



# EAST-WEST CHURCH & MINISTRY REPORT

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## Bosnian Conflict and Evangelical Cooperation

Gary Braz

On 10-11 January 1996 in Zagreb, Croatia, representatives of Croatian Protestant churches and Western mission groups met to discuss the need for working partnerships and cooperation in Croatia and Bosnia. This meeting of national leaders of the Protestant Evangelical Council of Croatia (PEV), the Baptist Union, nondenominational Protestant churches, and 37 Western missionaries, representing 24 agencies, was organized by Pioneers in cooperation with PEV and with Interdev as facilitator. Given the history of disunity between national church leaders and Western mission groups, participants compared priorities and perspectives and sought areas of agreement in order to enhance the ministries of all.

Croatian church leaders set the following priorities:

1. relationships with Western groups that are marked by trust and respect;
2. quality, long-term, Western missionaries who are committed to East-West partnership, who will work hard, who are culturally sensitive, and who bring a range of needed skills;
3. financial and technical resources and training; and
4. Western cultural sensitivity. Groups that work independently of indigenous churches, so-called "free-shooters," have caused great confusion, misunderstanding, and problems with the government, and have left a negative image in some communities, which has made it difficult for Evangelicals native to the region.

Western mission groups noted the following priorities:

1. ongoing dialogue with indigenous church leaders built on mutual respect and the belief that all groups have the God-given right to work in the region;
2. a united front for humanitarian work;
3. better communication between Western missions and indigenous churches;
4. cross-cultural training for new missionaries;
5. prayer;
6. better support for newly-arriving missionary personnel, including help in establishing

residency; and

7. recognition by indigenous leaders that there will always be some entrepreneurial missions not working under the control of any national group. This promotes creativity and allows God to direct groups as He sees fit. At the same time, foreign groups need to take steps to discourage "free-shooters" who cause problems and confusion.

### Agreements

Indigenous churches and Western ministries all agreed on the need for unity and partnership in light of the tremendous increase in foreign missions that can be expected in Bosnia and Croatia in the next year. To facilitate greater cooperation, those assembled appointed a small working group consisting of representatives of the PEV, non-PEV Croatian Evangelical churches, and Western missionaries. Representatives of Western ministries are: Ted Esler (Pioneers)—facilitator, Dick Fischer (Navigators), Lisa Bell (Youth With A Mission), Mike Elwood (Greater Europe Mission), Steve Meeker (Send), David Lively (Church Resource Network International), and Johannes Neudeck (European Evangelical Alliance).

### Conclusion

The Croatian-Bosnian ministry working group will not bring missions under the authority of indigenous Protestant churches, but does seek to encourage maximum cooperation and partnership with Protestant churches in the region.

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## Certainly

Grigori Komendant

With the collapse of the mighty Soviet Union, the former Communist empire split into many independent countries. As a result, separate national unions of Evangelical Christians-Baptists were formed in each republic. These national unions now have become functional, independent conventions with their own national flavor and character, such as ethnic languages and culture, national history, and distinctive traditions. Not to include these national characteristics and distinctives in areas of evangelism, missions, and church life is now impossible.

The Apostle Paul recognized these distinctives in his spiritual ministry to people of different nationalities and diverse religious and social views. In his commitment to reaching all people with the message of the gospel, he declared, "I have become all things to all men so that by all possible means I might save some" (I Corinthians 9:22, NIV).

To attain this success, Paul pointed out another important aspect of missionary service—that is the need to subject oneself—"to make myself a slave to everyone, to win as many as possible" (I Corinthians 9:19, NIV). This important quality in the Apostle Paul was what contributed to his unusually successful missionary activity throughout his lifetime.

And what about today? Our churches have waited a long time for this moment. Foreign missionaries, who also have waited for this moment, came rushing to us, it must be said, with many different agendas. It is necessary to report here that there have been negative as well as positive results.

Unfortunately, in coming to us, many foreign workers have not considered identifying with us and becoming "as one of us." There are those who may look very much like us outwardly, even to the point of learning our language, but they have not been able to "subject" themselves, "to enslave themselves" for Christ's sake. They seem to have more success in "enslaving" others: some they entice with dollars, some they buy with humanitarian aid, and some they seduce with free-wheeling church services or a loose lifestyle.

But, praise God, there are those who came to us, sought out our churches and our brothers and sisters, and stayed to labor together with us as partners in the work of spreading the gospel message. To some degree, they too cannot become "as one of us," yet their lack of language ability or knowledge of our culture, history, and traditions have been beautifully overcome by their willingness to "subject self" to the Lord, His work, and to our Russian and Ukrainian fellowships. They labor not to plant American-style churches, but churches in the spirit and tradition of our fellowships and our people.

Observing their committed experience and humble dedication, our national workers were challenged and encouraged. As a result, many of our lay preachers were willing to trust the Lord, leave their secular jobs, and commit themselves to full-time Christian service. When they saw that American missionaries were willing to leave a comfortable life to win souls for Christ in Russia, many of our young people were deeply touched and responded to God's call with courage and faith.

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## By All Means

George Law

Many missiologists believe that foreign funding of national efforts is generally detrimental to church growth. It is true that the road to providing support to nationals is filled with problems. Nonetheless, it is a road which can lead to the fulfillment of the Great Commission. While Western financial support of national personnel and mission initiatives has not always been positive, the uniqueness of the situation in the former Soviet Union (FSU) should cause mission leaders to reexamine their objections to support for nationals. Four perspectives related to support for nationals provide fresh insight and should help mission leaders see its utility in fulfilling the Great Commission in the FSU.

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### I. The Theological Perspective

Theologically, the church in Russia is not separated from the church in the rest of the world. She is part of the one body of Christ. When one member is in need, other members are to assist. In II Corinthians 8:13, Paul instructed the church to respond to far-flung needy churches so "that now at this time, your abundance may supply their lack." While Western Evangelicals have been blessed materially, Evangelicals in the FSU are at the beginning of a church growth movement with far too few resources.

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### II. The Historical Perspective

For 72 years churches were controlled by authorities who interfered in local church finances in order to maintain control over the leadership and church growth. Churches were not free to collect aid to dispense to the needy. Local Communist authorities often blocked expenditures of church funds at year's end, with unexpended revenues reverting to Communist "charities" such as the Soviet Peace Fund. Thus, when Evangelical churches were presented with unprecedented evangelistic opportunities in the early 1990s they had little in available monetary resources and hardly any tradition of tithing. Russians are a proud people who do not want to be dependent on outside help. For Russian Christians who would much rather give than receive, it hurts deeply to ask for help. However, they recognize that without help, one of the greatest opportunities for evangelizing Russia could be lost.

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### III. The Character of the Russian Evangelical Church

For 72 years the Evangelical church in the Soviet Union was characterized as a giving church, hospitality and giving being its natural expression despite laws to the contrary. In numerous instances I had opportunity to witness the generosity of Russian Christians firsthand. On one such occasion, a national church-planter in Crimea became aware of serious financial needs of Slavic missionary families working in his area. He shared his salary with these families. While this missionary's income was hardly enough to support his own wife

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## Let the Buyer Beware

Craig Ott

More and more churches and individuals are supporting national pastors and evangelists, who generally require a fraction of the support of Western missionaries. These native workers not only cost less but know the language and culture of their people, and they often have access to countries closed to traditional Western missionaries. But financial support of national pastors and evangelists is fraught with dangers. In fact, such well-intended subsidies often weaken receiving churches and undermine world evangelization in the longer term. Think twice before you start supporting nationals in your missions giving, and consider the following dangers.

