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New Russian Law on Religion

Lauren B. Homer

On 10 July 1996 the Russian Duma approved the first reading of new legislation regulating religious organizations by a vote of 376 to 3. The law was drafted by an Advisory Committee that included representatives of most denominations and an array of legal experts, including Anatoly Pschelenstev, Vladislav Polosin, and others who have worked since 1993 on changes to the 1990 Law on Freedom of Conscience. The new legislation has the backing of all Duma factions and most religious organizations, although the Russian Orthodox Church has recently withdrawn from the Committee, seeking a stronger role and amendments not agreeable to other denominations. This may mean an end to compromise and a more confrontational position, based on the enormous political clout of the Orthodox Church.

Concerns motivating the Duma to amend the law are the perceived "lawlessness" of new and foreign religions and pseudo-religions; the negative impact of new religions on children and families; and conflicts between religious freedom and a secular state. Provisions of particular interest are the list of prohibited activities warranting closure of religious groups—violations of public order, attempts to alter the political system, disrupting the integrity of the Russian Federation, forming armed units, war propagand, inciting religious strife, and causing adherents to leave school or violate other laws. Issues of continued concern are the failure to provide for exemptions from military service for seminary students and priests, lack of funding for church restoration and educational programs, permission to teach about religion only after hours in schools, and lack of provision for military chaplaincy programs. The Moscow Patriarchate sought special benefits and tax exemptions for its entrepreneurial activities which are not provided for in the current draft.

The new law provides that only "church" type organizations with religious doctrine, liturgies, and instruction can be registered as religious organizations and can establish seminaries, produce liturgi-

cal literature, or found religious charitable or entrepreneurial organizations. Parachurch and interdenominational organizations will have to register under other laws. All existing religious organizations must reregister by 1 January 1999. Organizations whose charters do not conform to the new law could presumably be closed before then.

The law also provides that most religious organizations will be registered locally. Only groups with three local organizations in various regions of Russia may form national "centers" empowered to establish other organizations. Registration applicants must submit detailed information on their religious beliefs and doctrines. If they have centers outside the Russian Federation and/or profess previously unknown religions they may have to wait up to six extra months for review of their applications.

Foreigners are not yet excluded from serving as founders of religious organizations, but can do so only if they are permanent residents of Russia. Article 11 of the law also enables foreign religious organizations to establish "representations" in Russia, which have limited legal rights. Metropolitan Kyril, Chief of External Relations for the Moscow Patriarchate, spoke strongly to the Duma favoring further limitations on foreign religious workers, permitting their work only if they are affiliated with and invited by existing Russian religious organizations and work through them. The chairman of the Duma Committee considering the law, Victor I. Zorkaltsev, stated that the Committee "receives thousands of letters in which citizens express fright at the seemingly uncontrolled activities of foreign missionaries. They request the severest measures be undertaken." He promised to consider the additional amendments at the time of the second reading this fall.

This commentator understands the need to change the 1990 law to comply with changes in the new Civil Code and to address the perception

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that some religious organizations are violating the law and public sensibilities. However, we are concerned that limitations on activities of foreign religious workers will simply be the prelude to limitations on all forms of religious expression that are not deemed "traditional", including Protestant groups. It is a matter of major concern that the Patriarchate repeatedly expresses its agreement with Muslim organizations on these issues but not fellow Christians. Further, the local orientation of registration means that restrictive local laws will be increasingly important.

Activities of religious groups will be increasingly subject to arbitrary restraints by local authorities or will possess rights only because of good relationships, not legal norms.

Lauren B. Homer is president of Law and Liberty Trust (LLT), and chair of the International Law Group (ILG). LLT monitors changes in laws affecting religious organizations and encourages those supporting religious freedom. ILG provides specific legal services to religious groups seeking to register overseas.

The Catholic Church After Communism

Janice Broun

The reforms of the Second Vatican Council in the 1960s, such as worship in the vernacular instead of Latin, had practically no impact on Catholics enduring Communist isolation.

With the return of "recycled" Communists to power in many recent East European elections, the Roman Catholic Church appears increasingly unable to recover its privileged pre-Communist status. In times past in Poland Catholicism was inextricably intertwined with national resistance to Russian, German, and Austrian partition and occupation (1772-1918). In the following interwar period (1919-39) a newly independent Poland maintained the closest of church-state ties. In Central Europe, because of the Vatican's alliance with the Hapsburg Empire in the Counterreformation drive to suppress Protestantism and Orthodoxy, the Catholic Church accumulated vast estates and wealth and controlled an expansive network of educational and charitable institutions. In the Russian and Ottoman Turkish empires, Catholic minorities became closely linked with national and cultural survival: for example, Lithuanians and West Ukrainians against the Russians, and Albanians and Bulgarians against the Turks. In the Balkans, where Catholicism has traditionally ranked second to Eastern Orthodoxy, the Vatican, in the interwar period, nevertheless managed to secure concordats (church treaties with secular states) which ensured some privileges denied to the Orthodox, as in Yugoslavia where most Catholics were minority Croats and Slovenes, and in Romania where most Catholics were Hungarians and Germans. After 1918 newly independent Czechoslovakia established a secularized state, which suited the free-thinking Czechs, but not the deeply Catholic Slovaks. The difference helped precipitate the republic's division in 1939, and again in 1992.

With the collapse of European Communist regimes in 1989-91 it can be said that the strongly hierarchical Catholic Church had survived Communism more successfully than had Orthodoxy or Protestantism. Nevertheless, it survived a crippled, impoverished, and humiliated

state, except in Poland and Yugoslavia. In these two countries the church had managed to maintain close ties with Rome and to achieve reasonable autonomy from state interference, for example, in the appointment of bishops and clergy and in the survival of orders (communities of priests, monks, and nuns living under special vows of poverty, chastity, and obedience), which Communists disbanded elsewhere. In the rest of Eastern Europe and the Soviet Union state measures reduced church life to tightly controlled worship—and even that was denied to Albanians after 1967 and to Eastern Rite Catholics (who accept papal authority but have married priests and Orthodox liturgy). The reforms of the Second Vatican Council in the 1960s, such as worship in the vernacular instead of Latin, had practically no impact on Catholics enduring Communist isolation. As a result, East European Catholics today experience great difficulty coming to terms with the Council's innovations.

Meanwhile, due to Marxist-imposed secularization, the Catholic Church to a considerable extent lost its constituency. Communism in its wake left a devastated, sick society, where almost everyone has been contaminated, as Jesuit Boguslaw Steczek points out, "even here [in Poland] where our church was able to influence millions of children and young people by dynamic pastoral and catechetical [instructional] programs." Peasants were uprooted into huge urban industrial sprawls, where, except in Poland, Communists banned new churches. "The church [in Slovakia] is still strong in rural areas but not in cities like Bratislava. From the church millions have gone," says radical priest Anton Srholec. Concerned for the homeless, women, Roma (Gypsies), and the marginalized, he notes, "Now the church addresses problems it doesn't have, but not its real problems. A third of marriages break up but the church ignores them, refuses to baptize their children."

