  
Tel: 49-6441-75018  
Fax: 49-6441-76797

#### **Protestant Publishers**

Mukomolny Lane 1, kv. 2  
Box 83  
123290 Moscow, Russia  
Tel/fax: 7-095-259-9397  
President: Alexander Semchenko

#### **Latvian Christian Mission**

Veidenbauma ul. 13  
226050 Riga, Latvia  
Tel: 01350-226-189 or 287-721  
President: Vadim Kovalevs

#### **Light of the Gospel**

per. Vinnitskii 27  
266010 Rovno, Ukraine  
Tel: 8-0362-228-314  
Fax: 8-0362-266-932  
Director: Sergei Tupchik ◆

### **Moscow Center for Prison Reform (MCPR)**

is a secular, nonprofit organization which coordinates a variety of initiatives to encourage the improvement of Russian prisons. The Center sponsors a weekly radio program that highlights prison reform. Its "Letters from the Zone" program relates letters of complaint from inmates. Contact: Valeri Abramkin, Director, MCPR, Luchnikov 4-3, 101000 Moscow, Russia; Tel: 7-095-206-8684; Fax: 7-095-206-8853

Jeff Thompson is executive director of Eastern European Outreach, Sun City, CA.

## Missionaries to the Former Soviet Union and East Central Europe: the Twenty Largest Sending Agencies\*

ORGANIZATION	FORMER SOVIET UNION	EAST CENTRAL EUROPE	TOTAL	SHORT	CAREER
Assemblies of God	28	64	92	0	92
Biblical Education by Extension	12	51	63	2	61
Calvary Chapel of Costa Mesa	8	25	33	0	33
Campus Crusade for Christ	234	165	399	172	227
Child Evangelism Fellowship	25	64	89	0	89
Christian & Missionary Alliance	39	10	49	0	49
Church of Christ**	104	128	232	0	232
Church Resource Ministries	17	129	146	110	36
Evangelical Free Church Mission	12	52	64	21	43
International Teams	20	47	67	31	36
InterVarsity Christian Fellowship	32	12	44	44	0
Lutheran Church—Missouri Synod	32	15	47	36	11
Church of the Nazarene	16	21	37	19	18
Navigators	193	27	220	146	74
OMS International	87	14	101	83	18
Operation Mobilization	40	43	83	62	21
Salvation Army	50	2	52	0	52
Seventh-day Adventists	49	10	59	25	34
Southern Baptist Convention	80	76	156	60	96
Youth With a Mission	1600	700	2300	2000	300
<b>Total for 20 Agencies</b>	<b>2678</b>	<b>1655</b>	<b>4333</b>	<b>2811</b>	<b>1522</b>

\* To avoid double counting of many of the 862 one-year CoMission missionaries, this cooperative effort involving 12 sending agencies is not listed separately.

\*\* Church of Christ totals do not include 200-300 mission-trip participants (1-6 weeks) because this short term of service falls below the 3- to 24-month designation for short-term missionaries.

Compiled by Pamela Meadows, research assistant for the Institute for East-West Christian Studies, Wheaton College.

### Editors' Notes:

*EWC&M Report* staff recently contacted the 20 agencies which we presumed would have the largest number of Protestant missionary personnel in the former Soviet Union and East Central Europe. If we have overlooked any agencies with comparable missionary staff in former Soviet-bloc countries, we would welcome and publish corrections or additions.

Readers should first note that these figures, representing the 20 largest sending agencies, give no indication of the missionary personnel of hundreds of smaller ministries. At this point, the *EWC&M Report* is not aware that anyone possesses current totals for all Protestant missionaries in former Soviet-bloc countries. (Compare these figures for 20 agencies with Patrick Johnstone's estimates for total missionary personnel previously reported in the *EWC&M Report 2* (Winter 1994), 5.) The Editors' impressions, admittedly based on no hard data, are that few agencies beyond this list have more than a handful of career missionaries each in the former Soviet Union and East Central Europe.

A second caution is that while the 20 agencies report a total of 4,333 missionaries, the majority of these (2,811) are short-term (from three

months to two years). Also, bear in mind that recent Russian and Ukrainian government actions blocking CoMission access to public schools undoubtedly will have an impact on future short-term totals for sending agencies associated with The CoMission.

