



EAST-WEST CHURCH & MINISTRY REPORT

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The Lure of the West

Wally C. Schoon

The World's Biggest Candy Store—the West

In my travels I am constantly being confronted with the growing problem of pastors emigrating from the former Soviet Union and Eastern Europe. Or a group of key young people have left, only to leave a huge gap in the youth ministry. How has this problem developed so quickly? One answer is quite obvious. Food lines, cold houses, rationed goods, poor health care, etc. Suddenly borders and eyes are being opened to see the world's biggest toy and candy store—the West!

Believers from the West rush in and knowingly or unknowingly flaunt their cameras, clothes, and unlimited funds. They are the first in their church to take a picture of a live Russian to share with their missions committee. Then, in turn, Russian pastors and church leaders are invited to the West, all expenses paid, of course, to visit those who have been praying for them all these years. The shock is too much to bear. It literally is impossible for us to understand what it is like psychologically, emotionally, and spiritually for them to see us enjoying, fighting over, and flaunting all the toys which we call “blessings.” They reason, “If you say it is God who has blessed you with so many things, why can't we have them too? After all, we have the same God! We have suffered so long. It's time for us to enjoy a little, too.”

Prophecy and Baptism As Routes to Emigration

When I ask Christians left behind the rationale of those who have immigrated to the West, they answer: Many groups come from America and teach us that we can receive direct revelations from God and no one can question the content. For example, one pastor received a “word from God” that he was to move to the States. When he told his congregation, they were shocked, and so was his wife, for she had not received the same message from God. She wanted to stay and work among her own people. Then the pastor received another “message from God” that he had married the wrong woman. He divorced his wife and moved to the States in the guise of “spiritual obedience.”

Just as troubling, many unbelievers are joining churches and being baptized so that they may be eligible for emigration status. It is easier for Christians and Jews to obtain this status. It is hard to know who is a real believer. Many Christians fill out all the documents and necessary papers and find the money somewhere and then say, “If the Lord wills, I will have a ‘yes’ answer from the authorities.”

Some preachers and people who call themselves “prophets” are using Revelation 18:4—“And I heard another voice from heaven saying, Come out of her, my people, that you be not partakers of her sins, and that you receive none of her plagues.” With little teaching on prophecy, many believers do not know how to answer these people. Others reason, “I want to give my children a free life and a better future. I don't want them to suffer as I have. We know this time of freedom will be short and we must leave while we can.”

What Can Be Done to Stem the Tide?

In view of this situation, we in the West need to ask ourselves, “What can be done to stem the tide of believers exiting their own mission fields for ‘greener grass?’” First and foremost, we need to exercise wisdom and sensitivity in developing our contacts within Eastern Europe. We must use extreme caution in not flaunting our material goods and calling our toys God's “blessings.” There are pastors and churches who are crawling all over each other in order to be the first in their community to develop contacts with a Western church, knowing that it means instant money and resources. This situation creates jealousy and envy in the church and even hatred from the unbelieving community.

We must at all costs build up the local church in Eastern Europe through continued prayer and a deeper understanding and appreciation of what the local pastor faces Sunday after Sunday. I personally know pastors in the East who have not ministered to their own flock for weeks on end because they are busy entertaining groups and

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We should exercise extreme caution before inviting East Europeans to our churches in the West.

pastors from the States. They surrender their pulpits Sunday after Sunday to preachers they have never met before, not having the faintest idea what will be fed to their flock. This would never be allowed in any evangelical church in the States with which I am acquainted. No pastor would open his pulpit to guest speakers who are basically total strangers and give them total freedom to speak to his sheep! Yet this approach seems to be totally justified when we are the ones doing the ministering. Are we not guilty at times of an imperialistic missions approach?

Eastern believers are also quite concerned, and rightly so, that in certain situations souls are being reaped too quickly. Seeing that we have never had that problem in America, or in Sweden (where we live), it may be difficult to understand their reasoning. This approach may be termed "hit and run" evangelism. I'll be thrilled to bring the new baby into the world, but someone else can change the diapers!

East European believers are more than eager to evangelize their own people. Mission organizations are being founded almost daily in order to respond to the vision the Lord has given them. It is exciting to see them respond. One pastor told me, "Please give us time and breathing room to follow and develop the visions God is giving us for our own people." He was telling me kindly that too many outsiders were coming and telling him "how to do it."

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There is a definite lack of discipleship and follow-up materials as well as churches in which these new believers can be nurtured. It is in these areas that we can be most effective in building the future church in Eastern Europe. This scarcity leaves many new believers ripe for "New Age" and other cults. In some cases, we have taught them how to say "God," only to have someone else put materials into their hands to lead them astray. In some ways it echoes the mistakes made by Western missions in Africa years ago.

We should exercise extreme caution before inviting East Europeans to our churches in the West. As mentioned earlier, it is a temptation beyond description for them to see the world in which we live. If possible, contact should be developed with an existing, proven mission organization already working within Eastern Europe. Invaluable advice and experience is available for the asking.

Above all, we should be open to learn from our brothers and sisters who have suffered so much. Their faithfulness in prayer and their dedication to the Lord under adverse conditions has driven their roots deep in Him. We must sit at their feet and learn. They have so much to teach us, if only they have the opportunity to do so in a context not threatening to their spiritual future. ♦

Editor's Note: Sacramento, CA, may be the new Slavic Evangelical diaspora capital. See Susan Hardwick, *Russian Refuge: Religion, Migration, and Settlement on the North American Pacific Rim* (Chicago: University of Chicago Press, 11030 S. Langley Ave., Chicago, IL 60628, 1993). 238 pp. \$41.50 hardback; \$20 paper. Tel: 312-568-1550; fax: 312-702-9756.

Missionary Commentary on Russia Today

Krister Sairsingh

It is important to recognize and support the positive side of Orthodoxy which is Bible-focused, open-minded, and not narrowly nationalistic.

The rising tide of nationalism and the antimissionary, anti-Protestant campaign now being launched by the Orthodox hierarchy make a Russian feel disloyal to his country and culture if he attends a Protestant church. But the division here is not simply between Orthodox and Protestant. Dr. Aleksei Bodrov, president of St. Andrew's Biblical College, where I teach, wrote in the *Keston* journal, *Religion, State and Society*, that "at present, the church is strongly politicized and divided, as is all society. . . . Often the differences between Orthodox groups tend to be more profound than those between Orthodox and either Catholics or Protestants."

At the same time, there is a massive resurgence of interest by Russians, young and old, in the Russian Orthodox Church. Churches are packed even in the middle of the week for morning liturgy. Book stores which carry theology books

are crowded with people browsing and buying. It is important to recognize and support the positive side of that movement within Orthodoxy which is Bible-focused, open-minded, and not narrowly nationalistic. Other missionaries have told us that an increasing number of Russians who have made decisions for Christ no longer wish to attend Protestant churches. There are complaints that the Protestant literature available here often takes a too simplistic approach to important theological questions. The high level of education among Russians presents a challenge for missionaries. ♦

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Reaching Out to Russian Youth in Crisis

Kaarina Ham

Gazing Eastward and Westward

After 70 years of Communism it is appropriate that the new, official emblem of the Russian Federation is once again a two-headed eagle, with one head facing East and the other facing West. This might be the best way to describe the youth of Russia: gazing intently both eastward and westward. To the East, their glance is toward the Soviet past, as well as the charm of Russia at its cultural best. But to the West, their focus is on progress, modernity, and every form of enticement long-denied.