### Nine Reservations

1. **Western support of native workers is a model that national churches cannot reproduce.** Missionaries normally try to model ministry that national believers and churches can both carry on after foreigners leave. In this way missionaries multiply their efforts, and the gospel's spread does not depend on foreign presence or assistance. Western funding of native workers is a model nationals can never reproduce because it, by definition, depends on outside funding. As a result, churches will tend to assume that seeking support from mission agencies or partnerships with wealthy Western churches is the normal way to support pastors and send missionaries. To reproduce themselves, native churches must discover creative ways to spread the gospel and plant churches without outside support.
2. **Such a strategy is based on the assumption that the spread of the gospel depends on money.** Making the fulfillment of the Great Commission dependent on the church's ability to raise money is a fallacy. It reflects our Western materialism and commitment to a professionalized ministry.
3. **It can create dependency and stunt giving in national churches.** Teaching churches to depend on Western resources can blind them to recognizing their own giving potential or seeking creative ways to overcome obstacles by trusting God. Any giving to mission churches or native workers must answer two questions: "Will this stimulate or discourage local giving?" "Will it create unhealthy dependency and foreign dominance, or help the church mature and become self-sustaining?"
4. **Heavy dependence on Western funds can reinforce feelings of inferiority.** Western support of native pastors and evangelists and the resulting dependency strengthens the belief that only Western Christians have the resources to evangelize and maintain their churches. Such support can result in a new form of the old paternalism. Giving that creates dependency is dehumanizing and oppressive.
5. **Western support can create a mercenary spirit among nationals.** While the motives of most national pastors and evangelists are above reproach, even motives for Christian service can become easily mixed when a secure and steady income is offered. Competition and jealousy can arise among believers vying to secure coveted, paid positions in a land of hunger. Westerners

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## It's a Mistake

Dave Davis

The Evangelical Alliance Mission (TEAM) began ministry in the former Soviet Union (FSU) under agreement with Peter Deyneka Russian Ministries for two years to assist with the training of national leaders for evangelism and church-planting. Evangelical Christian-Baptist leadership said what Russia needed was not more Western evangelists, but more practical training for its pastors and lay leaders. We agreed with that agenda, known as Project 250.

From the outset we employed a seminar/lecture method to instruct Christian workers, with an initial total of 250 trained within 12 months. Various indigenous mission and church agencies in the FSU came to Russian Ministries and requested instruction for an additional 1,000-1,200 candidates. How could this vast task be accomplished, recognizing that effective training does not take place in large group settings? TEAM's discipleship model, the individual impact concept of "life on life," is best communicated in small group settings. As the curriculum continued to evolve, it became clear that the large seminars of 150-250 individuals were not successful in several key areas; namely, motivation for starting churches, exposure to new ideas and methods, and a desire to try some of the ideas learned.

Seminars at an average cost of \$5-10 per participant per day, while inexpensive by Western standards, still are not affordable for the average Christian in the former Soviet Union. To accomplish the task Western ministries must model training that Slavic Christians can emulate after outside assistance disappears. The multiplying of indigenous churches should not and cannot depend long term on outside personnel or money. If training costs \$6 per day, it will stop when the \$6 stops. This was the right way to start, but it is not the right way to continue. TEAM has learned from its 105 years of service worldwide that to pay the bill early will create dependency later. TEAM just does not accept the argument that Russia and Ukraine are worse off financially than many other countries. Let me give some examples. Gross national product per capita income in Russia in 1993 was \$2,350; in Ukraine, \$1,950; in Pakistan, \$430; and in Chad, \$200. See "World Population Data Sheet" (Washington: Population Reference Bureau, 1995). (*Editors' note: GNP per capita figures have comparative value but do not accurately reflect average personal income.*)

In Chad TEAM has been very cautious with funding. We do not help with the building of churches. We do give money to the national church association and it decides on a priority basis where the money goes. That association of churches has over 900 congregations, 50,000 members, and over 150,000 attenders. The president of this church has said that as long as the West gives, the people in Chad won't.

Pakistan proves this point. TEAM helped with buildings, paid for the theological training of students, and subsidized pastors' salaries. But today the mission has only eight congregations and about 800 members to show for 45 years of ministry. The missiology applied in Chad, Africa, could have helped our churches sink native roots more quickly in Pakistan.

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What was an impossibility before under an atheistic government is now a reality. Missions and evangelism on a national scale are now possible. Our young people saw their responsibility and historic opportunity to reach their own people for Christ. And they are responding by the thousands. For the last three years, this army of evangelists and preachers has been planting more than 100 new churches per year in Ukraine alone. Our country has never seen anything like this in all its history. It is of utmost importance and urgency that we encourage and support this holy endeavor.

Our national missionaries, the brothers and sisters of our local churches, have many important advantages: knowledge of the language, history, culture, traditions, character, and mentality of our people. If we add to these advantages training in evangelism, church-planting, preaching, and discipling, the results of their ministry are most effective. Already, experience has shown that those of our workers who have received even short-term training through seminars and extension courses have won many people to Christ and started many new churches.

We have a great God! After years of prayer and expectation, He has opened the door for preaching and evangelizing our people! But the door was thrown open so quickly and so broadly that we were not prepared. So God graciously sent to us through these open doors many loving and dedicated workers from other lands. In an amazingly short time, God also has raised up an army of our own national workers.

Today, because of our desperate economic situation, we need Western churches and denominations to partner with us and help support the missionaries and church-planters that we are training together. A missionary family can be supported for as little as \$185 a month, and this includes ministry expenses! This is a fraction of what it would cost to send us a foreign missionary. It may be some years before we will be able to support all our missionary candidates responding to God's call. We have no assurance of how long this door of opportunity will stay open and how much time we have to evangelize our nation.

Seventy years of persecution have produced a strong evangelical church that has been tested and tried by fire. We had been forced to depend greatly upon lay church leaders and preachers to survive. Now we need help in giving these experienced workers Bible-training and financial support. So we ask our brothers and sisters in the West—come and help us! We need “a few good men and women”—specialists in their field—to help train our eager workers who need ministry tools to do the job of evangelism.

We are deeply grateful for the support that we currently are receiving for our national workers and for the good training they are receiving in church-planting from Western specialists. We feel that the most effective and successful methods to quickly reach the peoples of the former Soviet Union for Christ are to plant new churches and open new fields. We call upon our sister churches around the world to join us in building up the church in the former Soviet Union, against which the gates of hell have not prevailed. ♦

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and children, he readily shared what he had, as he told me, “for the sake of the gospel.” Another national explained to me that he shared his meager salary with fellow missionaries who had no money to reach unreached towns. He said, “It is more important to me that people hear the gospel than that I and my family eat more than rice and beans.”

Not only do Russian Christians give freely of their earthly possessions, they also give of their time, their freedom, and in some cases, their lives. The suffering and martyrdom that Christians faced during the Soviet era is amply documented. While Western Christians generally think in terms of giving a tithe, Russian Evangelicals think in terms of giving their time and even their lives. While American Christians give of their material means, Russians value volunteer time given to the church. Thus, the statement that the Russian church is a giving church can be documented very clearly throughout its history into the present.

#### **IV. The Missiological Perspective**

Evangelical Christian and Baptist denominations grew in membership from approximately 107,000 in 1905 to just over a half million at the beginning of glasnost. Throughout the Soviet era severe educational and political discrimination seriously limited believers' real economic capacity. Unfortunately, Christians were often given menial jobs, limited in their access to higher education, and excluded from social positions which could have afforded greater economic opportunity. In 1989 Evangelicals as a social group constituted some of the most economically disadvantaged people in Soviet society. Russian Christians also bore the economic hardships which the entire Russian populace suffered. Inflation reached 2500 percent in 1993; the Russian ruble was devalued; central bank decisions stripped most ordinary Russians of their entire life savings; and unemployment reached 20 to 80 percent in some regions.

For 72 years Communism kept a cap on the growth of the church. With the sudden lifting of imposed limitations, the church found itself facing both tremendous opportunities and dire economic limitations. On the one hand, churches had the unusual and sudden opportunity to proclaim Christ; on the other hand, they had few or no material resources to assist in proclamation. Russians will do what they can. The church worked during the Cold War years, not waiting for the West to do something. When the West could not smuggle enough Bibles into Russia, Russians risked their lives to print them on underground presses. Today, national missionaries are ready to be sent, but they are unable to leave their jobs as long as they have no help for gas, rental of meeting space, and family support to move to unreached cities.

We now may be entering upon the greatest period of Evangelical church growth in Russian history. Slavic Evangelicals will actively seek to fulfill the Great Commission, no matter what level of resources are available. However, should not Western Christians, as fellow-laborers and members of the body of Christ, share their material blessings with those who have provided such a great heritage and example of faithful service to our Lord Jesus Christ? ♦

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are rarely in a position to discern such motives, and they all too often tap leaders the nationals would not have chosen. Churches can become resentful or jealous of other churches receiving extravagant subsidies due to personal connections.

Eastern European churches, which have learned to survive and serve, now face the challenges of new freedoms and adjustment to Westernization and materialism. The outpouring of well-intended financial gifts from Western churches could do much to further confuse and pollute churches that have been purified by 45 years of Communist oppression.