As for interpretive remarks, the Editors consider 1,522 career missionaries to be a relatively modest number for the 20 largest agencies for such a large and populous region. Considering the sizeable missionary concentrations in such cities as Budapest, Moscow, St. Petersburg, and Kiev, it would appear that many smaller cities and rural areas lack a significant missionary presence. Accounts of a missionary invasion penned by Western, Orthodox, and nationalist writers would appear to be overstated. But if the focus is on easily accessible cities and on large-scale, short-term summer ministries, it is easy to deduce the source of misleading impressions.

Finally, no Western missionary statistics should obscure the fact that indigenous Protestant missionaries and evangelists are less heralded but certainly more numerous than Western missionaries in such countries as Russia, Ukraine, and Belarus. (See *EWC&M Report 2* (Winter 1994), 6.)

## PRACTICALLY SPEAKING

**UNIAPAC, the International Christian Union of Business Executives**, which was founded in 1931 as the Union of Catholic Entrepreneurs, now includes Christians of other confessions. It is a worldwide ecumenical movement of business executives who take inspiration from Christian social thinking and ethical principles. UNIAPAC would also like to establish affiliates in Orthodox countries. (The Deputy General Secretary is a Belgian Catholic with a Greek Orthodox wife.) Its branches in East Central Europe are listed below.

SKPM CSFR  
(Sdruzeni Krestanskych Podnikatelů a Managerů)  
Antonin Moravec, Chairman  
Jankovcova 2  
CS — 170 88 Praha 7, Czech Republic  
Tel: (42-2) 66783354 or 66783351  
Fax: (42-2) 66710585

PACE  
Polskie Stowarzyszenie Chrzescijanskich Przedsiębiorców  
(Polish Association of Christian Entrepreneurs)  
Mrs. Malgorzata Cieslak, Chair  
Bociana 6  
PL — 31-231 Krakow, Poland  
Tel: (48-12) 122033 or 122472  
Fax: (48-12) 120140

AEAC-Slovakia  
(Association of Christian Entrepreneurs and Craftsmen of Slovakia)  
JU Dr. Frantisek Sulka, Chairman  
J.M. Hurbana 10  
010 01 Zilina, Slovakia  
Tel: (42-89) 23612

USCE (Union of Slovenian Christian Entrepreneurs)  
Miro Skufca, Chairman  
Na Zale 2  
61000 Ljubljana, Slovenia  
Tel: (38-61) 316469  
Fax: (38-61) 211322 or 221947

### Confidentiality of Mailed Documents May Be Compromised

New chemicals sold by law enforcement supply houses under such names as *Liquid Window* and *Lucid* make paper temporarily transparent. Information thieves use these fluids to read through sealed paper envelopes without altering the ink, appearance, or contents.

The fluid causes the contents in envelopes to become legible enough to read, photocopy, or photograph. When the fluid evaporates, the envelope returns to normal, leaving no sign of tampering, says Jeriel Garland, U.S. Office of Senate Security.

Confidentiality may be ensured by placing sensitive documents in opaque plastic envelopes (such as Tyvek), or between sheets of aluminum foil, metallic Mylar, or heavily patterned cover sheets that obscure the writing on the pages underneath. Envelopes with bubble wrap or fiberfill padding are also deterrents.

Source: *From Nine to Five*, 6 March 1995. Reprinted with permission of Dartnell, 4660 N. Ravenswood Ave., Chicago, IL 60640; tel: 800-621-5463.



## NEWS NOTES

### Russia's Religious Liberty in Jeopardy Again?

The upper house of the Russian Duma (Parliament), on April 14, 1995, overwhelmingly approved new legislation restricting foreign cults and "totalitarian religions." The degree to which this law, if signed by President Yeltsin, might be applied to foreign missionaries or indigenous Protestants is a matter of debate. Religious freedom

advocates, including Moscow's Christian Legal Center favored this measure. They feared that, otherwise, growing pressure from conservative Russian Orthodox Church leaders and ultranationalists might result in legislation even more prejudicial to non-Orthodox faiths and foreign missionaries in Russia.