The "Snickerization" of Russia

Very quickly after the fall of Communism Russian youth increasingly came under global influences. Rapid internationalization, symbolized in the "Snickerization" of Russia (the result of too many choices of Western chocolate), continues apace. Russian adolescents are facing enormous, stressful change which, nevertheless, is exciting and stimulating for those who are flexible and willing to learn. Countless international businesses and new Russian commercial ventures seek teenagers with computer, foreign-language, and management skills. Indeed, many young people have become major breadwinners for their parents, thus entirely altering family structures.

Other Russian youth, however, have not coped well with change. Particularly vulnerable are teens lacking a caring home environment and those caught in a vicious cycle of truancy, child labor, mafia-related crime, substance abuse, or cults. Previously unpublicized social ills, including pornography, promiscuity, communicable diseases, suicide, and incest, plague young people to an alarming degree.

Youthful tastes in clothing, the arts, and music have been revolutionized in recent years. Where once spending a week at a camp was a sought-after experience, today's Russian youth observe their friends becoming "biznezzmen" and driving BMWs. No longer content with simple hobbies, they crave electronic devices and all that goes with keeping up with the times.

Also, Russian youth are increasingly busy. School and part-time jobs occupy much of their attention. Although working under the age of 16 is not legal in Russia, the Ministry of Labor lacks either the will or the means to halt the great number of children working illegally. On the other hand, the percentage of youth actively engaged in reading and time-honored academic pursuits is decreasing; and their attention span, once enviable by Western standards, is decreasing as well. Russian youth, fascinated and preoccupied

with the media, have made Western sports and movie personalities their heroes.

Orthodox and Protestant Outreach

Within the Russian Orthodox Church those charged with the task of youth ministry have made efforts to involve young people in one of the many church or monastery renovation projects. Catechism classes, summer camps, and pilgrimages sponsored by individual churches have also been major means of engaging Orthodox youth spiritually. Syndesmos, the Pan-Orthodox youth movement, has inspired several special projects in Russia. And some Orthodox youth from the Hosanna fellowship in the Moscow region have responded enthusiastically to Taize spiritual development meetings in several West European locations in recent years. At present the Russian Orthodox Church is making plans for official youth work.

The legacy of suffering and the "survival mode" of the last seven decades have deeply affected the thinking of Protestant churches as well. Many older leaders are unsure of stepping out in new ways, and some lack a willingness to empower youth workers. For their part youth leaders wonder if innovation is "spiritual." Can their efforts to reach youth include contemporary music, sports activities, and creative fun? In addition, more attention needs to be given to the development of social skills and a willingness and ability to foster discussion and interaction. Often youth leaders are effective in programming an event but do not relate to teens in a heartfelt way; they do not spend time with them outside of church-sponsored events; and they do not instill in teens courage to express their true feelings. The need is for youth leaders to stimulate thoughtful dialogue on biblical applications in light of tremendous cultural pressures upon teens.

Many traditional approaches to youth ministry in Russia are based on the concept that spiritual instruction should be structured and serious. Such youth programs tend to be informative, but very much like a traditional school experience. Conversely, many Western-inspired youth ministries are based on the concepts of enjoyment and participation. The latter stress activity and wholesome fun, but sometimes contain little structure or teaching content. Combining the best of both approaches in a way which is meaningful for Russian youth is an urgent challenge for both national and expatriate youth workers.

In Russia "youth" is a sweeping term which stretches from the early teen years well into the

A special area of ministry concerns youth in crisis, whether because of parental neglect, substance abuse, emotional or psychological trauma, or crime-related problems.

20s and 30s (usually until marriage). In the West, an age-level scale of 11-13 for early adolescents; 14-16 for middle adolescents; and 17-19 for late adolescents might commonly be applied to youth ministry—and debated unceasingly! Rather than force axioms appropriate in other societies in this particular setting, much work is needed to assess the values, maturation levels, and needs of youth according to a scale workable in the Russian context.

Youth workers focusing on students have noticed significant changes over recent years. First, school authorities do not as readily give permission to contact students on school premises as they did a few years ago. Second, although Russian students are still more open to being contacted than their counterparts in many Western settings, they are less curious and less responsive now than in the early 1990s. And third, Russian students appear less willing to make the effort to travel any distance to regular meetings or special events.

Growing Homelessness and Lack of Direction

A special area of ministry concerns youth in crisis, whether because of parental neglect, substance abuse, emotional or psychological trauma, or crime-related problems. Burgeoning numbers of homeless include a growing percentage of adolescents. Whereas under Communism harsh sentences were meted out for begging, thus forcing the practice underground, now many legitimately needy individuals, as well as many opportunists, literally have taken to the streets. With family structures undergoing great upheaval, with traditional means of entertainment and community involvement

through the Komsomol (Communist Youth League) now obsolete, and with urban problems of overcrowding and skyrocketing inflation, many young people lack direction and purpose. Two-liter bottles of Pepsi costing 10,000 rubles (over \$2) and vodka costing 4,000 rubles (less than \$1) help explain why many teens are choosing alcohol to numb their pain. Clearly, Russia needs Christian crisis intervention programs, drop-in centers, sports clubs, shelters, and skilled church youth workers.

Although some minimal structures have been created (such as a rape crisis hotline), serious legal and social barriers still must fall before young homeless receive adequate attention. First, the general population harbors tremendous fear of the militia (police), of psychology and psychiatry, and of the homeless themselves. Second, law enforcement lacks predictability. What is true one day, in terms of permissible charitable outreach, is often not true the next. Third, those in power, rightly concerned with maintaining order, often lack understanding and can close down entire ministry efforts at will. And fourth, local community opposition means that reception areas and shelters for the homeless are placed in buildings detached from public commerce. Such premises, however, may be extremely difficult to obtain. Clearly, compassionate Russian Christians must step forward to battle bias and indifference on behalf of homeless youth and other social outcasts. ♦

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Opposition to CIA Proposal to Use Journalists and Missionaries As Cover

Jonas Bernstein

“Our philosophy is that we are guests in the country, and we cannot interfere in any way.”

Reporters for a number of U.S. publications sharply criticized a proposal floated by the U.S. Central Intelligence Agency that it be allowed to use journalists, missionaries, and Peace Corps volunteers as cover for its agents. “We think it’s a revolting and dangerous practice, and no *New York Times* reporter would ever allow themselves to be used that way,” said Michael Specter, a correspondent in the *Times*’s Moscow bureau.

A spokesman for a Christian group working in Russia was equally negative. “Our philosophy is that we are guests in the country, and we cannot interfere in any way,” said Peter Deyneka, president of Russian Ministries, a Christian outreach organization. “We would not be involved in that. We definitely never have been, and would not.”

A panel set up by the prestigious Council on Foreign Relations, a private organization, urged U.S. policy makers to lift a 1977 executive order

prohibiting CIA use of such professions for cover. The lifting of the limitations on CIA recruitment remains only a suggestion thus far.

Some correspondents said even discussion of using journalists as spies can create dangers for foreign correspondents, particularly in war zones. They pointed to the death of Fred Cuny, the aid worker who disappeared in Chechnya last year. According to various theories, he was killed by one or the other side in the conflict on suspicion he was an American intelligence agent. “As we saw with the rumors surrounding the death of Fred Cuny, it’s dangerous for people to even talk about it,” said Specter. “I go to Grozny a lot, and I don’t want to have to explain to people that I’m not an agent of the American government.” ♦

Source: *The Moscow Times*, 28 March 1996, 5.
Excerpt reprinted with permission.