All too often native pastors and churches have become preoccupied with ministries that attract Western dollars, while neglecting more basic pastoral care and evangelism. A great missionary statesman of the last century, John L. Nevius, observed how employing native evangelists in China tended to stop the work of volunteer lay evangelists, who resented not being paid, thus hindering the natural spread of the gospel.

**6. Foreign-paid workers are not always more effective, and sometimes are even less effective and credible, than lay workers.** National evangelists are sometimes rejected by their peers when the latter discover that Westerners pay them. In China they are called "the white man's running dog." Nationals may judge foreign-paid evangelists as mercenaries, or even subversives, who have become Christians and preach the gospel only for the financial benefits. The Communist Chinese saw subsidies of Chinese churches and workers as evidence that Christianity was not only a foreign religion, but an instrument of Western imperialism. The heavy Western subsidizing of national evangelists and pastors could reproduce these kinds of suspicions in Asia, Africa, Latin America, and Eastern Europe today.

When national believers fail to support their own workers, the impression is reinforced that Christianity is in fact a foreign religion that has neither taken root nor inspired deep commitment. Church members can resent a pastor who is not accountable to them because his salary is paid by a foreign mission or church. This danger is especially great today, as some North American churches have started directly supporting pastors of poorer Eastern European churches, bypassing the local congregations those pastors serve.

**7. It can rob the national church of the joy of being a truly missionary church.** When the Evangelical Free Churches of Venezuela caught a vision to do tribal work, they sought assistance from the North American mother mission. The mission leaders responded, "If you are to be a truly missionary church, you must send them and support them yourselves." At first the Venezuelans didn't understand. However, they raised the necessary support and there was tremendous joy because the Venezuelans saw how God provided and knew that they had become a truly multiplying, missionary church.

**8. Employing national missionaries may not be the bargain it appears.** Specialized ministries such as Bible translation and medical work demand extensive training, which normally does not come cheap. Larry Poston, in *Evangelical Missions Quarterly* 28 (January 1992), 60, questions whether native missionaries really can live as cheaply as some claim, especially in the cities, where the cost of living can be staggering. Given the fact that the world is rapidly urbanizing, any long-range strategy must include reaching the urban masses.

**9. Sending money instead of missionaries comes**

The principle TEAM tries to operate on now is: only begin and do what the national church can carry on. We have to devise a way to be cost-effective and indigenous to accomplish the long-term task of training men and women in ministry skills.

TEAM now is committed to developing satellite training centers in Moscow and in Daghestan in the Caucasus. These will be places where churches are started and individuals are trained in the process. Candidates will not get the training in order to be able to start a church; rather, they will learn by doing. In particular we are committed to creating a model that is self-sustaining and transferable. We do not want our method to be dependent long term on foreign expertise or finances.

TEAM also is committed to urban centers as the best way to reach a region. We want to start churches that will be in reasonable proximity to each other and can help one another during the initial growth years. We want to work alongside the existing church where possible. Instead of our Western workers becoming pastors, our goal is to assist indigenous Christians assume pastoral responsibilities.

TEAM wants to look for areas in the FSU that have no viable churches. We do not want to go "where Christ was already named," nor "build upon another man's foundation," as St. Paul declared (Romans 15:20). We are trusting God to help us reach the unreached and underreached. We would especially like to see an indigenous church among the many ethnic minority groups in southern Russia and in the Central Asian republics.

TEAM also is committed to passing on skills and assisting the people of the former Soviet Union in a variety of ways, including medical, linguistic, ESL, and development projects that will enable us to field personnel widely. These professionals will open doors and at the same time provide a basis for broad witness. By God's grace satellite training centers and new churches will be hubs for practical help and church-planting laboratories that can be multiplied across many republics. ♦

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dangerously close to compromising the very essence of the Great Commission. The Great Commission calls us not only to send dollars, but ourselves. This will be the greatest demonstration of love: We cared enough to surrender our comfort and way of life to share God's love with others.

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### Conclusion

I do not mean to underestimate the importance of sacrificial giving. There is a place for financial assistance to developing churches. This article, rather, is a call for discernment in how those funds are spent. Pragmatism cannot overrule spiritual principles and blind us to the lessons of history. Short-term gains can sometimes mean long-term disaster. ♦

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## A Mainline Protestant Perspective

Edward E. Roslof

Anti-Western sentiment is growing in Russia, and it is possible to envision a scenario for the near future where all Western Protestant missionaries are banned from the country.

Can the Orthodox Church be a force for renewal in Russia? If so, can the West help? The answer to both these questions is yes. Religious renewal is taking place today as millions of Russians experience the spiritual richness of the Orthodox Church for the first time. At the same time, the institutional church faces an enormous challenge. The clergy complain that people are becoming only superficially involved in parish life. They use churches for weddings, baptisms, and funerals, but otherwise never set foot in the church. Orthodoxy suffers from a shortage of priests, who are preoccupied with the time-consuming tasks of raising money and rebuilding newly returned churches. Indifference and hostility toward religion are still strong, especially in the countryside.

I propose a new model for Western interaction with the Orthodox Church based on three guiding principles:

**1. Do not try to change Russian Orthodox into Western Protestants.** They fought, suffered, and died to preserve the essentials of Orthodoxy in the liturgy and hierarchy. It would be counterproductive, if not foolish, to undermine the Russian [Orthodox] Church in these areas now. If we persist in our naive view that the solution to all Russia's problems is a Protestant-style Reformation within the Orthodox Church, we will lose any chance for constructive engagement with that church. Anti-Western sentiment is growing in Russia, and it is possible to envision a scenario for the near future where all Western Protestant missionaries are banned from the country.

**2. Do not give money indiscriminately.** There are two major flaws in this approach. First, the Orthodox hierarchy is unwilling to follow strict

standards of financial accountability. When pressed on this issue, church leaders answer like Soviet-era bureaucrats: "You give us the money, we will use it as we see fit. You have no right to question our decisions." Second, funding major projects that consume large amounts of resources is a Soviet approach to the Church's needs. Only a small number of people are directly helped, while the Church as a whole is not assisted in the new challenge of how to become engaged with post-Communist Russian society. Require accountability for all funds given and teach Orthodox officials basic bookkeeping. Western churches will not continue to give money for the revitalization of Christianity in Russia if that money simply disappears without a trace into the Orthodox Church's coffers.

**3. Work at the parish level, with priests and congregations in local Orthodox parishes, to rebuild their larger community through Christian action.** We should challenge parishes to identify a need they wish to address within their communities and then invite them to submit a proposal for funding to meet that need. Western churches would fund these projects with modest annual grants that could be renewed and expanded, based on the project's success. The types of projects to be funded might include child-care centers, meals for retirees, free clinics, community health programs, or any other type of community service that has stopped with the disintegration of the Soviet state.

This new model for Western interaction with Russian Orthodox would specifically not be to support any programs connected with liturgical services, evangelism, or Christian education. These are areas in which Russian church leaders would suspect Protestant subversion of Orthodoxy. Not being involved in the Church's internal religious affairs would defuse the potential for conflict. Nor should Westerners fund church restoration projects. Admittedly, there is a crying need for rehabilitating the neglected and ruined buildings now being returned to the Patriarch's jurisdiction. If allowed, the Orthodox would use every cent for such work, not to mention every ruble they could raise themselves. The Russians will find the money to do such work on their own, as witnessed by the current plan to spend \$500 million rebuilding the Cathedral of Christ the Savior in Moscow.

Western Christians should be more supportive of programs that target the social reintegration of the Orthodox Church within Russian civil society. The Orthodox-run social programs we support

### Recent Russian Orthodox Church Growth

The Department of External Church Relations of the Moscow Patriarchate recently released new statistics concerning Russian Orthodox Church life.

	1988	1993	1995
Parishes	6,893	14,113	15,985 <sup>1</sup>
Priests	6,674		12,841 <sup>1</sup>
Deacons	723		1,4021
Dioceses	67		117
Bishops	74	134	141
Monasteries	21	213+	347
Theological Schools <sup>2</sup>	5	40	51

<sup>1</sup> 1994 statistics    <sup>2</sup> Includes academies, seminaries, and other institutes.

Source: *Orthodox Press Service*, No. 74, 6 December 1995.

should be carefully monitored. In this area, we should enlist people who know the Russian language, have studied Russian culture, and have personal experience living in Russian society. In the past, Western denominations have not utilized people with real knowledge of Russia, and this led to charges from some opponents that mainline Protestants were deceived by the Soviet government. Now, many Western college students, both undergraduate and graduate, are able and willing to spend extended periods living in Russia as part of their studies. In exchange for reasonable financial support, these students would be willing to visit the parish projects described above and write objective evaluations of their effectiveness.