Earlier, a Russian court had banned the Aum Shinri Kyo sect, widely thought to be responsible for the March gas attack in a Tokyo subway which killed ten and injured thousands. This Eastern cult actually had more followers in Russia (some 30,000) than in Japan. In the Duma on

April 14, Patriarch Aleksei II strongly denounced by name Aum Shinri Kyo, the Unification Church (Moonies), and two Russian indigenous cults: the White Brotherhood, and the Virgin Mary Center.

While the Patriarch's point of departure clearly is the more bizarre and dangerous cults, his Duma speech applied charges broadly to any religion not deemed "traditional" (meaning Orthodox, Muslim, and perhaps Jewish): "The impossibility of being further reconciled with the unbridled activities of sectarians," Aleksei argued, "is obvious today for every normal person."

Some observers believe that the Patriarch is using the Japanese cult issue as a rallying point to stir up feelings of fear, suspicion, and hostility toward foreign religious organizations.

Gleb Yakunin, defrocked Orthodox priest and Parliament member, has expressed serious alarm at recent events while others believe no further legislation on religion will be passed until after elections in late 1995. However, some ramifications are being felt from the pointed rhetoric. The Russian Orthodox Church has begun pressuring the Ministry of Foreign Affairs regarding visas and visa renewals for

missionaries. Local OVIR (visa) officials and border authorities are becoming increasingly uncooperative, requiring information and documentation, such as work permits, that the law does not currently require. In addition, foreigners must now leave the country to renew visas, an action that has no legal basis. Failure to do this can result in steep fines and/or deportation. Though no one is certain of the possible consequences of the April law, foreign religious workers in any case should be prepared for growing obstacles in the lower levels of government.

In the past several years Yeltsin has repeatedly vetoed legislation that would have given preferential status to the Russian Orthodox Church. The question is, will he continue to do so? In late April 1995 it was announced that the Russian president had provided Patriarch Alexis II with an official residence inside the Kremlin. Non-Orthodox faithful are bound to wonder if such an action is a sign of drift in the direction of a revival of a state church in Russia.

*This report was prepared by Mark Elliott, with information from Beverly Nickles, News Network International, and Anita Deyneka, Russian Ministries.*

◆◆◆  
**An office to represent the Orthodox Church to the European Union**, founded on the initiative of Patriarch Bartholomeos I, Ecumenical Patriarch, opened in January 1995 in Brussels, Belgium. The office will be headed by Archimandrite Emmanuel Adamakis of Greece. Contact: Liaison Office of the Orthodox Church to the European Union  
 40 Place de Jamblinne de Meux  
 1040 Brussels, Belgium  
 Tel: 322-734-8987 or  
 322-732-4422

Fax: 322-734-9072.  
 Source: SYNDESMOS  
*Orthodox Press Service*, no. 52,  
 2 March 1995.

◆◆◆  
**A National Ecclesiastical Assembly of the Armenian Apostolic Church elected Karekin I as its new Patriarch and Catholicos** on 4 April 1995. He succeeds Vaskens I who died in August 1994 after a reign of almost 40 years. Karekin I was born in Syria in 1932, studied at Oxford, and served his church in New York in the mid-1970s and as Catholicos (bishop) of Cilicia in Lebanon since 1977. "Although a minority of Armenians adhere to the Armenian Catholic Church or various Armenian Protestant bodies, the vast majority are at least nominal members of the Armenian Apostolic Church, which is very close to the Eastern Orthodox churches in matters of doctrine although in forms of worship it shares much with Roman Catholicism." *New York Times*, 11 April 1995, A5.

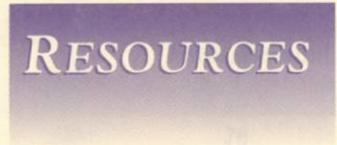
◆◆◆  
**Russian Law Requires AIDS Tests for Foreigners**

President Boris Yeltsin has signed a law requiring foreigners to be tested for AIDS. The law requires those who are planning to live in Russia for more than three months to submit documentation that they are not infected with the HIV virus, but it does not specifically address expatriates already residing in Russia.