Neo-Communist Multiethnic Fundamentalism

Why Russian people in the hinterland and the ethnic minorities in autonomous republics voted primarily for Communists and not for Zhirinovskiy or General Lebed

Maryanne Ozernoy

What distinguished the ideology of Zyuganov's Communists from that of other opposition parties was their ethnic policy that was largely overlooked by observers and analysts of the [December 1995] elections. Neo-Communists have used the revival of ethnicity in Russia to appeal to militant nationalistic feelings and co-opt anticolonial movements in the Russian provinces for their own ends. Zyuganov speaks to ethnic Russians as a Slavophile preaching Orthodox messianism. When talking to ethnic groups such as Tatars, Buryats, and Bashkirs, he poses as a defender of their civilization and religion. This point distinguishes his attitudes toward ethnic minorities from those of the Russo-centrists, who have preached russification of these minorities.

At first glance, it is hard to understand how it is possible for Zyuganov's program to support the aspirations of local ethnic elites for independence and autonomy from Moscow while at the same time promising to prevent a disintegration of the Russian Federation. The explanation lies in his model of a multiethnic, fundamentalist state that includes Orthodox Christians, Muslims, and Buddhists while excluding Catholics, Protestants, and Jews as anti-national. He supplants Lenin's idea of internationalism with the concept of the state as a federation of fundamentalist chauvinistic ethnic groups. He proposes a state model that offers equal comfort for Russian ethnic fundamentalists (pochvenniki) and Tatar, Bashkir, and Buryat nationalists. Zyuganov found and utilized the niche of multiethnic fundamentalism as a taming force for nationalistic and separatist movements in the regions.

Zyuganov openly claims to be the heir of traditional Communism and a proponent of the Eurasian concept that first the Russian empire and then the USSR comprised Eurasian civilization. Neo-Communists are using traditional Communist internationalism to justify Eurasian chauvinism with its passionate hatred for Western civilizations, primarily the Anglo-Saxon world and the Atlantic powers. Since Islamic fundamentalism is viewed by Russian Eurasianists as a committed adversary of the U.S.,

Communists consider an alliance between Orthodoxy and Islam as a coalition against Americanism, which they associate with Moscow, Yeltsin's government, and market economics.

Zyuganov praises the revival of "respect for historically developed religious beliefs as part of national cultures—Orthodoxy, Islam, Buddhism." The Neo-Communists exploit anti-Moscow and anti-Yeltsin governmental sentiments in the ethnic republics and provincial regions in the same manner the old Soviet Communist Party exploited the anticolonial drive in Africa or Asia. The success of Neo-Communists in the [December 1995] elections demonstrates that Zyuganov was at least partially successful in creating a mutually beneficial program that would be acceptable for the [Russian] nation and [Russia's] multinational community. However, the multinational fundamentalist state based on the Eurasian model is a dangerous nationalistic idea connected with traditional Russian xenophobic and messianic Slavophilism.

The so-called "red-brown bloc," with which Zyuganov has been affiliated, redeveloped the pre-war Russian Eurasian doctrine into a nationalist concept. But when it comes to ethnic politics, racism prevents Eurasianists from giving ethnic minorities equal rights with the Russian nation. The main ideologist of Eurasianism and Zyuganov's close associate, A. Prokhanov, preaches "loyalty to national, ethnic, and racial traditions...with a preference to the imperial type of 'great nationalism' over 'little nationalism' with separatist tendencies." That policy, in fact, means the automatic subordination of minorities to the Russian nation and "loyalty to genuine, traditional Orthodoxy and Islam." ♦

Excerpt reprinted with permission from the Jamestown Foundation Prism, A Bi-Weekly on the Post-Soviet States 2 (12 January 1996).

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Zyuganov's program includes Orthodox Christians, Muslims, and Buddhists while excluding Catholics, Protestants, and Jews as anti-national.

A Report on Russian Social Services—Food for Thought for Missions Relief and Development

Captain Michael F. Olsen

Salvation Army Captain Michael F. Olsen participated in a 12-member, 14-day fact-finding mission to Vladivostok, Khabarovsk, and Magadan in the Russian Far East (RFE) in May 1994, sponsored by U.S. Aid for International Development (USAID) and the Counterpart Foundation. His findings regarding the region's social and economic predicament and its social-service needs deserve the attention of all parachurch ministries working in the former Soviet Union. Captain Olsen's trip report concludes, "If there is to be an improvement and stabilization of the condition of the disadvantaged masses in the next decade, it will be found in the social responsibility, motivation, and services provided in the new, slowly emerging, voluntary sector." Captain Olsen's eight-page evaluation, of which the following is an excerpt, stresses unique problems of the RFE, such as an extraordinarily high cost of living and rate of inflation and economic infrastructure collapse. Nevertheless, his comments almost always can be applied to the rest of the former U.S.S.R. as well. Ten of his findings, detailed below, illustrate the enormity of the task before voluntary (including missionary) agencies that would seek to help the people of the former Soviet Union help themselves.

Findings

1. Collapse of the RFE defense and mineral industries has contributed to a significant increase in the need for social services for the average Russian. This has been exacerbated by rampant inflation and collapse of the services' infrastructure.

2. Charitable NGOs [nongovernment organizations] are becoming a necessary supplement to historical government- and industry-provided social service, at a significantly lower level of service. The funding and administration of government welfare benefits are confusing and inconsistent.

3. Russian social services NGOs generally are concentrating on providing assistance to members and are not working toward solution-oriented goals. These NGOs tend to serve their limited membership constituencies. Most Russian NGOs are best described as special-interest providers and not broad charitable organizations.

4. Most NGOs operate with a small paid staff and make little use of community

volunteers. Joined to a commercial, structural approach to organization, most NGOs in RFE have no program of volunteer recruitment, development, or training.

5. There are nearly no accepted standards for evaluating the management and effectiveness of NGOs. Management skills, especially for those involved in entrepreneurial fund raising, are very low.

6. Staff training in nonprofit administration is not a widely accepted nor practiced concept.

7. There is little public trust shown in the social services and charitable NGOs and nearly no studied attempts at image building.

8. State funding of NGOs is limited to a few of the larger "hold-over" organizations from the earlier regime, i.e., Children's Fund, Russian Red Cross.

9. One of the main shortcomings of the existing law on charitable organizations is its requirement that organizations exist only as membership bodies. This demand excludes registration of philanthropic funds, as well as that of professional associations specializing in the nonprofit field. (See editor's note.)

10. Charity is the only rival to a long-established state social care system and the surviving administrators from that system show a reluctance to accept the emerging role of voluntary organizations and social services NGOs.

Editor's Note: The Russian Duma passed a new law on charities in July 1995 after years of deliberation. For serious reservations about this legislation, including its "tightly drawn list of permitted activities" and its "refusal to provide any form of tax advantage" to donors, see Alla Kazakina and Mary S. Holland, "The Law on Charitable Activities and Organizations: A Preliminary Assessment," Patterson, Belknap, Webb & Tyler CIS Law Notes, No. 19 (February 1996), 24-27; New York tel: 212-336-2107; fax: 212-336-2222; e-mail: pbwt@pbwt.com; Moscow tel/fax: 011-7502-221-1857 and 011-7095-253-9607; e-mail: pbwt@glas.apc.org.

Captain Michael F. Olsen is a native Alaskan now residing in Moscow. He is responsible for all

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.

program development, humanitarian assistance, and government affairs for The Salvation Army in Russia, Ukraine, Belarus, Moldova, and Georgia. His program budget is approximately \$35 million. In this position he managed the USDA FY '93 "Food for Progress" grant for the Russian Federation—5090 tons, valued at \$11 million. U.S. Humanitarian Assistance NGOs serving in Russia nominated Captain Olsen as their voting member of the U.S.-Russian Federation Joint Commission for Rural Development, which makes loans and grants up to \$100,000 each for agribusiness and humanitarian projects in Russia.