The goal of this new model is to assist the Orthodox Church in building a strong congregational structure without challenging the Orthodox sense of religious identity. It would share the strengths of Western denominations—

toleration, effective organization, and social outreach—with the Russians. It would help them revitalize parish life through Christian action for others and simultaneously teach toleration for foreigners by personal interaction.

The Russian Orthodox Church cannot go back to the 19th century. The image of "Holy Russia" under a God-fearing and Orthodox tsar will not become reality. This does not mean, however, that the Orthodox Church cannot be a positive force for social change in Russia's future. It will be, and if Westerners seize the opportunity, we can play a constructive role in strengthening Orthodoxy at its roots. ♦

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## Baptists in the Former Soviet Union and East Central Europe

Matt Miller, compiler

COUNTRY	CHURCHES	MEMBERS
Armenia	23	790
Azerbaijan	15	497
Belarus	135	9,927
Estonia	85	6,571
Georgia	34	4,000
Kazakhstan	203	14,545
Kyrgyzstan	20	3,460
Latvia	70	6,000
Lithuania	6	320
Moldova	225	17,800
Russia	1,255	98,848
Tajikistan	7	347
Turkmenistan	3	112
Ukraine	1,400	160,481
Uzbekistan	25	3,500
<b>Subtotal for Former Soviet Union</b>	<b>3,506</b>	<b>327,198</b>

COUNTRY	CHURCHES	MEMBERS
Albania	3	67
Bosnia	1	40
Bulgaria	30	2,500
Croatia	30	2,030
Czech Republic	38	2,221
Hungary	252	11,161
Macedonia	2	39
Poland	67	3,770
Romania	1,422	109,043
Slovakia	15	1,843
Slovenia	4	130
Yugoslavia (Serbia & Montenegro)	51	1,368
<b>Subtotal for East Central Europe</b>	<b>1,915</b>	<b>134,212</b>
<b>Totals for Former Soviet Union and East Central Europe</b>	<b>5,421</b>	<b>461,410</b>

**Source:** Albert W. Wardin, ed., *Baptists Around the World: A Comprehensive Handbook* (Nashville: Broadman and Holman Publishers, 1995), 474 pp. Available in hardcover for \$34.99 from Broadman and Holman Publishers, 127 Ninth Ave. N., Nashville, TN 37234; tel: 615-251-2000, 800-251-3225; fax: 615-251-3870.

**Editors' note:** Wardin's reference work provides up-to-date coverage of Baptist churches in former Communist nations. Sections for each country open with statistics on churches and membership for various Baptist denominations. Brief historical overviews trace organizational developments, church life, and theological distinctives, while descriptive multilingual bibliographies point readers to further sources.

See *EWC&MReport* 1 (Winter 1993), 11, for earlier membership statistics. Readers who might have expected higher numbers for Baptists in the former Soviet Union should keep in mind the effect of Western immigration, the establishment of a separate Pentecostal Union, and the fact that membership is a stricter criterion than total adherents, which would include children and regular attenders.

# Russian Christianity As a Possible Basis of Contemporary Morality in Russia

Irwin Weil

*This reflection was written in response to the following question posed by a representative of an American conservative magazine: "Is it possible that there are groups among contemporary Russian religious organizations or communities who can help revive a moral-ethical foundation for Russian society?"*

Now the question becomes whether or not the revived hierarchy of the Russian [Orthodox] church, with its own history of accommodation and persecution, can establish itself as a viable and autonomous moral force in Russian society.

A basic assumption here lies in the verb "to revive": it implies that, some time in the past, there existed a commonly perceived moral-ethical foundation for Russian society. This statement gets to the heart of some of the famous central questions, often called "accursed questions" of pre-Soviet Russian history, as well as Soviet history—and, perhaps, of post-Soviet Russian history.

In the Middle Ages, the followers of Nil Sorsky battled against those of Iosef Volotsky. The latter believed the Muscovite Church should intervene in the daily affairs and politics of Muscovy and make people and their actions conform to the rules of Christian morality; the former urged Christian religious folk to flee the inevitably evil daily politics of this sinful, noneternal world in favor of the soul's eternal, nonworldly salvation.

In the 19th century, the extraordinarily powerful Christian thinker and writer, Fedor Dostoyevsky, pushed his beloved Christian protagonist, Alesha Karamazov, out of the monastery and into the everyday world, with *all* of its problems and pathology. Dostoyevsky gave powerful voice to a gospel for the 19th and 20th centuries, a gospel which became a rallying cry for legions of religious people everywhere, and a fearful presence for Soviet Marxist revolutionaries. For over two generations the Soviet government, pitifully, and ineffectually, tried to blot out Dostoyevsky's penetrating words.

The revolutionaries, whose successors became the bureaucratic gatekeepers of the Soviet regime, tried to set up their own, non-God-based (they would insist on eliminating the capital letter) system of morality. To a great extent they based their notions on the ideas of Dostoyevsky's early contemporary, Vissarion Belinsky—who spewed forth his contempt for what he saw not entirely inaccurately as corruption-ridden Russian Christianity. In its place revolutionaries opted for a "class-based morality," a socialist code which would guarantee what they considered good social behavior in a state run for and by an abstracted entity called "the people." Alas, this definition of "people" promoted the murders of tens of millions of "persons." It soon became clear that such a corpse-based morality could hardly bring about a just or moral society.

One of the first things that surprised me when

I came to teach and do research at Moscow University in the early 1960s was the ubiquitous presence of placards in the university halls listing the commandments ("zapovedi") of ethical socialist behavior. Among its proscriptions were many familiar to those who grew up, as I did, hearing and studying Moses' Ten Commandments. The trouble in the U.S.S.R. came from the fact that hypocrisy was the overarching rule, which was enforced by the actions of the establishment itself. Lest the present writer himself fall into a similar trap, let it be immediately said that hypocrisy was not exactly unfamiliar to an observer who came from the lusty, brawling city of Chicago. But it cut directly to the heart of the argument which claimed that "class-based" morality was somehow the basis for effective ethics in modern times.

Even during the Soviet regime, which loved to call one of its leading organizations The League of Militant Godless (Soyuz voinstvuyushchikh bezbozhnikov, a marvelous Russian mouthful)... Russians, and even Communist Party members, referred to churches, liturgy, and sacred music and art as the source of powerful beauty and moral stability. The stronger the official propagandistic hostility, the stronger the religious feelings became. True Christian feeling, like almost any true religious feeling, is no stranger to persecution and martyrdom.

After 1985, with Gorbachev's slogans of *glasnost* and *perestroika*, and after 1991, in post-Soviet times, the situation became far more *openly* confused and chaotic. I emphasize "openly" because the Soviets made great efforts to hide the confusion for many years. Over a quarter of a century visiting and working there, I was constantly surprised that the Western press, *especially* the conservative Western press, accepted the propaganda on uniformity as fact. I still remember the late Senator Taft, from my home state of Ohio, shouting in too sweeping a generalization about the "godless, atheist Russians."

Increasingly, over the last ten years or so, many official voices in Russia have been proclaiming the need for a revived religious presence to restore traditional Russian Christian morality in society. There is wonderful ironic humor in watching lumbering politicians, who had long proclaimed themselves atheist, godless people, now solemnly holding candles at Russian Christian services.

Now the question becomes whether or not the revived hierarchy of the Russian Christian church, with its own history of accommodation to the tsarist bureaucracy and persecution by and cooptation in the Soviet bureaucracy, can establish itself as a viable and autonomous moral force in

Russian society. Unquestionably, millions of Russians, who suffered in isolation during previous periods of official hostility to religion, look athirst in this direction. Again, it should not be forgotten: no small amount of religious people's prestige and moral authority among Russians comes from the religious resistance to this very persecution.