States and churches are still working out patterns of coexistence or cooperation. Each Catholic Church has to weigh priorities with practicalities, within the framework of Vatican directives. The most basic practical issues are interrelated: legal status, state subsidies, property, education, state recognition of church marriages, and recovering access to the armed forces, prisons, hospitals, and the media.

Catholicism finds itself in an ambiguous position, often confronted by hostility from an unholy alliance of former Communists and free-market liberals who exploit the media under the banner of intellectual neutrality to arouse people's fears of a return of Catholic triumphalism. These fears have been fueled by Polish Catholic determination to return Catholic religious education to public schools and its active political pressure for a strict, new abortion law. In the 1995 presidential election nine million Poles showed their disapproval by casting their votes against the wishes of their Catholic hierarchs.

To resume normal ministry the Catholic Church seeks to recover property confiscated by the Communists. This property would be used to reestablish theological faculties and seminaries, sufficient schools to meet parental demands, and monasteries and spiritual orders with their ministries of prayer and care. However, many states, though ready enough to avail themselves of the church's goodwill to fill yawning gaps in social care, are unable or unwilling to ensure the return of church property. Most refuse the restitution of church land, which in times past provided the basis to finance institutions—though in Poland, the only country where the church is wealthy, every church unit is allowed a specific limited acreage. Even where laws favor restitution, Communists still dominate most local governments and obstruct their application. Alternative accommodations for such public facilities as hospitals, orphanages, and museums have to be found. Also, much property was deliberately allowed to become dilapidated and is unusable without massive repairs, which most churches cannot afford. The issues are convoluted and appear largely insoluble.

In 1991 Hungary's first free center-right government passed satisfactory, sympathetic laws to rehabilitate historic churches. It also has allowed the Catholic Church to operate six percent of the schools, as compared with the 94 percent (2978 of 3139) it controlled in 1948. But as Hungary's Catholic bishops see it, restitution is still "in the deep freeze."

Some property disputes have been particularly acrimonious. In 1995 the Lithuanian Parliament

passed such a restrictive law, counter to the wishes of the majority who respect the church, that President Algirdas Brazauskas used his prerogative to force a revision. Czech Prime Minister Vaclav Klaus regarded the Czech church's demand for the return of 70 percent of its land in 1990 as excessive. For a time the Czech dispute with the Sudeten Germans over the return of their property confiscated at the end of the Second World War caused Klaus to refuse the restitution of any property confiscated prior to 1948. But as of late July 1996, political pressure was mounting for a substantial return of church property. In Romania, Catholic and Protestant Hungarian and German minorities working together are still unable to reopen parish schools to safeguard their culture, language, and community life. And Romanian Orthodox still control all but 135 of 2,000 churches previously belonging to Romanian Eastern Rite Catholics. Since 1989 Western Ukrainians have even been killed in the course of disputes between Orthodox and Eastern Rite Catholics.

An understandable desire to be free of the state clashes with continuing dependence on its subsidies. For example, the once affluent Hungarian Catholic Church is now dependent on state subsidies for half of its income. And the Czech Catholic Church has petitioned its hostile government to link modest state-funded clergy stipends to rates of inflation. In Lithuania mutual suspicion between Catholics and Communists, kept under wraps since independence, flared up beginning in 1994: the government accused the church, which is under the tactful leadership of U.S.-educated Archbishop Juozas Backis, of usurping excessive powers and insulting priests by labeling them "servants of the cult." Nevertheless, the Lithuanian Catholic Church is set on reclaiming its stake in education by reopening parochial schools and having Catholic religious instruction reinstated as part of public-school curricula. In Poland and Croatia the Catholic Church is achieving these aims.

In Romania religious instruction is compulsory in schools, but Catholic schools encounter official disapproval because of their association with national minorities. Most East European states provide a choice between religion and ethics. Major practical problems include training enough qualified teachers, gaining salary parity with other faculty, and finances.

The extent of secularization is indicated by the fact that in Lithuania, a country that is at least nominally 90 percent Catholic, only 65 percent of families opt for religious education. In the devout north of Slovakia virtually every child is enrolled for religion, but few are in the capital of

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Catholic Church accommodation and tolerance are much more pronounced where it has to take into account the views of other churches and faiths—that is, where it does not enjoy an absolute majority.

Bratislava. At present in Lithuania and Slovenia the governments are trying to renege on previous agreements by replacing instruction in religion with ethics. In Hungary Catholic schools are jeopardized by the freezing of state subsidies, part of the current Socialist government's austerity drive. Despite Albanian President Sali Berisha's pledge to foster tolerance and defend pluralism, Catholic bishops—traditionally representing some 13 percent of the population—contend that the state favors the Islamic majority—traditionally 70 percent of the population. Mosques are mushrooming in all 600 villages, even those with no Muslims.

Minority Catholic Churches in Belarus and Bulgaria, which lost most of their clergy, are heavily dependent on expatriate priests to reestablish parish life. In 1996 Belarus, Russia's most docile ally, even tried to expel Polish priests and nuns and did deny entry visas to 12 foreign priests, even though a majority of Belarus Catholics are Polish and as yet lack sufficient indigenous clergy. In Bulgaria expatriate Catholic priests are heavily taxed, but in Albania they have been able to work unhindered.

Polish President Lech Walesa's defeat in 1995 delayed the ratification of a Polish Concordat with the Vatican. As currently worded it would provide for Catholic Church autonomy and independence, but not separation of church and state, a formula that worries Orthodox and Protestant minorities. Six other East European Concordats are under negotiation. The Croatian Concordat can be expected to be signed, once pending property restitution legislation becomes law.

Its promotion of the family and defense of the rights of the unborn does, however, run counter to the abortion-on-demand mentality promoted by Communism. In Croatia, under excellent leadership by bishops like Cardinal Franjo Kuharic, Catholics have successfully opposed efforts from President Franjo Tudjman and the church's own small fascist wing to tie it to the state. Since 1993 the church has cooperated with democratic parties to condemn Tudjman's Greater Croatia policy, including ethnic cleansing of Muslims from Herzegovina. Despite its endorsement of the military campaign in Krajina, it condemned the ethnic cleansing of Serbs there. Its policy of providing guidelines, but not pressuring Catholics, has been a factor in preventing Tudjman from winning a clear parliamentary majority.

Slovak bishops, who previously endorsed populist Prime Minister Vladimir Meciar's split from the Czechs, now distance themselves from him. They support President Michel Kovac, the constitution, and freedom of speech, against recent government attempts to undermine them. Attacks by security police on a leading Catholic politician and bishop aroused widespread indignation.