Source: *Arlene Lear and Rose Gorman, eds. The Russian Far East at the Forefront of Change; Report of the Volunteer Executive Service Team (VEST). Washington: Counterpart Foundation, 1994. 186pp., plus extensive appendices. Cost: \$15. Contact: Counterpart, 910 17th St., NW, Suite 328, Washington, DC 20006; tel: 202-296-9676; fax: 202-296-9679; e-mail: cpfsp@igc.apc.org. Other Counterpart VEST reports are: A New Era for Development: Time for a Paradigm Shift, Russia and Ukraine, 1992; and Precipitous Independence: Unprecedented Challenges, Kyrgyzstan, 1993. ♦*

Russian Youth and Moral Frostbite

Adam Richardson

In a society undergoing tremendous upheaval, few would argue that Russia's youth are suffering from the winds of change. The statistics are staggering! According to government officials, the number of children abandoned by their parents—primarily because of falling living standards and skyrocketing inflation—has increased each year since 1991 by at least 250 percent.

For many youth living at home, domestic violence has become more than a Hollywood fantasy; it's a daily reality. No doubt Russia's high rate of alcoholism fuels this situation. According to the Interior Ministry of the Russian Federation, half of the murders in Russia in 1993 were of wives killed by their husbands. It is difficult to fathom, much less calculate, the long-term effects of such a situation; but some results are immediate. The Interior Ministry recently confirmed that "capital crimes committed by teenagers have risen alarmingly in the past three years." According to Tatyana Maximova, spokesperson for the Interior Ministry, "The modern juvenile criminal is much younger than his predecessors, he is not studying or working, and he commits a crime often without reason and with extreme cruelty" (*Moscow Times*, 29 March 1995, 4).

In this frozen northern climate, this new breed of young criminals has been aptly dubbed *otmorozheny* ("frostbitten"), because of its excessive cruelty. Although these more violent behaviors represent only the most extreme end of the scale, the trend toward nihilism has in one way or another infiltrated the worldview of Russian youth in general.

What has contributed to this dire situation? First, the emergence of a generation of youth that appears devoid of a conscience, unable to choose between right and wrong, and confused rather than challenged by the plethora of influences flooding their lives. Moral breakdown would

appear to be a legacy of 70 years of scientific atheism. Second, in the quick transition toward democracy and capitalism, the controlled pursuits of Communist Youth League (Komsomol) programs collapsed and no plan or structure replaced them. And third, delinquent behavior may well be in part a mimicking of society's lawlessness and corruption in general.

As alarming as the statistics are, equally alarming is the lack of substantive forces of correction within society. Just when freedom to develop meaningful assistance programs has come within reach, few have become a reality. Indeed, rather than coping well and creating incentives for youth, both secular and religious structures seem to be falling further behind.

According to a recent poll, "more than two-thirds of the people living in the Russian Federation believe that the nation is threatened by physical extinction" (Dmitry Babich, citing a poll of the Russian Center for the Study of Opinion, *Moscow Times*, 31 October 1995, 10). If such attitudes pervade such a large segment of the population, it is easy to understand why youth feel pessimistic.

What is the cure for frostbite? Medically speaking, "tissue damage from exposure to subfreezing temperature" can be either temporary or permanent. In ministry terms, one would pray that ways can be found to reverse moral frostbite and to meaningfully address both domestic and vocational and personal and spiritual needs of Russian youth—in keeping with God's best for their lives. No doubt this will require the help and encouragement of Godly role models, the creation of meaningful youth programs which address heartfelt concerns, and focused prayer and compassion on the part of God's people. ♦

The number of children abandoned by their parents—primarily because of falling living standards and skyrocketing inflation—has increased each year since 1991 by at least 250 percent.

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E-mail and Internet in the NIS and the Baltics

There are several NIS-wide, fee-for-service computer networks, each of which is part of the global Internet.

How can I access on-line information in the NIS and the Baltics?

World Wide Web has become the on-line format of choice for network providers in much of the world, including the NIS. Exploring the Web tends to be relatively easier than tunneling Gopherspace. WWW supports Cyrillic characters more transparently, and there is a wide range of interesting and amusing information available on NIS Web servers. However, Gopher remains a valuable resource for those with slower Internet links.

Which service providers are available in the NIS? Which ones are the best to use?

There are several NIS-wide, fee-for-service computer networks, each of which is part of the global Internet. Capabilities vary widely, as do costs. Networks typically charge rubles or other local currencies in dollar-equivalents, with advance payment for services.

Increasingly, universities and other academic institutions in cities—such as Moscow, St. Petersburg, Kyiv, Kazan, Lviv, Novosibirsk, and the Baltic capitals—have their own network hosts, often with sponsored links to the Internet in the West. Visiting scholars and other noncommercial users can sometimes obtain access to these systems at little or no cost. If a reliable academic service is unavailable, IREX generally recommends using GlasNet.

1) Relcom/Demos: These two networks were formerly one entity but have remained largely indistinguishable since their split. Together they comprise the largest and fastest-growing e-mail provider in the NIS, with nodes available in nearly every mid-to-large-size city across Eurasia. To establish an account on Relcom or Demos, contact the local franchise in a given city. Many of them are listed in Benoit Lips' "Internet Access Providers in Eastern Europe, Russia, and the Former USSR Republics" (http://www.earth.org/~lips/Eastern_Europe.html).

2) GlasNet: GlasNet is a four-year-old network popular among expatriate and NGO communities in Moscow. GlasNet has several advantages, including relative ease of use, the availability of on-line Internet services (WWW, Gopher, TelNet, WAIS, all in both plain-text terminal and graphical Windows interfaces), as well as international and domestic faxing.

GlasNet's principal drawback for those residing

away from its host computers in Moscow is the difficulty and expense of logging on to the network over long-distance phone lines or intermediate "x.25" carriers. On the other hand, the availability of such intermediary carriers means that GlasNet or Sovam Teleport (see below) are very convenient services for those who travel frequently to other cities, since these carriers provide access to a single account from different locales around the NIS.

GlasNet-Ukraine ("GLUK"): GlasNet-Ukraine was founded three years ago with a mission to serve noncommercial communities in Ukraine. It provides on-line Internet services at prices comparable to GlasNet-Moscow, though connecting to the host from certain locales in Kyiv can be somewhat difficult, especially during the day. GLUK is planning to establish a second, and presumably more accessible, node in central Kyiv.

3) Sovam Teleport: A Russian-British-American joint venture, Sovam offers a user-friendly on-line system that, like GlasNet, provides access to full Internet services such as Gopher, WWW, and TelNet. Users find it quite reliable and easily accessible from most major cities in the NIS, but Sovam charges a premium for this consistency and availability.

4) SprintNet: SprintNet is a joint venture between US Sprint and several NIS communications authorities to provide various telecommunications services (including e-mail) in Eurasia. SprintNet can serve as a useful intermediary for those who need to log into commercial U.S. e-mail services (like Compuserve) while overseas, but this costs about 55 cents a minute.

Several universities and institutes of the Academy of Sciences have developed their own network host systems, often with sponsored international links. Sometimes they support dial-up access, though this is often quite limited by a ubiquitous shortage of phone lines and an occasional shortage of interest in serving off-site users. In other cases, accounts may be accessible only from terminals on university premises or leased lines.

Is it possible to send Cyrillic e-mail?