Today, many foreign Evangelical groups take aim at Russia, sometimes with tact and charity, sometimes loutishly without. One must add to this the dregs of American popular culture which have washed over

the unprotected body of Russia, sometimes in the nature of a plague or dread disease. The West should be forewarned that these influences, together with current economic problems, can cause a backlash which encourages anything but a society with a firm moral-ethical basis. ♦

*Irwin Weil is professor of Russian & Russian Literature at Northwestern University, Evanston, IL.*

## Is Religious Liberty in Peril?

*Karen Lord*

On 28 August 1995 ten armed thugs attacked a place of religious worship in Yerevan, Armenia, desecrating the altar and assaulting worshippers. The official police response was: "We are not going to protect people like you." Russia is considering a law which would give the government the authority to ban a religious group if it can be found that its activities lead to a "decline of morality [or] psychological health of citizens," or if the group is "linked to the kindling of religious dissension." Has the Cold War era of religious repression returned? Or are these aberrations in societies that are moving toward more toleration?

These questions were addressed in a Commission on Security and Cooperation in Europe briefing on 27 September 1995, "Religious Liberty in OSCE (Organization for Security and Cooperation in Europe): Present and Future." Panelists were Dr. Paul Marshall, Senior Fellow in Political Theory at the Institute for Christian Studies; Dr. Khalid Duran, Senior Fellow at the Institute for International Studies; and Mr. Micah Naftalin, National Director for the Union of Councils for Soviet Jews. They agreed that there have been significant improvements in religious liberty since the fall of Communism. Places of worship that had been closed for many years have been reopened. Religious groups now have more freedom to publish and distribute literature and maintain contacts with fellow believers in other nations. They concluded that much work remains to insure that religious liberty is a reality. Even with the flowering of religious practice, intolerance and discrimination continue against people of faith. Some governments have passed laws favoring one religion over others, and officials often turn a blind eye to harassment and discrimination at the local level. Minority faith traditions encounter bureaucratic roadblocks to practicing their faith and are often subjected to unchecked civil harassment.

Dr. Marshall outlined three factors that contribute to violations of religious liberty—repressive strains within Orthodox Christianity, militant Islamist movements, and the legacies of Communism and nationalism. Orthodox Christianity is too often

equated with national identity and is the root of many problems. Dr. Marshall felt that when the state treats a religion as a national possession, it feels the need to control religious activities, which explains the mania for registration of religious organizations in many OSCE countries. He concluded that the dual rights to propagate and to change one's religion are not always recognized by governments and the situation warrants the attention of the international community.

Dr. Duran focused primarily on the Bosnian Muslims who are suffering at the hands of the Serbian Orthodox. Muslim moderates in other nations find it difficult to remain neutral because Christian symbolism has accompanied so much of the barbarity, i.e., crosses have been carved into the bodies of Serbian victims of genocide. Duran fears reports of these atrocities will create a backlash in other countries. Noting that Muslims receive their strongest support from the international Jewish community, Duran believes that fruit will be borne from this extension of friendship in the future.

Mr. Naftalin noted that the Jewish community faces discrimination in favor of established churches, particularly concerning return of religious and cultural properties. Anti-Semitism has reappeared in much of the OSCE, leading to harassment and discrimination. He noted that often Jews are targeted for unsolved crimes, and suggested that the investigation and prosecution of such cases is one way to stop the rise of anti-Semitism in the OSCE.

The briefing reinforced suspicions that true religious liberty has not been uniformly achieved throughout the OSCE.

**Source:** CSCE *Digest* 18 (November 1995): 5. Abridged article reprinted with permission. The *Digest* is available free of charge. Contact: CSCE, 234 Ford House Office Building, Washington, DC 20515-6460; tel: 202-225-1901; e-mail: CSCE@HR.HOUSE.GOV. ♦

*Karen Lord is council for religious affairs with the U.S. Congressional Commission on Security and Cooperation in Europe.*

Some governments have passed laws favoring one religion over others, and officials often turn a blind eye to harassment and discrimination at the local level.

# Theological Library Planning and Practice From Scratch

Mary Lu Johnson

Cooperative library partnerships are absolutely essential. To that end, a library system must be compatible with potential partner libraries.

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## A Romanian Case History

The Emmanuel Bible Institute (EBI) in Oradea, Romania, began in October 1990 with 60 students from Romania and 12 from Moldova. Early on, Dr. Joseph Tson and Dr. Phil Roberts contacted individuals and publishing houses all over the United States, England, and Canada, sharing their vision for a library. When boxes of books began arriving in Oradea, they were placed in a room near the Romanian Missionary Society offices. After hearing of the need, I arrived in April 1991 with many supplies, including book pockets, book cards, date due slips, pens, pencils, staplers, glue, plastic for covering paper jackets, etc. The first catalog cards were typed on a very small portable typewriter I had brought in my luggage, along with ribbons. We soon found an electric typewriter not being used and then an old computer. Later I acquired a computer printer and *The Librarian's Helper* cataloging software program.

EBI now has over 26,500 volumes cataloged. In spring 1995 we began computerizing our entire library, which permitted the conversion of discs from *Librarian's Helper* to the new program, the editing of the records, and the barcoding of books. Patrons have a picture identity card with their own barcode. EBI expects soon to have CompuServe and Internet, which will permit access to information in libraries world wide. From humble beginnings, many donations, and with the help of the Lord, we have been able to make the Emmanuel Bible Institute Library a gateway to learning, not a warehouse for books. It is not a passive center, but has been made relevant to our school's curriculum. During the school year EBI averages over 190 patrons a day who check out over 150 items per day.

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## Practical Suggestions

Developing a viable library requires hard work and careful planning. Find a space, no matter how small, and get started. Be aware of security for the collection. Have one point of entry/exit next to a check-out desk. As much as possible, have control over heat, humidity, and lighting.

It is essential that the mission of the library be consistent with the mission of the institution and that its mission statement can change as the mission of the school changes. A balanced collection for students and faculty must be acquired. Trained personnel who make intelligent decisions are essential. Steady funding, no matter how little, is important.

Planning is most important and must begin even before a library opens. Technology is changing so rapidly that even though handwritten or typed catalog cards may be the starting point, the possibility of future electronic networking should be kept in mind. Before a library opens, its director needs to evaluate other libraries' acquisition policies. Each library cannot buy or find a copy of every useful book. Therefore, cooperative library partnerships are absolutely essential. The concept of a library as a gateway assumes cooperation. To that end, a library system must be compatible with potential partner libraries: the national library, embassy libraries, other denominational school libraries, local public libraries, etc.

Develop "wish list" bibliographies for potential donors, or in case of unexpected financial windfalls. These lists might also include needed supplies and computer hardware and software. Be selective when it comes to donations. English language literature should be acquired; and some older books are essential. But be sure they are compatible with institutional needs. Are unexamined books from abroad essential for the library, especially if the library must cover expensive overseas shipping costs?

Libraries should stress indigenous theological literature. Sermons, lectures, class presentations, and theses should be taped, filmed, or written down. Develop a collection of indigenous thinking and writing which can be processed as bibliographic items.

A critical question will be: who may use the library? Students, faculty, staff, and their families to be sure. But who else? Will community memberships be accepted? If so, decisions should be made on an individual basis by the head librarian or the rector. In any case, patrons should fill out and sign forms verifying their responsibility for all borrowed materials. Assign patrons numbers, which are more easily read and take less space than patrons' signatures on book cards.

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## Key Reference Works for the Theological Librarian

*The Librarian's Manual*, developed by the Association of Christian Librarians (c/o Commission for International Library Assistance, Box 4, Cedarville, OH 45314), is a 341-page manual giving step-by-step instructions on the development of a library using the Dewey Decimal classification system. The volume includes addresses for many library aids and a list

of "100 Basic [English] Titles for a New College Library." The charge is \$5 to U.S. addresses for institutions of higher learning in developing countries. Individuals and North American and West European institutions are charge \$25.

*Dewey Decimal Classification 200 Class.*

Available for \$15 from OCLC Forest Press, 6565 Frantz Rd., Dublin, OH 43017; tel: 614-764-6000 or 800-848-5878; fax: 614-793-0914; e-mail: via <http://www.oclc.org/fp/>. The 200 classification covers Bible commentaries, theology, Christian life, church history, religions, etc.

*Abridged Dewey Decimal Classification and Relative Index.* Available for \$88 from OCLC Forest Press.

*Sears List of Subject Headings.* 14th ed. Available for \$47 from H.W. Wilson Co., 950 University Ave., Bronx, NY 10452; tel: 718-588-8400 or 800-367-6770; fax: 800-590-1617; e-mail: [ordernow@info.hwwilson.com](mailto:ordernow@info.hwwilson.com). An essential reference tool for card catalog work.