In summary, the Catholic Church is having to learn to adjust to increasingly pluralistic secularized societies and to cooperate with other religious groups. Its accommodation and its tolerance are much more pronounced where it has to take into account the views of other churches and faiths—that is, where it does not enjoy an absolute majority as in Poland. Elsewhere, it is learning, if painfully at times.

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Can General Lebed and Freedom of Conscience Coexist?

James Krotov

Russian General Alexander Lebed, ex-presidential candidate and Yeltsin's new national security adviser, has unnerved supporters of freedom of conscience with his rhetoric on religion. He has referred to himself as a baptized Russian Orthodox but has conceded, "I am sorry that I cannot call myself a 'churched' person" (*Pravoslavnaya Moskva*, no. 16, June 1996). "Churched" is a Russian Orthodox term for a genuine believer. Thus, Lebed considers himself Russian Orthodox only in some ethnic or cultural sense.

During the presidential campaign General Lebed, like all other candidates, advocated the return of church property seized by the Communists. He also urged the return to the

Russian Orthodox Church of confiscated icons now in museums. In addition, the general has championed "traditional" confessions in Russia which he identifies as Orthodoxy, Islam, and Buddhism. All other confessions he looks upon as totalitarian cults whose activities must be prohibited. In Lebed's thinking not even Catholicism for Poles or Judaism for Jews, often conceded by Orthodox proponents of preferences for "traditional" religions, avoid the taint of "totalitarian cult."

During the presidential race the general's literature claimed: "The victory of Lebed frightens cultists and obscurantists who attempt to plant in Russia their own religious teachings in order to

gain money, mutilating the souls of people.” Lebed’s campaign pronouncements even associated “cultists” with prostitutes and gangsters. Thus, the general’s post election attack on foreign missionaries, Jews, and Mormons did not take Russian observers by surprise. As concerns American observers, many of them show a very strange ability not to notice elephants. For example, in mid-June 1996 a delegation headed by Rabbi Arthur Schneier of the New York-based Appeal of Conscience Foundation visited Russia and noted that it had not observed “any serious threats to religious freedom on the part of any candidates.” Fr. Leonid Kishkovsky of the Orthodox Church in America said the “problem of personal religious freedom is solved in Russia.” For Russians such statements seem incompatible with reality.

On 2 July 1996 Lebed made two quite different speeches. In his inaugural address to the Russian military establishment he attacked “technologies of psycho-semantic programming.” Lebed also decried Western secret services’ use of brain-washing and hypnosis, which, the general argued, caused the downfall of the U.S.S.R. He did not name the CIA as the organizer of this “special psychological operation,” but the anti-Western

emphasis was quite obvious. Such comments coincide with Lebed’s criticism of the cults’ programming techniques. At a press conference the same day Lebed, whose chief campaign adviser on economics was Jewish, reluctantly admitted that Judaism is not a cult, but a world religion. However, he went on to joke about his feigned support for a “landing party of Adventists” in Mormon Utah, not understanding that freedom of conscience prevails in that American state even with its Mormon majority.

The crucial factor in the immediate future will be Yeltsin’s attitude to Lebed. In the case of any jealousy, Yeltsin may challenge independent positions the general may take, including support for restrictions of religious freedom. Keep in mind that most attacks on “alien” and “foreign” religions have been launched by nationalist and Communist opponents of Yeltsin, so to date the Russian president has supported freedom of conscience in order to demonstrate his independence from the pressure of his enemies.

James Krotov is a Russian church historian and free-lance journalist residing in Moscow, Russia.

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Lebed on Religion: A Summer Squall or a Tornado Warning?

27 June 1996 Lebed declares Western missionaries and religious sects “a direct threat to Russia’s security. We have established, traditional religions—Russian Orthodoxy, Islam, and Buddhism. . . . But as for all these other sects—Mormons, Aum Shinrikyo—all this is mold and scum that is artificially brought into this country with the aim of perverting, corrupting, and ultimately breaking up our state. Therefore, the state must rise to the defense of its citizens and outlaw all these foul sects.” Following this speech, to a Cossack who prefaces his question with an apology, Lebed replies, “You call yourself a Cossack, but your approach is Jewish.”

2 July 1996 Lebed reiterates opposition to foreign sects in Russia, but apologizes for comparing Mormons to the Japanese Aum Shinrikyo implicated in the Tokyo subway bomb attack. Lebed also expands his definition of “traditional religions” to include Judaism and Catholicism, but not Protestantism.

Sources: James P. Gallagher, “Yeltsin’s Alliance with Lebed May Not Win Him Enough Votes,” *Chicago Tribune*, 30 June 1996, sect. 1, p. 4; Robin Lodge, “Lebed Slams West, Supports Reform,” *St. Petersburg Times*, nos. 173-74 (2-7 July 1996); Rachel Katz, “Jews Eye Election With Caution,” *St. Petersburg Times*, nos. 175-76 (8-17 July 1996); OMRI *Daily Report*, 3 July 1996; “Helsinki Commission to President Yeltsin: Rein in Your Attack Dog,” Commission on Security and Cooperation in Europe News Release, 28 June 1996.

What Makes Lebed Like Buddhists and Dislike Mormons?

Lawrence A. Uzzell, Keston News Service

General Alexander Lebed's 27 June statement equated the U.S.-born Mormon faith with the Aum Sinrikyo movement accused of terrorism in Japan. Lebed called both groups "mold and scum." The outspoken former general partly retracted the statement in a 2 July press conference, but continued to insist that foreign religions are "strangers on our territory" and that he is "categorically against anyone teaching us how we should live in our land."

Robert Craig of the Mormons' Moscow office told Keston on 2 July that they have 600 missionaries across the country, plus five husband-and-wife couples concentrating on humanitarian work. There are Mormon centers in St. Petersburg, Samara, Yekaterinburg, Novosibirsk, and Rostov-on-Don—all registered under Russian law. Some 5,000 to 6,000 Russians have converted to Mormonism, he said.

In his opening salvo on 27 June, Lebed said that the state should favor Russia's so-called "traditional religions" over foreign faiths, echoing a sentiment often voiced by spokesmen for the Moscow Patriarchate. But instead of the usual listing of just two such traditional confessions—Orthodox Christianity and Islam—he added a third, Buddhism. Moscow sociologist of religion Sergei Filatov told Keston on 1 July that the idea of combining "Oriental wisdom" with "Russian soul" has been popular for some time among "Eurasian ideologues who seek to emphasize Russia's distance from Western culture and morality." "The nomenklatura [Communist officials] showed interest in Buddhism during the Brezhnev era," he said.