Civil rights groups have been critical of the legislation, and the *Moscow Times* echoed the concerns of the foreign community of Russia when it called the law an "enforcement nightmare." Of special concern to foreigners currently residing in Russia is the as-yet-unspecified requirements for current residents applying for renewal of visas. According to *Russian*

*Travel Monthly*, "Strong resistance on the part of the foreign community to reporting to Russian medical clinics for testing is a foregone conclusion."

The law is not markedly different from the way the United States handles foreign residents, but it is more strict than the practices of most of the other countries of Europe. An earlier bill which Yeltsin did not sign would have required all foreigners — including short-term tourists — to undergo testing. That law met with strong opposition from the Russian tourist industry.

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**RESOURCES**

**Ecumenical News International, which regularly carries information on the church in the former Soviet Union and East Central Europe, superseded Ecumenical Press Service (EPS) in September 1994.**

Known as the International Christian Press Information Service (ICPIS) from 1934 to 1947 and EPS from 1947 to 1994, this worldwide news service has always had close ties to mainline churches and the ecumenical movement. ENI, which disseminates stories by fax, e-mail, and a bimonthly published bulletin, is supported by the World Council of Churches, the Lutheran World Federation, the World Alliance of Reformed Churches, and the Conference of European Churches. For rates contact:  
 ENI  
 Box 2100 150  
 route de Ferney  
 CH-1211 Geneva 2,  
 Switzerland  
 Tel: 41-22-791-6087/6515  
 Fax: 41-22-798-1346  
 E-mail: eni@wcc-coe.org.

**A rare look at an Orthodox perspective on dispensational theology** recently appeared in a journal of the Russian Orthodox Church Abroad: Sister Anastasia, "Will You Meet the Lord in the 'Rapture' or in Reality?," *Orthodox Life* 45 (January-February, 1995), 39-47; and (March-April, 1995), 22-33.

◆◆◆  
**Bible Audio Cassettes in East European Languages:**

*New Testament in Bulgarian:*  
 1924 Revised Edition,  
 16 cassettes, 24 hrs., \$59.95  
 Order #S50190;

*New Testament in Hungarian:* 24 cassettes, 36 hrs., \$69.95, Order #S50160;

*New Testament in Latvian:*  
 Lat ev. Lut. Baznica Amerika  
 Version, 16 cassettes, 24 hrs.,  
 \$59.95, Order #S50230;

*New Testament in Lithuanian:* 1988 Kannas  
 Version, 16 cassettes, 24 hrs.  
 \$59.95, Order #S50240;

*New Testament in Ukrainian:* 1963 Basilian  
 Fathers Version, 16 cassettes,  
 24 hrs., \$59.95, Order  
 #S50250;

*The Gospels in Western Armenian:* 8 cassettes, 12 hrs.,  
 \$39.95, Order #S50180.

Shipping charges additional. Contact:  
 Audio Forum  
 96 Broad St., Ste. C7  
 Guilford, CT 06437  
 Tel: 203-453-9794  
 Fax: 203-453-9774  
 E-mail: 74537.550@compuserve.com.

◆◆◆  
**Peter Deyneka Russian Ministries has published a 25-page, Russian-language directory of 101 seminaries and Bible institutes in the former Soviet Union.**

*Spravochnik bogoslovskikh uchebnikh zavedenii (Directory of Theological Schools)* will be revised by editor Alla Tikhonova for a fall 1995 edition. The current preliminary edition is available for \$10 from Russian Ministries  
 Box 496  
 Wheaton, IL 60189

Tel: 708-462-1739  
Fax: 708-690-2976  
E-mail: rmwheaton@  
mcimail.com

or  
Assotsiatsiia "Dukhovnoe  
vozrozhdenie" Rossiia  
117296  
Moskva a/ya 120  
Tel/fax: 011-7095-930-55-06  
E-mail: rmmoscow@  
mcimail.com.