Within the NIS, networks employ both Latin and Cyrillic user interfaces, and Cyrillic e-mail may be

sent without difficulty. The real challenge comes in sending Cyrillic text beyond the NIS via the Internet, since many host computers worldwide only accept Latin characters, but there are several ways around this problem.

First, it is possible to transliterate messages into Latin characters from the start. Second, there are various publicly available pairs of programs that transliterate automatically. On the U.S. end the writer would run a program to transform Cyrillic text into transliterated Latin text, send the resultant Latin text, and then the recipient could either read the transliteration as is or run the partner program in reverse to transform the text back into Cyrillic. Third, there is a standard pair of encoding programs called *uencode/udecode* (available as free software or "shareware") which can be used to transform a document written in Cyrillic—or any file—into gibberish text, which is nonetheless suitable for transmission over the Internet.

Where can I get more detailed information?

For those headed to or interested in Eurasia, two WWW stops are highly recommended:

Friends and Partners:

<http://solar.rtd.utk.edu/friends>

Contains a plethora of information on Russia, other NIS countries, the United States, and cooperative projects among these countries. In addition to numerous telecommunications resources, a sampling of the useful sections include "history," "art," "music," "Cyrillic text," "Who's Who," and "funding/grants."

Russian and East European Studies Home Pages (REESWeb):

<http://www.pitt.edu/~cjp/rees.html>

The most comprehensive guide to network resources of interest to scholars of the NIS and Central and Eastern Europe. Librarian Casey Palowitch keeps a growing mountain of information well organized.

Excerpt of FAQ: *Frequently Asked Questions: E-mail and Internet in the NIS and Baltics* reprinted with permission. Copyright 1995, International Research & Exchanges Board.

Editor's Note: For the full text, contact IREX, 1616 H St. NW, Washington, DC 20006; tel: 202-628-8188; fax: 202-628-8189; e-mail: irex@info.irex.org; IREX/Moscow, tel: 290-5878; e-mail: fick@glas.apc.org. English text: \$3; Russian text: \$6. A hypertext version is available at <http://www.irex.org/FAQ.html>. ♦

Editorial *Continued from page 16*

they've been on the field just long enough that the initial excitement is over and first impressions give way to harsh realities.

All these views contain elements of truth, contrary as they seem to one another. But they also contain falsehoods that could harm the souls of both mission workers and the people for whom they work. Perhaps too, the criticism of Westerners—even many Western Christian workers—has more validity than many of us would care to admit. Clearly, idealistic hopes have given way to grim realities. Life is harder for many people today than it used to be. So where is our hope?

Reconsidering the Cross of Christ

The folk tale suggested protection in the sign of the cross. Beyond politics, economics, and all the vagaries of the modern world, the cross of Christ is our only hope in facing the devils in ourselves and others. God can fill our souls—whatever our nationality—with Christian truth that transcends culture. We may not agree with one another on all the specifics of taking up the cross, but perhaps we can at least consider a few implications.

Can any of us claim complete and absolute understanding of all that the cross means? Surely, the sufferings of Jesus are not to be taken lightly. Two millennia later, perhaps we can strive to tie our

souls more closely to Christ than to either the culture of Russia or that of any other nation.

Can there be room for an arrogance of soul toward ourselves or the people we serve in light of humanity's fallen nature? No one would have predicted the meaning of the cross when it happened. All the disciples were fraught with confusion and grief. It is in the shadow of the cross and the light of the resurrection that all people should be humbled and grateful to God.

What is our perspective—the forest of God or our not-so-impressive tree? Peter had a great soul for God, yet he betrayed Christ in fear. Be we Russian or foreign religious workers, our personal legacy is more like Peter's on the night of the trial than Christ's on the cross. Without Christ guiding us, what good are we or the things we do? Even with God on our side, as so many claim He is, we must not forget that much of what Christ's followers did during His life on earth, they did in spite of themselves—that realization is perhaps the beginning of what grace is about.

What is grace? That is the true lightning from heaven for which we long. May it strike us all. Let us not run from grace, but find our sainthood in the life and work that rests completely in it, rather than in national character or "soul." ♦

Wil Triggs is director of communications for Peter Deyneka Russian Ministries, Wheaton, IL.

Post-Soviet English-Language Newspapers

A number of English-language newspapers provide invaluable political, economic, and social coverage of East Central Europe and the former Soviet Union, as well as practical information on a wide range of goods and services.

Title	Frequency & Length ¹	Coverage ¹	Sample Contents	Distributors	Basic Annual Subscription Rates ²
The Baltic Independent	Weekly 16pp.	45% political 30% economic 25% social	New children's hospital; survey of alcohol consumption; English-language church services; performance of Handel's Messiah.	Box 45, Tallinn, EE0090, Estonia; tel: 372-2-683-073; fax: 372-6-311-232.	\$59 - Baltics \$82 - Other
The Baltic Observer	Weekly 16pp.	33% political 33% economic 33% social	Lithuania's new law on religion; Ukraine's environmental hazards; commercial announcements highlighting a courier service and a city guide for Riga.	Balasta dambis 3, Riga LV 1081, Latvia; tel: 371-2-462-162; fax: 371-2-463-387; e-mail: bo@com.latnet.lv. For subscriptions in Russia: Hotel Volga, Bolshaya spaskaya 4, room 21/22, Moscow 107078, Russia; tel: 7-095-280-3568; fax: 7-095-280-0010. For subscriptions in the U.S.: 558 Pilgrim Dr., Ste. A, Foster City, CA 94404; tel: 415-341-2679; fax: 415-345-5116.	\$85
Daily News	Daily (5/week) 24pp.	50% political 30% economic 20% social	Transition after election of President Kwasniewski; detailed guide to local cultural highlights; church-state tensions.	Polish Press Agency, Al. Jerozolimskie 7, Box 1-898, 00-950 Warsaw, Poland; tel: 48-22-628-7851; fax: 48-22-621-8518; e-mail: bh@pap.waw.pl.	\$840
Moscow News	Weekly (U.S. edition) 16pp. (Daily in Russia)	35% political 25% economic 40% social	Public medical facilities; Siberian animism; a listing of automobile sales and service establishments.	16-2 Tverskaya ul., Moscow 103829, Russia; tel: 7-095-229-5190; fax: 7-095-200-0650; e-mail: 100126.2107@compuserve.com. For subscriptions in the U.S.: 3020 Harbor Ln. N., Minneapolis, MN 55447; tel: 612-550-0961 or 800-477-1005; fax: 612-559-2931; e-mail: periodicals@eastview.com.	\$90
The Moscow Times	Weekly (International edition) 52pp. (Daily in Russia)	20% political 60% economic 20% social	Apartment rental trends; adoption issues; literary journals; Tolstoy's Yasnaya Polyana estate; a CD-ROM language study program.	Van Eeghenstr. 93, 1071 EX Amsterdam, The Netherlands; tel: 31-20-6640978; fax: 31-20-6760701; e-mail: nova@euronet.nl. For subscriptions in Russia: ul. Vyborskaya 16, Moscow, Russia; tel: 7-095-913-2937/39...45; fax: 7-095-913-2938. For subscriptions in the U.S.: RIS, 89 Main St., Ste. 2, Montpelier, VT 05602-2948; tel: 802-223-4955, 800-639-4301; fax: 802-223-6105.	\$245 - Europe \$295 - U.S. or Canada \$325 - Other