Ulyanovsk, about 500 miles southeast of Moscow, is widely seen as one of the last strongholds of Lenin's ideas; it only recently abandoned the Soviet institution of ration cards for food. Of all the religious confessions in the Ulyanovsk oblast, including Orthodoxy and Islam, the one that clearly enjoys the best relations with local secular authorities is Buddhism. Though local Protestants are usually denied access to public buildings, a municipal library serves as a regular meeting place for a range of Oriental religious and cultural groups for discussion and meditation. While Ulyanovsk's Orthodox diocese and Lutheran parish are still struggling to recover properties stolen from them by the Bolsheviks, the eclectic Rerikh Center conducts lectures and seminars on Oriental mysticism in its own building on a prime site in the city center. As one would expect from the demographics of the Ulyanovsk area, virtually all the people involved in these activities are ethnic Russians or Tatars, whose ancestors were Orthodox Christians or Muslims. But the oblast administration's top adviser on religious affairs lists Buddhism as one of the three "traditional religions" which deserve special respect in Ulyanovsk—the other two being Orthodox and Islam. That list, of course, is identical to the one voiced by Lebed on 27 June.

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Lebed:
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Moscow-Based Medical Ministries

Tanis Walmsley

Editor's note: Tanis Walmsley's article is based on field research conducted in Moscow in the fall of 1995 for a course in Russian church history taught by Dr. Mark Elliott for the Russian-American Christian University. The author and the *East-West Church and Ministry Report* realize that this survey is far from exhaustive. It does, however, provide a striking range of examples of creative medical ministries currently under way in the former Soviet Union.

The Fellowship of Associates of Medical Evangelism

Dr. William Becknell, a full-time missionary doctor in Moscow, works under the auspices of the Fellowship of Associates of Medical Evangelism. He has been in

Moscow for three years and has his own clinic, the Agape Medical Center, located in the Scientific Research Institute of Pediatrics of the Russian Academy of Medical Science. He treats both Russians and Americans and charges on the basis of need. The medications he uses are imported from the West, mostly from Western Europe. Dr. Becknell has been trying to raise more awareness of his project in Scandinavia and Western Europe because they are closer neighbors than the United States and it is easier to receive supplies from Europe. Dr. Becknell has had difficulties getting medicines through customs. He holds a weekly Bible study for doctors in the Agape Medical Center. Previously his clinic offered English classes to doctors, but not at present.

The doctors greatly desire that English instruction will resume.

Evangelistic mobile clinics held all over Russia form the heart of Dr. Becknell's ministry. Staying in each city for about 10 days at a time, he travels with a translator and works through local churches. At times North American and Russian doctors have accompanied Dr. Becknell on his travels. Before Dr. Becknell arrives in a city a Russian Protestant church prepares for his coming, arranging visits to various institutions in which to hold clinics, including orphanages, prisons, and hospitals. Dr. Becknell, who holds evangelistic meetings and distributes Christian literature in addition to holding clinics, sees evangelism as an essential part of his ministry. Also, the connection with a local church is a prerequisite for him to work in a city, so that after he leaves there will be follow-up for new believers. Community response has been excellent. Many small home churches have started as a direct result of his work. These home churches receive regular visits from Russian pastors who encourage and teach new believers. Dr. Becknell frequently returns to the same areas so that people will sense his long-term commitment.

His short-term clinics have been held in Ukhta, Serpukhov, Yemva, Sevastopol, Ropcha, and many other locations. He also has worked in prisons in Meekun, Yemva, Veslana, Sendor, and Trakt, and in numerous orphanages in areas such as Serpukhov, Kashira, Vodny, and Sosnogorsk. Locations for clinics have included Moscow's First Children's Hospital, the Institute of Pediatrics in Moscow, St. George's Hospital in St. Petersburg, Veslana Central Hospital, and the Tula Health Center.

A number of Russian Christian doctors have responded with interest after hearing of Dr. Becknell's ministry. These doctors want to learn how to become active in medical evangelism. In 1995 in the Krasnodar area, Dr. Becknell held a three-day seminar for 14 Christian doctors, explaining how to conduct clinics. Pastors already have agreed to accompany each of these doctors when they hold clinics. Dr. Becknell has received invitations to hold clinics in Kiev, Ukraine; Minsk, Belarus; and all over Russia from Vladivostok to St. Petersburg.

The United Methodist Board of Global Ministries

Christine Hena, a native of Liberia, is another Christian doctor based in Moscow as a full-time medical missionary. She serves under appointment of the General Board of Global Ministries of the United Methodist Church. Fluent in Russian, she did her medical training in Krasnodar and understands the Russian medical system from firsthand experience. She also holds clinics, 10 days at a time, in remote areas such as Kashira, Belgorod, and Velikiy Ustiug. Dr. Hena returns to Moscow between trips to collect supplies. She assists paramedics and nurses in conducting continuing education seminars for nurses. She also distributes Bibles at

each clinic. As a result, in areas where she goes regularly, small Bible study groups have formed. In addition, she has helped plant a church in the southern Moscow district of Novoperedelkino. She also coordinates travel for groups of Methodist doctors and dentists from the West who sometimes accompany her on clinic trips. They stay in Russian and Ukrainian homes and have been extremely well received in the various communities.

In Moscow proper Dr. Hena is heavily involved in Children's Republican Hospital No. 3. She has arranged for groups of Christian doctors from the United States to work with Russian doctors several weeks at a time. Unlike many other medical missionaries, Dr. Hena has not had problems getting medical supplies through customs. She has documentation from the Ministry of Health that allows her to receive materials without cost and without typical Russian red tape. Also in her church in Moscow, Dr. Hena offers health care training to people in the congregation. This is done so that they, in turn, can train others. The health training is basic, ranging from what medications to use for simple ailments to how to take temperature and blood pressure.

NAZCOM

Carla Sunberg of the Nazarene Church is a registered nurse whose work is largely in the area of medical personnel training. Under the auspices of NAZCOM, a Nazarene humanitarian aid organization working in Russia, she and other nurses from Nazarene colleges in the United States developed a four-module program for continuing education. Mrs. Sunberg and guest lecturers from the United States teach two-week nursing education modules in Russia, Ukraine, and Kazakhstan. NAZCOM also has worked with Heart to Heart, a Christian organization based in Kansas, helping this group distribute millions of dollars' worth of medication throughout the former Soviet Union.

Carla Sunberg also has been active in developing a preventive dental care program for children. She has arranged for visiting dentists to conduct training and demonstrations for Russian dentists on protective sealants for teeth. She also gives presentations in public schools on dental hygiene. Toothbrushes, toothpaste, and floss, donated by children in America, are distributed to the students. In addition, she trains others in her church to conduct dental hygiene presentations in schools. With the aid of several other U.S. nurses, Mrs. Sunberg also has helped the Nazarene Ministry Center to launch a stop-smoking program.

Seventh-day Adventist Health Care Center

The Seventh-day Adventist Church Health Care Center in Moscow has both dental and rehabilitation facilities that are completely self-supporting. Eight similar Seventh-

Carla Sunberg and other nurses from Nazarene colleges in the United States developed a four-module program for continuing education.