*The Concise AACR2.* 2nd ed. Available for \$22 from American Library Association, 155 North Wacker Dr., Chicago, IL 60606; tel: 312-836-4400 or 800-545-2433; fax: 312-836-9958. Contains universal rules for cataloging and card-filing.

The above books do not necessarily need to be the latest editions. Libraries often discard their old editions.

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### Library Computer Programs

*Librarian's Helper* is available to developing countries for \$83, including shipping, by contacting Patti Fisher, Taccoa Falls College, Box 749, Taccoa Falls, GA 30598; tel: 706-886-6831. This excellent cataloging tool prints cards according to accepted cataloging rules. The information is stored on computer discs, which then become the inventory. It requires a computer, pin printer, and continuous catalog cards. A program upgrade (\$232) puts discs on-line for computer search of entire library holdings.

*Alice Automation Software* from Softlink Europe Limited, 26 Hanborough House, Hanborough Business Park, Long Hanborough, Oxon OX8 8LH England; tel: 01993-88340; fax: 01993-883799. Emmanuel Bible Institute uses this automation program with six computers connected to a server: two for cataloging, one for circulation, and three for OPAC (on-line public access catalog). The program is used for reports, bibliographies, and overdue lists.

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### Library Supplies

One of many useful library suppliers is the Highsmith Company, Box 800, Fort Atkinson, WI 53538; tel: 414-563-9571; 800-558-2110; fax: 414-563-7395.

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**Editors' note:** Librarians, administrators, and donors assisting the development of new libraries need to weigh carefully the benefit of a circulating collection (accessibility) against the possibility of substantial losses by theft and delinquent borrowers. If the integrity of the collection is deemed to be more vital than accessibility, the following precautions should be given serious consideration:

1. a work station desk at a single access door with a person on duty whenever the library is open;
2. a photocopy machine and adequate reading space; and
3. a coat closet and lockers with locks for bags and briefcases *outside* the stacks and reading area. Coats, bags, briefcases, food, and drink should not be permitted in the library proper. ♦

*Mary Lu Johnson, M.L.S., is head librarian at Emmanuel Bible Institute, Str. Cuza Voda 87, 3700 Oradea, Romania; tel: 40-59-136738; -130834; fax: 40-59-436152.*

## LETTER TO THE EDITORS

Letter to the Editors

I want to comment on one aspect of "A Call for New Strategies and Structures," *EWCM&Report* 3(Summer 1995), 1-2. The author, Sergei Sannikov, concluded with an appeal for Western funds to construct "church, university, and educational buildings" in order to assure the future of the Russian Baptist Church. I think this is, instead, a recipe for the eventual destruction of the Baptists. All that it will assure is that the present generation has some buildings

to hopefully soon grow out of. What will they do then? A missionary strategy which makes the church in Russia continue to be dependent on Western financial support dooms that church to eventual failure as a missionary community. Together we must use our resources to find ways for the Russian church to become self-sufficient. That will prepare it for the long term.

John McNeill,  
Youth With a Mission ♦

# Christian Classics for Russian Schools

Dick Scheuerman

In 1994 the highest level of the Russian educational system appealed for international assistance in promoting the moral and spiritual well-being of that nation's youth. The alarm Russian Minister of Education Evgeny Tkachenko expressed when discussing his country's educational crisis is all too familiar to those who know the plight of teachers in the Russian Republic's more than 45,000 elementary and secondary schools.

Responsible for some 25 million students enrolled at these levels, Minister Tkachenko might have named deteriorating facilities or lack of care-givers in the burgeoning network of orphanages and boarding schools as his country's most critical educational issues. Yet in a letter to a United States congressman in the spring of 1994, he focused instead on the "content of education" as "all-important in the context of the present situation." In this letter Tkachenko made enthusiastic reference to "recent assistance of American sponsors" in the historic efforts undertaken by Moscow publisher Dr. Alexander Abramov to provide secondary school literature classes in several metropolitan areas with over 750,000 copies of the *Gospel of Mark* and the *Book of Proverbs*. In the absence of available funds in Russia to promote these remarkable efforts, support has been forthcoming from Christians in the West. The latest book in Abramov's Christian literature series, Alexander Menn's *History of Religion*, also was delivered to Russian schools in

1994. The 50,000 copies of the 200-page book sold rapidly despite fiscal constraints on the vast majority of Russian schools. Teachers' interest in the new titles is higher than ever, though the inventories have now been depleted. In a desperate attempt to provide something to use for instruction, thousands of teachers across Russia are returning to discredited texts with an atheistic worldview published during the Soviet period.

The impact Christian literature can make in school settings is evident in the experiences of a team of 14 American teachers placed in Moscow high schools in 1994-96 through a program organized by Seattle Pacific University (SPU) and Peter Deyneka Russian Ministries. Directed by SPU professor of education Arthur Ellis and graduate assistant Duane Goehner, the program led to the discipling of 120 young Christian students who now meet weekly to further their studies begun with the *Mark* and *Proverbs* textbooks. According to Russian Ministry of Education spokesperson Olga Polivotskaya, the problem is that such valuable resources are still scarcely known outside of a relatively few large metropolitan school systems. "We should have such books at our culture clubs where children gather in reading groups everywhere in Russia," she observes, while also pointing out that far more children attend school in smaller cities and rural areas in Russia than in the West. "Neither schoolchildren nor their parents in these places," she reports, "have ever laid eyes on such wonderful books with the words of life. Teachers everywhere are now pleading for this kind of help." ♦

Dick Scheuerman has worked with Peter Deyneka Russian Ministries (PDRM) since 1992. For further information contact PDRM, Box 496, Wheaton, IL 60189; tel: 708-462-1739; fax: 708-690-2976; e-mail: rmusa@mcimail.com.

## LETTER TO THE EDITORS

Letter to the Editors

Concerning language study before departure vs. on the field, (*EWC&MReport* 3 [Fall 1995], 4-6), now that I have seen both, I think starting before departure is best, as long as it is through a conversationally oriented program like Russian Language Ministries (RLM). The main reason is to develop a grammatical understanding for the language. This provides a framework, like the steel girders of a building, that a new missionary can build upon once on the field. While at RLM, another missionary couple, back after two years

on the field, said to me, "You don't know how fortunate you are to get this foundation first." While in Irkutsk, several missionaries with no prior training said, "We can really see how your time at RLM helped." That being said, for more advanced study, there is no substitute for being on the field. My conversation skills and comprehension did not develop nearly as quickly stateside as they did in Irkutsk.

Steve Godfrey  
Church Resource Ministries,  
Milwaukee, WI / Irkutsk, Siberia ♦

## PRACTICALLY SPEAKING

**International Law Group** provides assistance in securing visas for travel in former Soviet republics.

Contact: ILG

7002 Little River Turnpike, Ste. E, Annandale, VA 22003

Tel: 703-256-2000; fax: 703-642-3841

E-mail: ilgpc@gen.org or 75050.3251@compuserve.com or

4 ul. Wilhelm Pik, kor. 2, 129256 Moscow, Russia

Tel/fax: 7-095-181-1771; e-mail: vahan@emi.msk.su

See *EWC&M Report 2* (Spring 1994), 5, for additional information on this firm.

**World Wide Printing**, a Christian organization, operates a plant in Minsk, Belarus. Since 1991 this firm has printed and delivered one million Bibles, nine million New Testaments, and over 60 million other Christian books, tracts, and fliers. World Wide Printing accepts custom orders for Russian, Romanian, Ukrainian, Slovak, Kirghiz, Czech, and Kazakh publications.

Contact: World Wide Printing

Box 380217, 703 Big Stone Gap, Ste. B

Duncanville, TX 75137

Tel: 214-780-2511; fax: 214-780-2626

E-mail: wprint@ix.netcom.com

The **MacArthur Foundation** has established a **Fund for Foreign Travel** to assist individuals from the former Soviet Union to participate in conferences or workshops related to their profession. Applicants in the fields of law, human rights, energy, the environment, mass media, women's issues, and ethnic minority rights are eligible and must document the practical benefit of their attendance. Deadlines are 1 December, 1 June, and 1 September.

Contact: Tatiana Zhdanova/Elizabeth McKeon

MacArthur Foundation

8 Khlebnyi pereulok, 2nd fl., 121069 Moscow, Russia

Tel: 7-095-290-5088; fax: 7-095-2956-6358

E-mail: macarthur@glas.apc.org

or Andrew Kuchins

140 S. Dearborn St., Ste. 1100, Chicago, IL 60603

Tel: 312-726-8000; fax: 312-917-0200

Source: AAASS NewsNet, November 1995, 34.