**New Life, a free quarterly interdenominational Christian newspaper, deals with mission work and other issues in the former Soviet Union and Eastern Bloc countries.** Its sister publication, *Novaya zhizn'*, is available in Russian for a small fee. Contact:

Gail Greenwood, editor  
Box 70302  
Seattle, WA 98107-0302  
Tel: 206-782-1442  
Fax: 206-784-4506  
or  
Olga Pozdnyakova, editor  
Volgograd a/ya 79, 40006  
Russia  
Tel/fax: 78442-33-96-37



**Patrick Sookdheo of the International Institute for the Study of Islam and Christianity** is the author of "The Impact of Islam in Central Asia." This report covers the history of Central Asia and current political, cultural, and social conditions with special reference to the influence of Islam. It is designed as a briefing paper for Christians working in the region and includes a bibliography. Cost: £6/\$10. Contact:

Luke Bretherton  
Ethics Development  
Initiative  
53 Romney St.  
London SW1P 3RF  
United Kingdom  
Tel: 44-0-171-233-0455  
Fax: 44-0-171-233-0983  
E-mail: 100136.3672@  
compuserve.com.



Report available on the consultation, "Christians in Small Business Development in Central and Eastern Europe," held 15-18 December 1994 in Bratislava, Slovakia. The consultation facilitated the development process of biblically rooted models of business development. The report includes: transcripts of talks given by Dr. Bill Bolton, Cambridge University, and Dr. Carl Armerding of Schloss Mittersill Study Centre, Austria; notes on case studies given by consultation participants; summaries of discussion groups; an address list; and organizational and project details of participating agencies and other groups involved in business development in post-Communist countries.

Cost: L6/\$10. Contact:  
Ethics Development  
Initiative  
53 Romney St.  
London SW1P 3RF  
United Kingdom  
Tel: 44-0-171-233-0455  
Fax: 44-0-171-233-0983  
E-mail: 100136.3672@  
compuserve.com.



**Christian Educators in TESOL (CETESOL)** publishes a newsletter three times per year which provides insightful articles, conference notices, and resource updates. The editors suggest a donation of \$2 per year. CETESOL also offers a list of Bible-based teaching resources. Send a stamped, self-addressed envelope to:

Ms. Joan M. Dungey, Editor  
CETESOL Newsletter  
126 North Walnut St.  
Yellow Springs, OH 45387  
Tel: 513-767-7099



Review of *Candles Behind the Wall: Heroes of the Peaceful Revolution That Shattered Communism* by Barbara von der Heydt. Grand Rapids, MI: Eerdmans, 1993. \$19.99.

Lawrence A. Uzzell

How important was religion in the collapse of Communism? Right now, post-Communist Russia looks less like a nation of believers than like one of exhausted cynics: it is as easy in Moscow as in Manhattan to find bright, young professionals who have never read or thought about the Bible. The Russian Orthodox Church, at least at the level of its upper hierarchy, is in some ways the country's most Soviet institution, the only one still led by the same people who were in charge during the Gorbachev era. At present the most successful political parties and movements which invoke Orthodox Christian symbols and traditions are those allied with neo-Bolshevik reactionaries, not with reformers. Of the heroic Christians whom Barbara von der Heydt chronicles in her moving book, only one is now in a position of political power in Moscow: the reform-minded Orthodox priest Gleb Yakunin, an elected member of the Russian parliament, recently defrocked by Patriarch Aleksei II.

Baroness von der Heydt's work demonstrates that Christians influence politics most profoundly not by directly taking over parties and governments, but through the moral witness of personal example. This is all the more true of Christians under a regime based on compulsory lies. To topple the Soviet power structure, a critical mass of people had to follow Solzhenitsyn's call to "live not by lies!" This critical mass, ready to pay the price of prophecy in Gulag camps or psychiatric torture chambers, was drawn disproportionately from Christian believers. *Candles Behind the Wall* profiles a selection of these believers and their lives before and during the fall of Communism.

Baroness von der Heydt has given us not a political history in the conventional sense, but a series of personal portraits—almost a contemporary "lives of the saints" for a century which has seen more Christians martyred for their faith than the previous 19 centuries combined.

Von der Heydt, an American-educated journalist who now lives in Germany, sees the record of these heroic few as offering a spiritual depth and dimension not available in the West: "The years of persecution endured by believers in the East have produced spiritual riches of strength and perseverance and wisdom. These riches are sorely needed in the West, although few are aware of their spiritual poverty."