A vision to train Russians to train other Russians regarding personal health and temperance is a top priority with Seventh-Day Adventists.

day Adventist clinics are being established in Ukraine and several more in Uzbekistan. The Moscow Health Care Center is a fully equipped, Western dental and physiotherapy facility open to the public. A higher price-scale for foreign patients helps subsidize more affordable health care for Russian patients. Sometimes dental care is given free of charge to Seventh-day Adventist church members who cannot afford to pay. Their names are put on a waiting list and are worked into the schedule as time allows. The Seventh-day Adventist Health Center also is equipped to handle rehabilitation for the physically handicapped.

The Adventist Health Care Center also holds monthly mobile clinics in communities within a two hours' drive of Moscow. The Center has three fully mobile dental chairs, complete with all necessary equipment, obtained from a former U.S. Army base in Germany. Mobile clinic teams usually consist of two dentists, two dental assistants, a health educator, and occasionally a physiotherapist, who do cleanings, provide instruction on dental care, insert fillings, and perform extractions. The mobile clinic teams, which also hold evangelistic services, have had a good community response.

A vision to train Russians to train other Russians regarding personal health and temperance is a top priority with Seventh-day Adventists, who have a goal to appoint a temperance and health director for each of their 14 churches in Moscow. Nadia Ivanovna, a temperance and health worker in one of the Moscow Adventist churches, has held training sessions on nutrition, smoking, drinking, stress, heart disease, and cancer not only in Moscow, but also in Kiev, Samara, Belgorod, Yaroslavl, Tula, and Riazan. The Adventist alcohol prevention and treatment program has eight locations that offer treatment groups and follow-up. Over two thousand people attended the two stop-smoking and stress-control seminars offered by the clinic.

The Seventh-day Adventist Health Care Center has a humanitarian aid document that allows it to receive medication from the West without problems with customs. It has distributed over \$100,000 worth of antibiotics and other medications to local health facilities since 1992. In 1993 the Center and the U.S. Defense Department distributed 45 containers of medical equipment valued at more than three million dollars to seven outpatient facilities in Moscow.

Adventist training programs have included educational seminars on health principles, Christian ethics, and gynecology for over two hundred doctors from all over the former Soviet Union. One four-day Adventist health education lecture series at Moscow's Olympic Stadium drew more than 8,000 people. In May 1995, 76 dentists attended a two-week continuing education program on orthodontics conducted by the Adventist Health Care Center.

Pastor Yang Ping

Pastor Yang Ping, a Korean missionary, leads a congregation based in one of the largest hospitals in Moscow. This church has services two nights a week and small group Bible studies four days a week. These are all attended by patients. The church donates to the hospital medical supplies received from the West, such as antibiotics and bandages. Twice a week one of the Russians in this church goes through the wards, witnessing and praying with the patients who come from many different former Soviet republics.

This church's ministry is not limited only to patients. It also teaches an "Introduction to Christianity" course to doctors from all over the former Soviet Union who are completing internships or other additional training at this hospital. Through visitation, evangelism, church services, Bible studies, and the meetings with interning doctors, Yang Ping's congregation has given away over 7,000 Bibles.

The Kentucky/Russian Partnership

The Kentucky/Russian Partnership, a Southern Baptist medical ministry, has arranged for teams of U.S. doctors, dentists, and eye and ear specialists to work in Russian hospitals in Tambov, Kazan, and Nizhny Novgorod. Medical teams bring their own medical supplies for the duration of their time in Russia. In the past they have had problems getting medical supplies through customs. In fact, one Kentucky/Russian Partnership team brought large quantities of medications which never were allowed through customs and which had to be taken back to the United States upon their departure.

The Evangelical Christian-Baptist Clinic

At the Russian Federation Evangelical Christian-Baptist Center in Moscow on Varshavskoe shosse, a Christian clinic headed by Dr. Victor Grishkevich provides free medications and consultations for its church members and their close relatives. Russian doctors hold clinics Tuesday and Wednesday nights, with dental care available Monday through Thursday during the day and two evenings per week.

The Russian Orthodox "Miloserdye" Mission

Lena Saltikova, a member of the Russian Orthodox parish of Sts. Cosmos and Damian, leads a ministry called "Miloserdye" (Charity), founded by Fr. Alexander Men who was murdered in September 1990. Begun some six years ago, parishioners work in the Children's State Hospital in a far south district of Moscow. A group of about 20 to 25 people go to the hospital as often as their schedules allow, visiting, singing, praying with the children, and conducting a newly established Sunday-school

program. Many of the children in this hospital, who come from all over Russia, are terminally ill. One of the most original aspects of this ministry is its art program. One of the younger women from the mission is an artist who teaches the children. Public exhibitions of the children's art have been very well received. The Orthodox volunteers are there, not only for the children, but also to support and help the parents in any way possible. For example, when some of the children are well enough to go home, most of them still need to come to the hospital to obtain prescrip-

tion medicines. For parents who live out of town this is difficult. To assist these families the mission delivers medications to out-of-town patients. "Miloserdye" is looking for a sponsor so that it can expand its ministry.

Tanis Walmsley previously taught in Moscow under the auspices of Seattle Pacific University, Seattle, WA. She currently is a graduate student in Russian studies at the University of Alberta.

High Public Confidence in the Church

David G. Gibson

Respondents Expressing Some or Great Confidence in Church/State Institutions (in percentages)

	Church	Presidency	Parliament	Judiciary	Military
Russia	72	27	26	38	66
Ukraine	69	47	29	32	61
Belarus	67	50	27	38	59
Estonia	64	72	51	47	50
Latvia	68	69	38	48	32
Lithuania	80	34	27	29	38
Poland	70	43	55	61	85
Czech Rep.	30	78	43	44	43
Slovakia	59	58	49	53	64
Hungary	57	74	57	71	75
Romania	88	52	29	51	85
Bulgaria	39	48	30	28	67

Sources: OMRI AOR surveys March-April 1995; RFE/RL MCR survey in Hungary, April 1994

Nationwide surveys conducted by Open Media Research Institute's Audience and Opinion Research Department throughout Central and Eastern Europe in 1994-95 found a pattern of wider public confidence in the church than in any other institution except the military. The question read, "How much confidence do you have in [institution]: a great deal, some, not very much, or none at all." High confidence in both the church and the military is most noticeable in the three Slavic nations of the former Soviet Union—Russia, Ukraine, and Belarus—and in Romania and Poland. Lithuania was alone in expressing great confidence in the church but relatively little in any state or military institution. Czechs, however, exhibited less confidence in the church than in any other institution.

In most of the surveys, more women than men expressed some or great confidence in the church, and confidence was more widespread in rural areas than in towns and cities. Older people, the least educated, and lower-income groups in most countries surveyed had greater confidence in the church than did the young, the wealthier, and the best educated.

David G. Gibson is manager of quantitative research in the Audience and Opinion Research Department, Open Media Research Institute (OMRI). This material is reprinted from *Transition* 2(5 April 1996): 29, with permission of OMRI, a nonprofit organization with research offices in Prague, Czech Republic. For more information about OMRI, please write to info@omri.cz.