Title	Frequency & Length ¹	Coverage ¹	Sample Contents	Distributors	Basic Annual Subscription Rates ²
<i>New Europe</i>	Weekly 48 pp.	40% political 50% economic 10% social	Covers East Central Europe, the former Soviet Union, Greece, and Turkey, with frequent reports on religion—elections of hierarchs, governmental restrictions, and anti-Semitism.	480 Mesoghion Ave., 15342 Athens, Greece; tel: 301-601-6700; fax: 301-601-4600. For subscriptions in Russia: Tel: 7-095-923-5581; fax: 7-095-200-2289.	\$350
<i>The Nizhny Novgorod Times</i>	Biweekly 4 pp.	55% political 35% economic 10% social	Many brief news reports on Russian politics and finance and a concise local telephone directory.	Tsentralnaya Hotel, Ste. 838, ul. Sovetskaya 12, Nizhny Novgorod 603002, Russia; tel: 7-8312-49-0585; fax: 7-8312-36-2049.	\$49 - Novgorod \$59 - Russia \$79 - Other
<i>The Prague Post</i>	Weekly 42 pp.	10% political 30% economic 60% social	A variety of practical helps—listings of health care facilities, postings of employment opportunities for English teachers, advertisements for language schools, and reviews of local films and art exhibits.	Na Porici 12, 115 30 Prague 1, Czech Republic; tel: 42-2-2487-5016; fax: 42-2-2487-5050; e-mail: prgpost@traveller.cz.	\$145 - Europe \$190 - Other
<i>The St. Petersburg Press</i>	Weekly 16 pp.	20% political 50% economic 30% social	Ads for the American Medical Center and computer repair firms; a listing of classical music events; reports on cult activities.	5 Razyezhdaya ul., St. Petersburg, Russia; tel: 7-812-325-6080; fax: 7-812-314-2120. For subscriptions outside Russia: Akadeemia 21G EE-0026, Tallinn, Estonia.	\$28
<i>The Warsaw Voice</i>	Weekly 48 pp.	10% political 50% economic 40% social	National Christmas fund drive for children's hospitals; listing of English-language churches; national AIDS policy; Internet developments; ad for "Warsaw: A Family Guide;" the Amish in Poland.	Box 28, 00-950 Warsaw 1, Poland; tel: 48-22-36-6377; fax: 48-22-37-1995; e-mail: voice@enterprise.contact. waw.pl. For subscriptions in the U.S.: 413B Logan Blvd., Lakemont, Altoona, PA 16602; tel: 800- 488-2939; fax: 814-949-9179.	\$156

¹ Length and coverage estimates are averages based on recent issues.

² Contact distributor for information on discounts or shorter subscriptions.

Most newspaper distributors provide sample copies on request. **Multinewspapers**, a California firm, offers a wide variety of international newspapers—single copies and subscriptions. Request a brochure from Box 866, Dana Point, CA 92629. **East View Publications** distributes many newspapers and other resources from the former Soviet Union and East Central Europe. Contact: 3020 Harbor Ln. N., Minneapolis, MN 55447; tel: 612-550-0961 or 800-477-1005; fax:

612-559-2931; e-mail: periodicals@eastview.com. East View's catalog is posted on the Internet at <http://www.eastview.com>. Readers interested in monthly and quarterly news serials should consult *Ulrich's International Periodicals Directory 1994-1995*, 33rd ed., Vol. 2, *General Interest Periodicals* (New Providence, NJ: R.R. Bowker, 1994).

Matt Miller, compiler

Rise in Computer Thefts in Airports

Laptop computers have become a premium target for theft. Every traveler carrying a laptop computer must remain on constant alert through all airports. One method [of theft] has involved the use of security x-ray machines. The first thief would precede the traveler through security and then loiter around the area where the carry-on luggage had already been examined. When the traveler places his laptop computer onto the conveyer belt of the x-ray machine, the second thief would step in front of the traveler and set off the metal detector. While the traveler was being delayed, the first thief would remove the traveler's laptop computer from the conveyer belt just after it had gone through the x-ray machine and quickly disappear.

Source: U.S. Army Material Command, posted by Spanish Forum, a missionary Internet clearinghouse of information.

Moscow-based **travel agency, Galateya**, has five years of experience in providing **assistance for Western missionaries**. In addition to typical accommodations and logistical services, Galateya assists in making contacts with Russian Christians and with the distribution of Christian literature. Contact: Andrei Filipov, director, Galateya, Profsoyuznaya ul. 124/58, Moscow 117321, Russia; tel: 7-095-427-3096; tel/fax: 7-095-420-2290.

"You Can Get There From Here," *Russian Life* (October 1995), 14-15, gives high ratings to four **travel agencies in Russia**.

1. **American Express** books domestic and international flights and hotel reservations in major cities: ul. Sadovo-Kudrinskaya 21a, Moscow; tel: 956-9000; Grand Hotel Europe, ul. Mikhailovskaya 1/7, St. Petersburg; tel: 119-6009.

2. **Time Travel** books domestic and international flights, with free delivery of tickets within Moscow city limits. It also arranges hotel bookings, ground transportation, excursions, and visa support: ul. Pistsovaya 12, Moscow; tel: 257-9220.

3. **IRO Travel** is affiliated with Moscow's only youth hostel, the American-run Traveller's Guest House. In addition to air, train, and hotel arrangements to most Russian cities, IRO specializes in Kazakhstan, Uzbekistan, and Trans-Siberian rail travel: ul. B. Pereyaslavskaya

50, 10th floor, Moscow; tel: 971-4059.

4. **Destination Services Russia**, a Swedish-run agency based in St. Petersburg, in addition to typical flight and hotel services, delivers rail tickets within St. Petersburg city limits: Solyanoy per. 8; tel: 273-1353.

The former Soviet travel monopoly, Intourist, is still the only alternative in many provincial locations: ul. Mokhovaya 13, Moscow; tel: 292-2791; Boytsova per. 7, St. Petersburg; tel: 274-2580.

Russian Life also gives high marks to Transaero Airlines, "widely considered to be the safest and most service-oriented domestic courier": Okhotny Ryad 2, Moscow; tel: 578-05-37, 38, 39, 80, 81; Liteyny prospekt 48, St. Petersburg; tel: 279-8042.

As with Intourist, Aeroflot Airlines is the only choice to many smaller and more remote destinations: Leningradskiy prospekt 37, Moscow; tel: 155-6648; Pulkovo I Airport, St. Petersburg; tel: 104-3822.

Alaska Airlines has added a second weekly round-trip flight between Anchorage and the Russian Far East. The original flight operates from Anchorage through Petropavlovsk to Khabarovsk and Vladivostok; the new flight operates from Anchorage through Magadan to Khabarovsk and Vladivostok. Contact: Alaska Airlines, Box 68900, Seattle, WA 98168; tel: 800-426-0333. In Russia: Petrovalovsk (9011-872-140-6110; fax: 9011-872-140-6111); Vladivostok (4232-2276-45; fax: 9-10333-011-7509-851-3552; Khabarovsk (378804).

Source: *New York Times*, 7 February 1996, C7; and Alaska Airlines.

A coalition of Evangelical ministries based in Moscow established a National Research Committee and a **National Research and Information Center** in the fall of 1995. Research and survey materials collected to date include "Theological Institutions in the CIS" and "Briansk Oblast Church/Demographic Study" from Peter Deyneka Russian Ministries; "Russian Christian Youth Survey" and "Russian Youth Ministers' Survey" from Youth for Christ; and "Unreached Peoples in Russia" from Operation Mobilization. Contact: Leonid Makharinsky, Peter Deyneka Russian Ministries, tel: 7-095-930-3697; or Ron Brunson, Alliance for Saturation Church-Planting, tel/fax: 7-095-335-9916; e-mail: 100410.3300@compuserve.com.