Lawrence Uzzell, *journalist and Orthodox layman, is Moscow representative for Keston Institute, Oxford, England. Edited excerpt reprinted with permission from The University Bookman 34 (no. 4, 1994), 9-11.*



# CALENDAR OF EVENTS

**June 1995**

**Operation Mobilization (OM) ship, Logos II, in Estonia, Lithuania, and Latvia**

Contact: OM Ships  
Postfach 1565  
74819 Mosbach, Germany  
Tel: 49-6261-800756  
Fax: 49-6261-800746



**1 June 1995**

**Orthodox-Catholic Relations, Fr. Serge Keleher, Keston Institute, Oxford, United Kingdom**

Contact: Malcolm Walker  
Keston Institute Librarian  
4 Park Town  
Oxford OX2 6SH  
United Kingdom  
Tel: 01865-311022  
Fax: 01865-311280



**1-3 June 1995**

**Magazine Graphics Workshop,**

Oradea, Romania  
Contact: Eastern European Magazine Training Institute  
Postfach 33  
2502 Leesdorf-Baden  
Austria  
Tel: 43-2236-53750  
Fax: 43-2236-52390



**1-5 June 1995**

**From Christian Faith to Educational Practice: A European Consultation,** Budapest, Hungary

Contact: Luke Bretherton  
Ethics Development Initiative  
53 Romney St.  
London SW1P 3RF  
United Kingdom  
Tel: 44-171-233-0455  
Fax: 44-171-233-0983  
E-mail: 100136.3672@compuserve.com



**5-13 June 1995**

**Romanian Magazine Training Institute-Part II,** Oradea, Romania

Contact: Eastern European Magazine Training Institute  
Postfach 33  
2502 Leesdorf-Baden  
Austria  
Tel: 43-2236-53750  
Fax: 43-2236-52390



**11 June-4 August 1995**

**School of Intercultural Studies** (cross-cultural ministry, urban studies, and church-planting), Moscow, Russia

Contact: United World Missions  
Box 250  
Union Mills, NC 28167  
Tel: 800-887-1786;  
704-287-8996  
Fax: 704-287-0580  
E-mail: 71035.704@compuserve.com



**13-16 June 1995**

**New Europe Forum** (Consultation on European Union), Brussels, Belgium

Contact: Stuart McAllister  
European Evangelical Alliance  
Postfach 23  
1037 Vienna, Austria  
Tel: 43-1-713-3412  
Fax: 43-1-713-8382



**23-25 June 1995**

**Russian Religious Philosophy: Is It Relevant Today?,** Moscow, Russia  
Western participant costs: \$100.

Contact: Clinton Gardner, President

The Transnational Vladimir Solovyov Society  
The Norwich Center  
Box 710  
Norwich, VT 05055  
Tel/fax: 802-649-1000



**10-15 July 1995**

**Proclaiming Christ Today,** World Council of Churches Orthodox Task Force and Task Force on Relations with Evangelicals, Cairo, Egypt

Contact: World Council of Churches  
150 Route De Ferney  
Box 2100  
1211 Geneva 2 Switzerland  
Tel: 022-791-61-11  
Fax: 022-791-03-61



**7-24 August 1995**

**Summer Missionary Institute,**

Odessa, Ukraine  
Contact: Charles Warner, Director  
Barnabas International  
Box 11211  
Rockford, IL 61126-1211  
Tel: 815-395-1335  
Fax: 815-395-1385

or

Box 3/4  
Odessa-66  
270066 Ukraine  
Tel: 7-0482-549161  
Fax: 7-0482-520044  
or 323459  
E-mail: 71764.551@compuserve.com



**21-26 August 1995**

**Christian Faith and Human Enmity,**

Kecskemet, Hungary  
Contact: Kenneth R. Ziebell  
United Church Board for World Missions  
475 Riverside Dr.  
New York, NY 10115  
Tel: 212-870-2433  
Fax: 212-932-1236



**7-9 September 1995**

**Integration of Psychology and Christianity,** Moscow, Russia

Contact: Dr. Janice Strength  
Moscow Christian School of Psychology  
Box 4345  
Fullerton, CA 92601  
Tel: 909-597-6228  
Fax: 909-597-2194  
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**5-7 & 9-14 October 1995**