Western Aid to Eastern and Central Europe: How to Make It Work

John Harper and Janine R. Wedel

Editor's Note: Christian ministries can learn a lot from what has and has not worked in Western governmental assistance in post-Soviet societies.

Donors should be aware that the way in which local people view aid consultants and projects can affect the implementation and effectiveness of aid. Delivering effective technical assistance requires having a planned entrance and exit strategy. The key points of an entrance strategy are:

- selecting in advance properly qualified people whom you can trust and joint participation between local people and project organizers in the selection of tasks;
- using local people, local resources, and local networks wherever possible;
- ensuring local ownership by giving a clear description of the responsibilities, the evaluation criteria, and the rules for accountability; and
- training the local players in advance so that they have the relevant skills and know-how for carrying out their tasks.

The key points of an exit strategy are:

- transferring training to committed local institutions and developing the cascading principle of training through training-the-trainer programs; and
- embedding in the local institutions and culture new learning from the project.

General characteristics of the former Soviet Union that need to be taken into account in all aid projects [include]:

- resistance to change, which can be strong;
- high levels of confusion about the transition process;
- lack of local experience in running projects;
- considerable suspicion about Western aid agencies;
- unanticipated events and crises that can inhibit progress; and
- the close intertwining of politics and business.

Source: John Harper and Janine R. Wedel, *Western Aid to Eastern and Central Europe: What We Are Doing Right, What We Are Doing Wrong, and How We Can Do It Better, A Conference Report* (Washington, DC: Woodrow Wilson International Center for Scholars, 1995).

Excerpt reprinted with permission.

To order a complimentary copy of the report, contact Kristin Hunter, Woodrow Wilson Center, 370 L'Enfant Promenade, SW, Suite 704, Washington, DC 20024-2518; tel: 202-287-3000, ext. 330; fax: 202-287-3772; e-mail: wwcem126@sivm.si.edu.



Aid to the East

George Liston Seay of Dialogue Public Radio International interviews philanthropy researcher Janine R. Wedel

On Privatization

The way it tends to work is that consultants will go to either the government level or the enterprise level and come up with plans for restructuring or privatizing a company. Well, that's controversial. It's often difficult for outsiders to really know the situation. These are very different societies than what most of the consultants are used to. The very fact of just writing reports about what should be done is often a futile effort because the results can't be implemented for political reasons. So my analysis is that, unfortunately, a lot of this is just wasted money.

On Non-Governmental Organizations

An NGO is really quite a different endeavor in Eastern Europe. Independent organization outside of the state has existed, but only in very limited settings. Poland was probably the epitome of that because Poland had the church as a kind of umbrella institution that organized independent activities. Poland had a very strong opposition. But Poland and Hungary were really the only countries that had such long-standing oppositions.

Wouldn't it be almost better if our aid initiatives were preceded by what we call a social impact statement? I get the impression that what is lacking is a kind of in-depth assessment of the environment in which things are going to be done.

I think that is right. I think there is very little awareness of really what are the potential political-social effects.

If one can generalize, the euphoria clearly led to some degree of frustration and disillusionment.

I think the first stage was euphoria and the West will help us. And then people quickly, within a few years, realized that, hey, the West either can't or won't really help us. And, of course, their [East European] expectations to a large extent were unrealistic anyway. But it is also true on the other side, to be fair, that the aid that was sent was not very strategic in many cases and not very helpful.

When it does work well, what makes it work well?

I think what seems to work well is when donors and representatives of the donors, in this case individual consultants [and] advisors, show long-term commitment. I mean, first of all, they have to be at the right place at the right time and they have to have something to offer that cannot be offered, or is not being offered, in that country to that institution. But my experience is that long-term advisors, who have a certain expertise and who are requested by specific individuals working in an institution and will be working with those same people, can be very effective and very helpful.

So, knowing you're brief, knowing the project, of course, but being there for a long enough time is a major factor?

Yes, what people on the East European side really resent are these sort of fly in, fly out advisors who come for a short time and spend all of their time just learning a little bit about the country that they're supposedly helping. The Poles quickly invented a term for fly in, fly out, high-paid consultants. They called them the Marriott Brigade. The Marriott is, of course, an American hotel—a five-star hotel which was one of the first five-star hotels in downtown Warsaw. And it was where you sort of had to stay if you were a real consultant. It was where all the consultants hung out and so the Poles called them the Marriott Brigade.

Source: Woodrow Wilson International Center for Scholars, 1995. Excerpt used with permission. Original radio interview aired 31 October 1994.

Janine R. Wedel, Associate Research Professor of Sociology and Anthropology, George Washington University, Washington, DC, is currently completing a book to be entitled *Remaking Eastern Europe With Western Aid?* In support of her research, Dr. Wedel has received grants from the MacArthur Foundation, the National Science Foundation, and the Woodrow Wilson International Center for Scholars.

Contextualizing the Gospel for Russians

Sam Slobodian

Whenever a project is undertaken which endeavors to present the gospel to Russians, a proper contextualization would address this challenge. Seldom would anyone argue that the context Russians live in today is anything but gloomy, uncertain, and foreboding. Whether the evangelistic project is a single tract, a local campaign, or a long-term educational program, the following themes are proposed as suggested issues that are relevant to Russian people today:

1. A creator God for the darkness of atheism.
2. A sustainer God for the uncertainty of life.
3. An absolutely righteous God for the hollowness of moral relativism.
4. A revealed God for the joy of discovering Him and His word.
5. A personal God for the craving of individuality.
6. A Jesus who is God and loves the sinner and brings happiness to the soul.

7. A salvation which is instantly available for all.
8. A Bible, the perfect guide, which brings joy to the heart.
9. A church which is a flourishing and triumphant community.
10. An eternal citizenship in a country which can never decline.
11. A home in a spacious mansion which will be forever uncrowded.

Whatever tools or materials are produced, they would need to be examined and likely further contextualized by Russian Christians.

Sam Slobodian is vice-president of Baptist International Evangelistic Ministries, which has been ministering in Russia and Ukraine since 1981. Edited excerpt reprinted with permission from "Off the Street and into the Kitchen: Contextualizing the Gospel for Russians," *Calvary Baptist Theological Journal* 10 (Fall 1994): 1-31.

Russian Evangelical Roots

Mark Elliott, editor

This short book deserves wide reading by those who would understand Russian Evangelicalism, past and present, and the nature of Orthodox-Evangelical tensions today.

The nineteenth century Russian writer Nikolai Leskov deserves to be better known in the West, especially among Evangelicals. His *Cathedral Folk* (1872) is considered perhaps the most sympathetic portrait of Russian Orthodoxy by a major Russian writer—in a century that witnessed an ever-widening chasm between the intelligentsia and the church. While his later writings took sharper and sharper jabs at church hierarchs, Leskov continued to draw sympathetic portraits of ordinary Orthodox faithful. Like no other Russian writer Leskov also explored the world of Russian religious dissent: both Old Believers and new Evangelicals.