**The Breast Cancer Handbook** contains the most recent information about breast cancer detection, treatment, and prevention. The Russian language version is available free of charge.

Contact: Dr. Vasily V. Vlassov, Aerospace Medicine Chair

Saratov Medical University

Box 1528, Saratov 410601, Russia

E-mail: vapr@scnit.saratov.su

or Dr. Barrie Cassileth, University of North Carolina

Chapel Hill, NC 27599

Tel: 919-967-2184; e-mail: brc@med.unc.edu

## RESOURCES

The **Center for Civil Society International (CCSI)**

publishes a variety of resources to assist the development of citizen initiatives and community responsibility in the former Soviet Union and East Central Europe.

**Channels: A Guide to Third Sector Projects and Organizations in the New Independent States** (1995,

199 pp., \$15) surveys a variety of non-governmental organization (NGO) efforts.

Revised and expanded, this second edition includes in-depth profiles of 80 U.S.-based NGOs active in the area, as well as brief descriptions and contact information for more than 400 indigenous NGOs.

**Civil Society: USA, A Guide for Citizens of the NIS and Eastern Europe** (1992, 185

pp., \$15) features an essay describing the third sector in the U.S., followed by detailed profiles of over 140

organizations selected for their possible interest to citizens of East Central Europe and the former U.S.S.R. CCSI plans to publish a Polish edition in spring 1996. **Internet Resources for the NIS**

(1995, 96 pp., \$12) discusses pertinent Internet sites, electronic mailing lists, contact lists, and sources for area news. **The Internet for Russian Journalists** (1995,

Russian—44 pp., English—74 pp., \$10) provides an introduction to on-line professional resources.

Contact: CCSI

2929 NE Blakeley St.

Seattle, WA 98105-3120

Tel: 206-523-4755

Fax: 206-523-1974

E-mail: ccsi@

u.washington.edu

**Triad Christian Publishing** offers several Walk Thru the Bible Ministries video series translated into Russian and Ukrainian, including **Foundations of Faith** (four cassettes, \$30); **Seven Laws of the Learner** (seven cassettes, \$50); and **Teaching With Style** (two cassettes, \$18).

Contact: 1-a Obraztsovaya tipografia

"Triada"

Shluzovaya naberezhnaya 10

113114 Moscow, Russia

Tel: 7-095-235-9128

Fax: 7-095-235-0507

E-mail: triada@glas.apc.org

or

Box 851

Corvallis, OR 97339-0851

Tel/fax: 541-745-7934

E-mail: 74031.1013@

compuserve.com

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Albert W. Wardin, Jr.'s **Evangelical Sectarianism in the Russian Empire and the USSR: A Bibliographic Guide** provides precise direction to little-known publications and extensive archival sources related to a wide variety of Protestant churches and mission work. Evangelical leaders who require historical perspective for outreach planning in the former Soviet Union should consult this impressive reference tool. The volume will be an invaluable guide to the literature for decades to come.

Lanham, MD: Scarecrow

Press, 1995. 867 pp.

\$90.00 hardback.

4720 Boston Way

Lanham, MD 20706

Tel: 301-459-3366 or

800-462-6420

Fax: 301-459-2118

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## NEWS NOTES

The Romanian Missionary Society (RMS) appointed Dr. Darrel Anderson to the position of executive director, effective 13 November 1995. Dr. Anderson, who previously served as vice president of the National Association of Evangelicals (Wheaton, IL), will coordinate the mission's activities in the United States. RMS, an interdenominational mission agency, operates Emmanuel Bible Institute, a publishing house, and an FM radio network in Oradea, Romania. Contact:

Box 527  
Wheaton, IL 60189-0527  
Tel: 708-665-6503  
Fax: 708-665-6538  
or  
Str. Cuza Voda  
Nr. 85  
Oradea 3700, Romania  
Tel/fax: 40-59-436-152.

Pope John Paul II received Bulgarian President Zhelyu Zhelev for a private meeting at the Vatican on 7 December 1995. The Pope stated that he plans to visit Bulgaria soon. *Source:* OMRI *Daily Digest* II, No. 238, 8 December 1995.

The Institute for Bible Translation presented the first complete Turkmen New Testament to national leaders

in a ceremony on 5 September 1995. Approximately three million people speak Turkmen as their primary language. *Source:* UBS *World Report*, November 1995, 9.

The Russian Bible Society has been coordinating a new translation of the Bible into Chuvash. This is a "unique project...because the New Testament translation is being carried out by the Baptist churches and the Old Testament translation by the Russian Orthodox Church." *Source:* UBS *World Report*, November 1995, 10-11.

The Salvation Army has established 21 churches and 25 social institutions in the former Soviet Union since 1991. The Army has organized prison ministries, soup kitchens, and outreach to people with AIDS in Georgia, Ukraine, Russia, and the Baltic States. *Source:* *National & International Religion Report* 9 (17 April 1995), 7.

In Slovakia 3,000 Roman Catholics publicly protested what they viewed as government intimidation of church leaders. Catholic officials alleged that police used Communist-era tactics in their forcible search of the office of Rudolf Balaz, head of the Slovak Bishops Conference, and that the government was retaliating for

Catholic opposition to Prime Minister Vladimir Meciar. Police, however, claimed that they were investigating the possibility that Balaz had illegally traded religious antiquities. *Source:* OMRI *Daily Digest* II, No. 163, 22 August 1995.

The Roman Catholic hierarchy of Poland received a significant defeat with the downfall of Lech Walesa, a practicing Catholic, in the November 1995 presidential election. Aleksander Kwasniewski, a former Communist, captured 51.7 percent of the vote in the final runoff election for the presidency. Kwasniewski, who favors liberalizing Poland's strict abortion law, had faced stiff opposition from the Polish hierarchy. *Source:* *New York Times*, 23 November 1995, A5. See *EW&M Report* 3 (Summer 1995), 7, for "A Checklist of Polish Church-State Issues."

Moscow legal authorities have closed the investigation into the 1990 slaying of Father Aleksandr Men. Igor Bushnev will soon be tried for the murder, but relatives of Father Men believe the case against him has been fabricated. *Source:* OMRI *Daily Digest* I, No. 3, 4 January 1996.

Metropolitan Vladimir of Rostov and Novochechensk

will serve as the new Metropolitan of St. Petersburg, Russia, replacing Metropolitan Ioann who died on 2 November 1995. *Source:* OMRI *Daily Digest* I, No. 3, 4 January 1996.

Russian President Boris Yeltsin assisted Patriarch Alexei II in laying the final stone in the outer walls of Moscow's new Cathedral of Christ the Savior. Josef Stalin ordered the destruction of the original cathedral in 1931. *Source:* *Monitor* 2 (9 January 1996).

Several Roman Catholic organizations provide humanitarian aid for the Balkan region, including: Catholic Relief Services 209 W. Fayette St. Baltimore, MD 21234 Tel: 410-625-2220 Fax: 410-685-1635; Bishops' Office to Aid the Catholic Church in Eastern Europe 3211 4th St. NE Washington, DC 20017 Tel: 202-541-3400 Fax: 202-541-3206; and Catholic Near East Welfare Association 1011 1st Ave. New York, NY 10022 Tel: 212-826-1480 Fax: 212-838-1344

The U.S. Agency for International Development has awarded a \$2,000,000 grant to the United Methodist Committee on Relief for the repair and rehabilitation of the Bosnian town of Vakuf/Uskoplje, where more than 1,000 homes have been destroyed or damaged. *Source:* *National & International Religion Report* 9 (17 April 1995), 7.

The Russian Orthodox Church sponsored a conference in December 1995 which featured discussions of Russia's political future. Leaders of 17 electoral blocs attended, including:

Leader	Party	1993 <sup>1</sup>	1995 <sup>1</sup>
Gennadii Zyuganov	Communist Party	10%	35%
Viktor Chernomyrdin	Our Home Is Russia	n/a	12%
Vladimir Zhirinovskiy	Liberal Democratic Party	14%	11%
Mikhail Lapshin	Agrarian Party	12%	4%
Yegor Gaidar	Russia's Democratic Choice	17%	2%

<sup>1</sup>Percentages of elected Duma delegates from each party.

*Source:* OMRI *Daily Digest* I, No. 235, 5 December 1995; No. 249, 27 December 1995.