**Magazine Design Workshop** (5-7) and **Magazine Publishing Institute-Part II** (9-14),

Ustron, Poland  
Contact: Sharon E. Mumper  
Eastern European Magazine Training Institute  
Postfach 33  
2505 Leesdorf-Baden  
Austria  
Tel: 43-2236-53750  
Fax: 43-2236-52390



**6-7 October 1995**

**Theology and the Spiritual Life: An Orthodox and Evangelical Exchange,** Billy Graham Center, Wheaton College, Wheaton, IL  
Contact: Bradley Nassif, President

Society for the Study of Eastern Orthodoxy and Evangelicalism  
2619 Northfield, #F  
Waukegan, IL 60085  
Tel: 708-249-8350



**26-29 October 1995**  
American Association for the  
Advancement of Slavic  
Studies Convention,  
Sheraton Washington Hotel,  
Washington, DC  
Contact: AAASS  
Jordon Quad/Acacia  
125 Panama St.  
Stanford, CA 94305-4130  
Tel: 415-723-9668  
Fax: 415-725-7737  
E-mail: ab.cde@  
forsythe.stanford.edu



**6-10 November 1995**  
Principles and Practices of  
Saturation Church-Planting,  
Budapest, Hungary  
Contact: The Alliance for  
Saturation Church-Planting  
Budafoki ut 34/B 111/3  
1111 Budapest  
Hungary  
Tel/fax: 361-165-6406  
E-mail: 100263.426@  
compuserve.com



**16-17 November 1995**  
Theological Education in  
Central and Eastern Europe,  
Philadelphia, PA  
(Christians Associated for  
Relationships with Eastern  
Europe Annual Meeting)  
Contact: Kenneth R. Ziebell  
United Church Board for  
World Missions  
475 Riverside Drive  
New York, NY 10115  
Tel: 212-870-2433  
Fax: 212-932-1236



**7-18 May 1996**  
Magazine Publishing  
Institute,  
Odessa, Ukraine  
Contact: Cheryl Warner  
Box 3  
Odessa 66  
270066 Ukraine  
Tel/fax: 0482-554351  
E-mail: 71764.551@  
compuserve.com



**1-6 September 1996**  
Christianity of Central-  
Eastern Europe: Between  
European East and West,  
Lublin, Poland  
Contact: Institute of East  
Central Europe  
Czartoryski Palace  
Plac Litewski 2  
20-080 Lublin, Poland  
Tel/fax: 48-81-229-07  
E-mail: europasw@  
golem.umcs.lublin.pl



**13-17 November 1996**  
American Association for the  
Advancement of Slavic  
Studies Convention, Boston  
Park Plaza Hotel, Boston, MA  
Contact: AAASS  
Jordon Quad/Acacia  
125 Panama St.  
Stanford, CA 94305-4130  
Tel: 415-723-9668  
Fax: 415-725-7737  
E-mail: ab.cde@  
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## The New Moscow Circus

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a binding contract, even with Christians. It can sometimes seem like Western and Russian partners miscommunicate more often than they communicate, making a mirrored-house version of a circus clown act. When the media look at us from the outside, they often deride or make fun of every error.

The most serious and significant calling in life is to bring people to God. So why cite these embarrassing moments of missionary life? What is the point of comparing what we do with the animal tricks, juggling, and high-wire acts of a circus? Two reasons. First, both missionaries and circus performers can achieve amazing things. Though it seems to defy its own nature and the laws of gravity, an immense seal has performed to the delight of young and old at the Moscow circus. This animal weighs hundreds of pounds and can balance its weight on a single fin after climbing the smallest of ladders. For that animal, the trainer and training is everything. Like that seal, Christians can do things that seem impossible, but only with God's help.

The moment we take our eyes off God, we ultimately fail. And it must be admitted that not all Western Christian organizations and individuals have been culturally sensitive, relevant, or even wise in all their actions. Nevertheless, during the past five years of so much tumult and trouble in the former Soviet Union, Western missionaries have been part of God's plans and purposes as they have worked together with national Christians. As partners with indigenous Christians, we have witnessed "great and mighty things" happening for God's kingdom.