Few today realize what a sensation Evangelical preaching produced among St. Petersburg aristocrats in the 1870s. Despite severe official persecution the seeds planted in a few brief visits by the English evangelist Lord Radstock grew into one of Russia's largest Protestant denominations, the Evangelical Christians, which merged with the Baptists in 1944.

Leskov wrote extensively and repeatedly about this Protestant phenomenon in fiction and in journalistic reporting. Nowhere did he go to greater lengths to explain "Radstockism" than in his 1877 work, *Schism in High Society*, a book-length response to what he considered to be undeserved criticism of Russian Protestantism.

We are in the debt of James Muckle for this first-ever translation into English of Leskov's account of Lord Radstock and his followers. Former senior lecturer at the University of Nottingham, Professor Muckle is also the author of the most comprehensive treatment of Leskov's complex relationship with Evangelicals: *Nikolai Leskov and the "Spirit of Protestantism"* (Birmingham: Birmingham Slavonic Monographs, 1978).

Paradoxically, while *Schism* was intended as a defense of Evangelicals, in fact it vacillates constantly between principled toleration and admiration on the one hand, and caustic caricature of Radstock and his disciples on the other. For Leskov the British lord is at once straightforward, powerful, attractive, and sincere, and narrow, fanatical, ponderous, and dull. Leskov even manages a compliment and a criticism in a single sentence: comparing Radstock to Cervantes's well-meaning simpleton: "This Don Quixote of preaching carries away with him all the sympathy due from a good heart."

But Leskov's ambivalence applies to Orthodoxy as well. In his closing defense of Radstock's followers, for example, he questions, "How can sinners like us reproach those of our brethren who...have preferred a rather imperfect movement [Evangelicalism] to a fully perfect one in stagnation [Orthodoxy]?" Both in his Orthodox-like rejection of Protestant justification by faith and in his scathing indictment of Orthodox intolerance and "ecclesiastical decomposition," Leskov strikes chords on both sides of the contemporary Orthodox-Evangelical conflict.

In spite of Leskov's on-again, off-again treatment of his subject, *Schism in High Society* is still an inspiring account of a dedicated evangelist. It also is a document of great value for the history of Russian Evangelicalism, including two sermons by Lord Radstock, a wealth of helpful notes, and a useful bibliography by the translator. This short 117-page book deserves wide reading by those who would understand Russian Evangelicalism, past and present, and the nature of Orthodox-Evangelical tensions today.

Note: Schism in High Society: Lord Radstock and His Followers (1995) is available in hardcover (\$30) and paper (\$19.95) from Bramcote Press, 5804 NE Hassalo St., Portland, OR 97213-3644; tel: 503-287-3093; 800-944-6190; fax: 503-280-8832; e-mail: jeffk@isbs.com.

NEWS NOTES

Freedom House, which annually measures political and civil rights worldwide, gave 18 countries its lowest rating in 1996, including Tajikistan, Turkmenistan, and Uzbekistan.

Source: *World Evangelical Fellowship Progress Report* (12 April 1996):4.

Note the new phone, fax, and e-mail for the University of Illinois Slavic Reference Service, which provides expert assistance for difficult reference questions. Contact: Slavic Reference Service, 225 Library, University of Illinois, 1408 West Gregory Dr., Urbana, IL 61801; tel: 217-333-1244; fax: 217-333-1582; e-mail: Helen Sullivan (helen1@ux1.cso.uiuc.edu).



Please note that the *East-West Church and Ministry Report* has a new area code (630) for telephone and fax and a new e-mail address: mellriott@wheaton.edu.



Law and Liberty Trust (LLT), which monitors religious liberty issues in the former Soviet Union, has a **new address and e-mail**: LLT, 333 Maple Ave. East, Suite 1085, Vienna, VA 22180; tel: 703-256-2000; fax: 703-319-3625; e-mail: 75050.3251@compuserve.com. In March 1996, LLT announced a **merger with Christian Renewal Effort for Emerging Democracies (CREED)**, a religious rights advocacy group founded in 1980 by Dr. Ernest Gordon, former chaplain of Princeton University. Contact LLT for Dr. Gordon's autobiography, *Miracle on the River Kwai*, a spiritual pilgrimage to faith through suffering, now available in Russian. Also, Law and Liberty Trust President Lauren Homer has recently launched a newsletter, *Liberty News*.



Slovakia Country Report (1996) by John Casson and Juraj Kusnierik includes a brief but helpful overview of Catholicism, Protestantism, and Orthodoxy. In addition to descriptions and full contact information, the study provides the following church statistics:

Church	Number of Believers	Percentage of Total Population
Roman Catholic	3,187,383	60.40
Lutheran	326,397	6.20
Eastern-Rite Catholic	178,733	3.40
Reformed	82,545	1.60
Orthodox	34,376	.60
Methodist	4,359	.08
Baptist	2,465	.05
Free Evangelical	1,861	.04
Apostolic	1,116	.02

The *Report* is available for \$10 plus \$5 shipping and handling from Ethics Development Initiative, 53 Romney St., London SW1P 3RF, United Kingdom; tel: 44-1455-617074; fax: 44-1455-250534; e-mail: 100276.317@compuserve.com.

or Stredo-Europska Nadacia (SEN), Liptovska 10, 82109 Bratislava, Slovakia; tel: 42-7-521-6293; fax: 42-7-521-6288 e-mail: 100015.2663@compuserve.com.

or Central European Mission Fellowship, add: Box 2191 LaHabra, CA 90632; tel: 1310-697-7413; fax: 1310-691-3468 e-mail: 100276.317@compuserve.com or 74553.546@compuserve.com.

Resources available from the **Ethics Development Initiative (EDI)** of the British-based CARE Trust not previously announced in the *East-West Church and Ministry Report* include: "Integrity in Business Consultation Report" (March 1994); "Integrity in Business Consultation Papers" (March 1994); "Report on Christians in Small Business Development in Central and Eastern Europe" (December 1994); "The Electronic Monastery" (on e-mail and Christian cross-cultural communication), £3/\$5; "The Impact of Islam in Central Asia" (compiled for EDI by the International Institute for the Study of Islam and Christianity); "A Brief Guide to British Charity Law" (in Russian or English); "Consultation Report on Education" (from a 1995 Budapest meeting of the European Christian Educators Association), £7/\$12; and "A Study Packet for Christian People in Business" (1996), £15/\$26. All papers are £6/\$10, except as noted. Add £3 to each order for postage and handling. Contact: EDI, 53 Romney St., London SW1P 3RF, United Kingdom; tel: 44/0-171-233-0455; fax: 44/0-171-233-0983; e-mail: 100136.3672@compuserve.com.