The Society for the Study of Eastern Orthodoxy and Evangelicalism initiated an on-line "Evangelical-Orthodox Conference" after its fifth annual meeting, held at the Billy Graham Center, Wheaton College, 6-7 October 1995. This on-line conference provides a means for the exchange of ideas, prepublication review of theological essays, and announcements of relevant books and articles. To participate, send the command "subscribe Evang-Orth" to Hub@xc.org. For further information on the Society, contact Dr. Bradley Nassif, 2701 Ridgeland, Waukegan, IL 60085; tel: 708-249-8350.



The Social Center for Assistance in Reforming Criminal Justice in Moscow has produced numerous books, brochures, and reports on problems relating to criminal justice and the rights of the detained and imprisoned, including

- **In Aid of Prisoners: How to Survive in a Soviet Prison** (Krasnoyarsk, 1992), 192 pages. More than 30,000 copies of this book have been distributed to prisoners and their families at no cost. In Russian.

- **Human Rights Abuses During Arrest and Detainment**, Volume 1 (Moscow, 1994), 80 pages. In English and Russian. With financial assistance from the European Union (Phare/Tacis Program), the Center has begun to develop an in-office library of materials relating to criminal justice and issues facing the Russian penitentiary system. The Center also has begun to publish a monthly information bulletin and is in the process

of publishing a manual, *How to Help the Imprisoned*, for human rights activists and people working on behalf of prisoners.

Contact: Social Center for Assistance in Reforming Criminal Justice, Valery Abramkin, Director, B. Zlatoustinskii per., 8/7, kom. 68 and 73, 101000 Moscow, Russia; tel: 7-095-206-84-97 or 7-095-206-86-84; fax: 7-095-206-87-69; e-mail: mcprinf@glas.apc.org. Source: *Civil Society... East and West* 4 (January-February 1996), 2-3.



Seattle's Center for Civil Society International highly recommends a four-page analysis of the 1995 *Law on Charitable Activities and Organizations: A Preliminary Assessment*, by Alla Kazakina and Mary S. Holland, *CIS Law Notes* (February 1996), available from Patterson, Belknap, Webb & Tyler, 1133 Avenue of the Americas, New York, NY 10036-6710; tel: 212-336-2000; e-mail: pbwt@pbwt.com.



OMRI Daily Digest, published by Open Media Research Institute, Prague, Czech Republic, distributes a **Russian-language edition** from a listserv in Moscow. *OMRI Daily Digest* covers trends and events in Russia, Ukraine, Belarus, the Baltic States, Transcaucasia, Central Asia, and Central and Eastern Europe. To subscribe to the Russian-language edition of this very valuable resource send an e-mail message to MAJORDOMO@DEMOS.SU. Leave the subject line blank,

but in the main message area type SUBSCRIBE OMRI. More information about *OMRI Daily Digest*, including how to subscribe to the English version, is available at <http://www.omri.cz/Index.html>.



Stredo Europska Nadacia (Central European Foundation), Bratislava, Slovakia, has published "**Integrity in Business in Postcommunist Central Europe.**" This 31-page report may be purchased by individuals and nonprofit organizations for \$15, £10, or 180 ös. Postage and handling is \$2, £1.50, or 24 ös. Contact: SEN, Liptovska 10, 82109 Bratislava, Slovakia; tel: 0042-7-521-6293; fax: 0042-7-521-6288; e-mail: miro@seb.ext.eunet.sk or 100273.270@compuserve.com.



Hockey Ministries International has produced a new Russian-language video, *Hockey Beyond Belief*, available for \$6.50 from **Triad Christian Publishing**. A number of Russian-language videos produced by **Walk Thru The Bible** may also be purchased from Triad: Seven Laws of the Learner (7 tapes, \$50) The Testing of Your Faith (3 tapes, \$25) Foundations of Faith (4 tapes, \$30) Teaching With Style (2 tapes, \$18.00) Secrets of the Supernatural Life (3 tapes, \$25) Biblical Portrait of Marriage (3 tapes, \$22.50) All videos are PAL format and not compatible with regular US video systems. Videos can only be ordered from Triad's

Moscow office. Contact: Roland Abadier, Sales Manager 113105 Moscow Varshavskoye shosse 12a 2nd Baptist Church-"Triada" Russia Tel: 7-095-952-2173 Fax: 7-095-952-1305 E-mail: triada@glas.apc.org. U.S. Address: Gary Vaterlaus, President Triad Christian Publishing Box 851, Corvallis, OR 97339 Tel: 541-745-7933 Fax: 541-745-5152 E-mail: 74031.1013@compuserve.com.



The editor highly recommends two recent books on twentieth century Russian Orthodoxy and Russian Protestantism, respectively: *A Long Walk to Church* by Nathaniel Davis, and *Russian Resurrection* by Michael Rowe. The Davis volume, based on extensive archival research, should now be required reading on the subject, along with *The Russian Church Under the Soviet Regime, 1917-1982*, 2 vols. (Crestwood, NY: St. Vladimir's Seminary Press, 1984) by Dimitry Pospelovsky, and *The Russian Orthodox Church, A Contemporary History* (Bloomington, IN: Indiana University Press, 1986) by Jane Ellis. Likewise, *Russian Resurrection*, despite a frustrating lack of standard documentation, offers such a storehouse of fresh material by a respected authority that it should now stand as essential reading on Russian Protestantism, along with Walter Sawatsky's highly regarded *Soviet Evangelicals*

Since World War II (Scottsdale, PA: Herald Press, 1981).
• Davis, Nathaniel. *A Long Walk to Church: A Contemporary History of Russian Orthodoxy*. Boulder: Westview Press, 1994. 381 pp. \$79.50 hardback. \$27.50 paper. tel: 303-444-3541; fax: 303-449-3356; e-mail: kara.newcomb@harpercollins.com.
• Rowe, Michael. *Russian Resurrection: Strength in Suffering—A History of Russia's Evangelical Church*. London: Marshall Pickering, 1994. 264 pp. £8.99 paper. 77-85 Fulham Palace Rd., London, England W6 8JB, United Kingdom; tel: 081-741-7070; fax: 081-307-4440. (HarperCollins has cancelled U.S. publication.)



Metaphrasis, a weekly English-language information service on religion in post-Soviet lands, includes especially strong coverage of Orthodox developments. Each e-mail issue averages 15 pages. North American subscription rates run \$14/month (individual) and \$50/month (media, research centers, and religious communities). Checks, to be made out to Orthodox Christian Book Service, are payable to First American National Bank, 1415 Union Ave., Memphis, TN 38104-3626. Contact: Sergei Chapnin, editor-in-chief; tel: 7-095-198-1991; tel/fax: 7-095-200-6643; e-mail: mf@glas.apc.org.



Disparity Between Faith and Practice in Russia

According to a 1993 poll conducted by the Russian Center of Public Opinion and Market Research (VTZIOM), based on a sample of 1,650 people representing the adult population of Russia, 41 percent of Russians consider themselves Russian Orthodox. In 1989 VTZIOM recorded 16 percent as Russian Orthodox. By late 1994 the percentage had reached 48.

Only 10 percent of Russian Orthodox attend church at least once a month, and 50 percent never read the Bible. According to Priest Innokentyi, only 3 to 5 percent of the population attend church regularly and live within the norms and values of Christian morality. Often, religion has more to do with national self-identity than with a commitment to Christian values. Fewer Russian Orthodox than the general population believe that Jesus is the Son of God (36 percent versus 41 percent). Over one-third (38 percent) either doubt the claims or existence of Jesus or

don't know what to say. Like the general population, less than one-half believe that the Bible is the Word of God, however defined. Almost an equal number don't know what the Bible is (36 percent).