As a person struggling to do my best for God, I search for metaphors to communicate what missionary life has really been like. The classic safari-style missionary isn't quite right. Neither is the Western business worker establishing a branch office in Russia. The circus metaphor fits the situation because it does portray the possibility of ordinary people doing extraordinary things. Our only success as Christians comes from Christ's working through us. Supernatural intervention is needed, of course, not just in the former Soviet Union and East Central Europe, but everywhere in our fallen world. However, the ways God has been manifest through such a variety of Christians in these countries in the past five years is remarkable and a source of hope for what may be even more challenging days ahead. As we missionaries do our work, it may feel like we are on the highwire or trapeze or riding bareback on a zebra. But when we stand back and witness the wonders of God taking place, we can only respond with childlike awe at the One who works through us. ◆

*Anita Deyneka is director of research for Peter Deyneka Russian Ministries. Wil Triggs is EWC&M Report coeditor.*

## EDITORIAL

# The New Moscow Circus

Anita Deyneka with Wil Triggs

Russian citizens face the greatest challenge as they try to find some balance in their society which so often these days seems teetering on the edge of a new calamity.

It has always seemed oddly appropriate to me that the office of Peter Deyneka Russian Ministries in Moscow is just across the street from both Moscow State University and the New Circus. When my husband, Peter, and I moved to Moscow in 1992, where we now live part of each year, our goal was to build bridges between Western Christian organizations and various sectors of Russian society to enhance evangelization of the Commonwealth of Independent States (CIS). The university reminds me of our need to know as much as possible about every aspect of Russian society and to connect with both the Christian church and society at large. But faced with day-to-day life in Russia, the circus sometimes looms larger than the university.

Often our office resembles a three-ring circus. Only seven small rooms, desks, and office space are juggled in shifts by as many as 50 staff and associates from other organizations and a steady stream of visitors engaged in polyglot conversations about a plethora of projects. Like the circus which provides several hours of amazing and unexpected performances, daily life in Moscow often leaves one wondering what event will happen in the next day, hour, or minute.

Currently Russia provides ample excitement, danger, and unpredictability, as well as all the confusion and chaos of several shows under way at once. Who is the ringmaster — the government or the Mafia? What will the ruble be worth tomorrow? How many double-digit percentage points might taxes and the cost of a loaf of bread rise in just one day? Where and when will a new ethnic conflagration erupt?

Of course, it is Russian citizens who face the greatest challenge as they try to find some balance in their society which so often these days seems teetering on the edge of a new calamity. But Russian society is also an unusually unpredictable place for Westerners engaged in Christian mission. Welcomed with open arms after the collapse of Communism, Westerners are now considerably less popular, especially in the big cities. People in urban centers like Moscow, who only a few years ago were starving for the spiritual after 70 years of force-fed atheism, are now less hungry and also more interested in sampling an array of religions. While existing laws still provide full religious freedom, political fluctuations of the past three years have left missionaries wondering what laws the parliament will pull out of the hat next.

Christian work, while above all spiritual, also requires earthly props — buildings, transportation, finances, and other resources. For a Western Christian organization to find housing for its staff and offices to rent or purchase can seem an insurmountable feat. On a trip to the Crimea that would ordinarily require only a few hours by air, one missionary recently spent 24 hours on plane and train because of fuel shortages and visa red tape. Money often performs a disappearing act when brought into the country or when stored in Mafia-controlled banks. Such difficulties in the former Soviet Union, where one country is in the process of re-forming into at least fifteen, are now more the rule than the exception.

Perhaps the greatest challenge for Western missionaries is the acrobatic-like choreography of cooperation between nationals and Westerners that must occur if Western missionaries are to make a contribution to the evangelization of the CIS. Possibilities for misinterpretation and misunderstanding are infinite. Among all cultural cues, perhaps language provides the greatest pitfall for miscommunication. Sometimes these have a humorous side. One well intentioned American preacher, for example, mentioned that he "used to smoke three packs of cigarettes a day." The American was bewildered when some of his Christian audience walked out, not knowing that his interpreter had translated the phrase "used to smoke" as "was accustomed to smoking."

Some national believers wonder why Westerners seem so sympathetic and make promises they don't keep. At the same time, Westerners question why it is so difficult to have

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