# CALENDAR OF EVENTS

**1-3 March 1996**

**Russian Religious Thought of the 20th Century**, The Cherwell Centre, 16 Norham Gardens, Oxford OX2 6BQ, United Kingdom  
 Contact: Dr. Ann Shukman  
 The Old School House  
 Tackley, Kidlington  
 Oxon, OX5 3AH  
 United Kingdom  
 Tel: 01869-0331761

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**7 March 1996**

**Keston Institute 25th Anniversary Celebration**, University Church of St. Mary the Virgin, Oxford, United Kingdom  
 Contact: Keston Institute  
 4 Park Town  
 OX2 6SH Oxford  
 United Kingdom  
 Tel: 0865-311022  
 Fax: 0865-311280

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**15-19 April 1996**

**Saturation Church Planting Seminar**, Zagreb, Croatia  
 Contact: The Alliance  
 Budafoki ut 34/B III/3  
 1111 Budapest  
 Hungary  
 Tel: 36-1-165-6406  
 E-mail: 100263.426@compuserve.com

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**26-28 April 1996**

**Remaking National Identities**, Association for the Study of Nationalities, New York, NY (Includes panels on "Religion in the Post-Soviet Era" and "The Politics of Islam [in the former Soviet Union].")  
 Contact: Dr. Alexander Motyl  
 The Harriman Institute  
 Columbia University  
 New York, NY 10027  
 Tel: 212-854-4623  
 Fax: 212-666-3481  
 E-mail: AJM5@columbia.edu

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**7-18 May 1996**

**Magazine Training Institute**, Odessa, Ukraine  
 Contact: Sharon Mumper  
 Eastern European Magazine Training Institute  
 Postfach 33  
 2505 Leersdorf-Baden  
 Austria  
 Tel: 43-2236-53750  
 Fax: 43-2236-52390

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**3 June-26 July 1996**

**Central Asia Study Center**  
 Contact: Zwemer Institute of Muslim Studies  
 Box 41330  
 Pasadena, CA 91114-8330  
 Tel: 818-794-1121  
 Fax: 818-798-3469  
 -or-  
 Robert Douglas  
 Box 675  
 Lincoln, IL 62656  
 Tel: 217-732-3168  
 Fax: 217-732-1821

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**1 July-23 August 1996**

**Summer Missionary Institute**, Odessa, Ukraine  
 Contact: Cheryl Warner  
 Box 3  
 Odessa 66  
 270066 Ukraine  
 Tel/fax: 380-482-554351  
 E-mail: 71764.551@compuserve.com

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**15-19 July 1996**

**Saturation Church Planting Seminar** (European location to be announced.)  
 Contact: The Alliance  
 Box 236  
 Union Mills, NC 28167  
 Tel: 704-287-9905  
 Fax: 704-287-0580  
 E-mail: 73414.3413@compuserve.com

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**17-20 July 1996**

**S.H.A.R.E. MK Education Conference**, Odessa, Ukraine  
 Contact: Charles Warner  
 Box 3  
 Odessa 66  
 270066 Ukraine  
 Tel/fax: 380-482-554351  
 E-mail: 71764.551@compuserve.com

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**28-31 August 1996**

**Saturation Church Planting Seminar**, Union Mills, NC  
 Contact: The Alliance  
 Box 236  
 Union Mills, NC 28167  
 Tel: 704-287-9905  
 Fax: 704-287-0580  
 E-mail: 73414.3413@compuserve.com

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**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

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**9-13 September 1996**

**CIS/Baltics Theological Education Consultation**, Kiev, Ukraine  
 Contact: George Law  
 Russian Ministries  
 Box 496  
 Wheaton, IL 60189  
 Tel: 708-462-1739  
 Fax: 708-690-2976  
 In Russia:  
 Tel: 7095-131-7792  
 Fax: 7095-930-3697  
 E-mail: 482-7560@mcimail.com

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**1-6 October 1996**

**Russian Orthodox Liturgical Music: Tradition and Practice at the Threshold of a New Millennium** (10th Annual Russian Orthodox Church Musicians' Conference), San Francisco, CA  
 Contact: Professor Olga Dolskaya-Ackerly  
 Conservatory of Music  
 University of Missouri-Kansas City  
 494 Cherry  
 Kansas City, MO 64110  
 Tel: 816-235-2859  
 Fax: 816-235-5264  
 E-mail: ackerly@cctr.umkc.edu

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**4-8 November 1996**

**Saturation Church Planting Seminar**, Budapest, Hungary  
 Contact: The Alliance  
 Budafoki ut 34/B 111/3  
 1111 Budapest  
 Hungary  
 Tel/fax: 36-1-165-6406  
 E-mail: 100263.426@compuserve.com

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**13-17 November 1996**

**American Association for the Advancement of Slavic Studies Convention**, Boston  
 Park Plaza Hotel, Boston, MA  
 Contact: AAASS  
 8 Story St.  
 Cambridge, MA 02138  
 Tel: 617-495-0677  
 Fax: 617-495-0680  
 E-mail: aaass@hcs.harvard.edu

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## EDITORIAL

# A Russian Perspective on the Missionary Movement

Alexander Sorokin

Russia has awakened from spiritual sleep which lasted 70 years. Now we can buy and read the Bible and participate in worship. Just ten years ago, we could lose our jobs, could be turned out from universities, or could even be imprisoned because of religious activity. By that long period, God reminds us of the history of the Jews, who were enslaved for 70 years, when they had turned away from Him.

Thousands of missionaries have now come to Russia to help its spiritual revival, and I deeply appreciate their time and deeds. May God bless them! I saw people whose lives were completely changed by the Lord Jesus Christ through those missionaries. Before their conversion people had anxious looks, but then their faces became clear and smiling. It means that God's peace has come to their hearts. I saw kids' eyes at a summer camp when they received God's love through missionaries. Many children were from broken families and had lack of care. But now they will always link Christian faith with missionary kindness. I saw prisoners who, with the help of missionaries, received hope and strength to endure their terrible circumstances. Praise be the Lord for those missionaries who have brought light to Russia.

At the same time it's obvious that missionaries have failed to win as many folk as they expected at the beginning of their crusade to Russia. It takes some time, better coordinated efforts, and long-term plans to convert many people in a country

which was atheistic for 70 years. It's impossible to win a lot of people for Christ right away just by distribution of millions of sometimes primitive brochures, and Bibles written in old-fashioned Russian, or Bibles poorly translated into modern Russian. Russia must have native, profound Christian thinkers and scholars to prepare a new translation of the Bible with comments to lead Russians to Christ. It will take time to find and equip scholars. Perhaps, also, it will take the help of Western Christian seminaries because Russian theological schools don't have well-developed programs and skilled teachers as yet.

Another problem of the missionary movement is its relationship with the Orthodox Church. Many people who seek for truth, peace, and satisfaction are frustrated when they watch the opposition between Protestants and Orthodox. Mutual accusations of the churches remind one of old political struggles. Sometimes people decide to take the side of the Orthodox Church because it is the traditional Russian church, closely bound with Russian culture. Sadly, others, who do not find true love for Christians from other denominations widely declared in any church, make the decision to avoid all churches. ♦

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*Edited excerpt reprinted with permission from Khristianstvo segodnya (Christianity Today), a new quarterly published in Russian and English. The first 1995 issue, from which this editorial is taken, includes articles on "Christian Music in Russia," "What Can We Learn From Nehemiah?," "Missionaries in Russia," and "Is There Mutual Understanding in the Christian World?"*

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At a summer camp many children were from broken families and had lack of care. But now they will always link Christian faith with missionary kindness.

**EAST-WEST CHURCH & MINISTRY REPORT**, published quarterly by the Institute for East-West Christian Studies, seeks to encourage Western Christian ministry in East Central Europe and the former Soviet Union that is effective, culturally sensitive, and cooperative. It also serves as a forum for the exploration of a variety of issues relating to Christianity's presence in Europe's formerly Marxist states. Letters to the editor are welcomed. Subscription rates are \$42.75 per year (U.S. domestic first class); \$47.75 (Canada); and \$52.75 (international). **Reprint and photocopy policy:** 1) Quantity photocopies or reprints of up to three articles from a single issue may be distributed or reprinted with no royalty charge. 2) Written permission is to be secured for each distribution or reprinting. 3) The following statement is to be carried on each photocopied article reproduced and each article reprinted: **Reproduced (or Reprinted) with permission of EAST-WEST CHURCH & MINISTRY REPORT.**

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