Excerpt reprinted with permission from Tony Carnes, "Modern Moscow: Its Religious and Moral Values," *Urban Mission* 13 (March 1996), 29-41.



Dr. Thomas Drobenka and Rev. Wilma Kucharek, a clergy couple, were elected as co-chairpersons of the **Slovak Zion Synod's International Relations Committee (IRC)**. The IRC oversees the Synod's mission outreach to Lutheran churches in the Czech Republic, Slovakia, and Hungary. Source: *The Zion* 71 (January-February 1996), 1.



The CoMission, a cooperative effort of 84 Evangelical ministries to introduce Christian ethics curricula in post-Soviet public schools, is scheduled to conclude in December 1997. King Crow, CoMission executive director,

recently announced that an ad hoc committee of CoMission executive committee members and sending agency leaders, meeting in January 1996, had "agreed unanimously that The CoMission should honor its original plan to end on December 31, 1997." However, agencies which "wish to remain and follow up on the work of The CoMission teams should have a cooperative mechanism for doing so." Goals of the new CoMission II will be to continue training teachers in Christian ethics curricula and "developing nationals to lead and multiply cell groups." Source: E-mail letter from King Crow, 1 May 1996.



In February 1996 **The CoMission** released the following statistics:

- 84 participating organizations have raised \$60,000,000;
- 2000 Westerners have participated as group leaders in 109 convocations, attended by 33,000 teachers;
- 125,000 people have attended 5,000 seminars

(longer than convocations), training 1,200 teachers;

- 33,000 videos of the "Jesus" film have been distributed to teachers;
- 6,500,000 pieces of literature and New Testaments have been distributed in classrooms;
- \$1,500,000 in relief assistance has been distributed.

Source: The CoMission *Biweekly*, 2 February 1996.



Kyiv, Not Kiev. In keeping with the recommendation of the Ukrainian government, the capital of Ukraine in the future will be transliterated from the Cyrillic alphabet as Kyiv in the *East-West Church and Ministry Report*, rather than Kiev, the Russian variant.



According to Anatoly Koval, chairman of Ukraine's State Committee for Religions, as of February 1996 **Ukraine** had 18,000 registered religious communities representing 70 confessions. The number of parishes in the largest confessions follows:

	Jan. 1994	Feb. 1995	Feb. 1996
Ukrainian Orthodox Church—Moscow Patriarchate	5,998	6,130	6,564
Ukrainian Eastern-Rite Catholic Church	2,932	3,031	3,079
Ukrainian Orthodox Church—Kyiv Patriarchate	1,932	1,753	1,332
Ukrainian Autocephalous Orthodox Church	289	616	1,209

Source for 1995-96 statistics: *Metaphrasis*, no. 31 (8-14 March 1996).

Statistics for 1994 are from Andrii Krawchuk, "Religious Life in Ukraine: Continuity and Change," *Journal of Ecumenical Studies* 33 (Winter 1996), 62.



CALENDAR OF EVENTS

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



17 June-9 August 1996
Russian Language Institute
 Contact: James E. Wenger,
 Coordinator
 Russian Language Institute
 Columbia International
 University
 Box 3122
 Columbia, SC 29230-3122
 Tel: 1-800-777-2227
 Fax: 803-786-4209



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



8-14 July 1996
**"Springs of Living Water"
 Christian Youth Festival,**
 Voronezh, Russia
 Contact: Kaarina Hamm
 Youth for Christ
 1 Luzhnetskii proyezd, kv.
 10
 119048 Moscow
 Russia
 Tel/fax: 7-095-246-5151
 E-mail:
 kaarina@ham.msk.ru



14-24 July 1996
**"The Role of the Religious
 Communities As
 Peacemakers"**
 Black Sea University,
 Mangalia, Romania
 Contact: Dr. Earl A. Pope
 Department of Religion
 Lafayette College
 Easton, PA 18042
 Tel: 610-258-2249
 Fax: 610-252-0370
 E-mail:
 PE#1@lafibm.lafayette.edu



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



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



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



9-13 September 1996
**CIS/Baltics Theological
 Education Consultation,**
 Kyiv, 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



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



4-5 October 1996
**Theological Method: An
 Eastern
 Orthodox and Evangelical
 Exchange,**
 featuring Dr. Thomas Oden
 (Evangelical) and Fr. Stanley
 Harakas (Orthodox)
 Billy Graham Center,
 Wheaton College
 Wheaton, IL

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Fairy Tales and Soul Searching

Wil Triggs

A Russian folk tale explains that when the devil fell from heaven, God cast him to earth with the promise that no matter where he hid, God would always find him. According to the tale, during a fierce storm, the hand of God produced lightning and thunder, causing the devil to move from trees to fish to people in an attempt to avoid God's wrath. But God showed grace toward people struck by lightning: they are to be considered saints. And according to the tale, all good Christians should make the sign of the cross upon seeing lightning, thereby keeping the devil at bay.

The people of ancient Russia feared lightning and in an attempt to explain the phenomenon, they created a tale that provided them with some measure of protection against the ferocity of nature at the same time that it allowed them to maintain a certain level of faith in their God. These days Russia's fears are different, so the devils roaming the land demanding explanations have changed. Depending on whom you ask, today's devils are either ultranationalists, or newly revived Communists, or Westerners, including foreign missionaries.

Devils from the West

The current backlash against almost all things Western means that people who were welcomed into Russia with open arms after the fall of Communism are now viewed with cynicism and distrust. Broken promises, staggering inflation, the need for a certain level of saving face, and the memory of times in the past when Russia was a powerful player in the world arena, all have played

a part in renewed hostility towards the West.

Even the moderately reform-oriented political party headed by Vice-President Victor Chernomyrdin made the following assertion in ads leading up to the December 1995 parliamentary elections: "We are taking a stand against the activity of totalitarian sects and foreign preachers in the territory of Russia. We will not permit the destruction of the moral foundations of Russian society."

As a growing number of Russians work to be rid of foreigners in their midst, what do Western religious workers have to say? More often than not they end up talking about the Russian soul. No one seems to question that Russians are distinctly different from other Europeans, Asians, or Americans. But when foreign religious workers talk about the soul of Russia, what they say often reveals more than intended about their view of just about everything.

Western Perspectives on Russia's Soul

I sometimes think we Westerners can either make the Russian soul an excuse for our ineffectiveness in adapting to another culture or a reason for denigrating our own culture.

On the one hand, some people place the souls of Russia far above any other national soul on earth. Russians love the arts and literature. Russians love to talk about important issues more than watch television. Russians are more intuitively in touch with the spiritual realm than are Americans or other Europeans whose thinking is shaped by the Renaissance, the Reformation, and the Enlightenment.

I must confess to leaning toward this positive view. In my relationships with Russian people, a kind of epiphany has often occurred during the course of a discussion about life or history or faith or literature that would not seem likely in the West. But I cannot bring myself to chalk this up to the character of an entire people. Rather, it is the result of individuals from different cultures coming together and learning from one another. If anything, it is an experience of soul that is in its nature cross-cultural rather than culture specific.

On the other hand, some people would view the Russian people as two-faced to such a degree as to render them beyond hope. Russians cheat every chance they get. Russians never tell you what they really think about anything. Russians don't trust people and therefore can't be trusted. People expressing this view most often are approaching burnout, but not always. Sometimes

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