Magyar Missions Link (MML) facilitates fellowship, communication, and networking among "evangelical mission organizations who are established and living in Hungary and whose main ministry is to the Hungarian people." MML meets each third Tuesday, 2-5:00 p.m., in January, May, and October. It prepares an annual calendar of mission activities and the biannual **Magyar Missions Link Directory**. Divided into two alphabetical listings of organizations and individuals, the *Directory* includes name, address, telephone, fax, and, when known, e-mail and spouse and family members. The MML organizational list includes 65 entries, with some organizations such as Campus Crusade and Operation Mobilization having multiple entries. A very useful listing of 66 non-MML members includes embassies,

The University of Alberta's Canadian Institute of Ukrainian Studies has established a **Ukrainian Church Studies Programme**, focusing on church history, church-state relations, and Ukrainian churches in the diaspora. Noted Canadian authority on religion in Ukraine and professor emeritus of Carleton University, Ottawa, Canada, Dr. Bohdan Bociurkiw, will donate his personal library and archives to the Institute. For further information see the *Canadian Institute of Ukrainian Studies Newsletter* (Fall 1995): 2-3 and 38-39; or contact CIUS directly: 352 Athabasca Hall, University of Alberta, Edmonton, AB, Canada T6G 2E8; tel: 403-492-2972; fax: 403-492-4967; e-mail: cius@ualberta.ca.

Peter Deyneka, Jr., received the **doctor of divinity degree** from Northern Baptist Theological Seminary on 8 June 1996. A graduate of Wheaton College and Northern Baptist, Deyneka was a missionary with Slavic Gospel Association for 37 years, serving as president for 17. In 1991 he became the founding president of Peter Deyneka Russian Ministries which, in addition to Christian publishing, focuses on consulting and networking with other organizations for more effective Christian ministry in the former Soviet Union. His wife, Anita, who served at SGA for 22 years, is director of research for Russian Ministries. She received an honorary doctorate from her alma mater, Seattle Pacific University, in June 1993.

churches, seminaries, and medical, transportation, and tourist services. The individuals section totals 220 persons, including MML and non-MML members and a few organizational contacts outside Hungary. For a copy of the *Directory* within Hungary contact: Rev. David Cosby, OMS Field Director, 1118 Budapest, Sumegvar koz 10, Hungary; tel and fax: 36-1-209-2308; e-mail: CompuServe: 100324,2460. MML is available outside Hungary from Wheaton College's Institute for East-West Christian Studies for \$4 (U.S. and Canada, 1st class) or \$6 (Europe, printed-matter airmail).

Editor's note:

The East-West Church and Ministry Report commends the quality and comprehensiveness of the *Magyar Missions Link Directory*. If similar mission resources exist for other countries of East Central Europe and the former Soviet Union, please bring them to the attention of the *Report*. Contact: Institute for East-West Christian Studies, Wheaton College, Wheaton, IL 60187; tel: 630-752-5917; fax: 630-752-5916; e-mail: melliott@wheaton.edu.



The Newsletter of the International Council for Central and East European Studies, which carries information on upcoming academic meetings and recent publications, is available at no charge from the Centre for Russian and Euro-Asian Studies (CRE-AS), University of Melbourne, Parkville VIC. 3052, Australia; tel: 3-9344-4000; fax: 3-9344-5104; or from the CRE-AS homepage: <http://www.arts.unimelb.edu.au/Dept/RussCent>.



Campus Crusade for Christ's Four Spiritual Laws booklet is available in Russian on the Internet at: <http://www.webcom.com/~nlmnet/agape.html>.



The Orthodox Church in America now makes a variety of resources available through its Internet address (<http://www.oca.org>): an electronic directory of OCA parishes and institutions; and TOC On-line, an electronic version of the OCA newspaper, *The Orthodox Church*.

Linzey, Sharon, ed. *Directory of Indigenous Christian Organizations of the Former Soviet Union and East Central Europe*. Evanston, IL: Berry Publishing Services, 1996. \$24.50; additional copies, \$19.50 each; \$5, overseas shipping; \$17, overseas rush orders. Reviewed by Mark Elliott, editor.

The editor, professor of sociology at Pacific Christian College, Fullerton, CA, resided in Moscow, Russia, September 1992 to May 1994. Dr. Linzey taught at Moscow State University, first under the auspices of the International Institute for Christian Studies, and then under a Fulbright Fellowship. She also served as director of the World Vision-funded Christian Resource Center, February 1993-May 1994. Survey work and the development of the computer data base for the directory took place in 1993-94. Unfortunately, because of a serious delay in publication a good deal of the currency of the information for this fast-changing part of the world was lost, a factor which all concerned must regret.

Entries typically include the name of the church or parachurch organization, contact person, address, telephone, denominational affiliation(s), founding date, number of personnel, and needs. Approximately 98 percent of the over 3,000 entries cover the former Soviet Union; approximately 78 percent cover Russia (43 percent) and Ukraine (35 percent); 99 percent of the entries are for Evangelical Protestants, mostly Evangelical-Christian Baptist, Pentecostal, and Adventist; and about 95 percent of entries are for local churches, as opposed to parachurch groups. Given these parameters, and the fact that there are perhaps ten to fifteen thousand Protestant congregations in the former Soviet Union, a more precise title for the publication might have been *Directory of Selected Evangelical Churches in Russia and Ukraine*. Since the Russian and Ukrainian sections have extensive geographic subdivisions, perhaps the most practical use for the publication will be to identify selected specific congregations that exist in a particular locale of Russia or Ukraine.

Contact: Berry Publishing Services, 701 Main St., Evanston, IL 60202; tel: 800-388-9915; fax: 847-869-6921; e-mail: 73430.54@compuserve.com.

5-7 September 1996

International Conference on "The Person and Spiritual Values," Lviv, Ukraine

Contact:

Dr. Mikhaylo Gaikovskiy
Ukraine,
290008 m. Lviv
vul. Lesyi Ukrainki 18
pom. 6

Tel: 38 0322 - 723035/
390660/390664

E-mail: common@forest.lviv.ua

9-13 September 1996

CIS/Baltics Theological Education Consultation, Kyiv, Ukraine

Contact: George Law
Russian Ministries
Box 496

Wheaton, IL 60189

Tel: 630-462-1739

Fax: 630-690-2976

In Russia:

Tel: 7095-131-7792

Fax: 7095-930-3697

E-mail:

482-7560@mcimail.com

17 September 1996

Religion and the Future of Europe: Rebuilding Russian Orthodoxy, Butler University, Holcomb Building, Room 116, Indianapolis, IN

Contact: Dr. Paul Valliere
Philosophy and Religion
Department

Butler University

4600 Sunset Ave.

Indianapolis, IN 46208

Tel: 317-940-8000

Fax: 317-940-9930

E-mail: Valliere@Butler.edu

18-20 September 1996

International Symposium on the Interpretation of the Bible (on the occasion of the publication of the new Slovenian translation of the Bible), Ljubljana, Slovenia

Contact: Organizing Committee

Presentation of the Bible

Dolnicarjeva 1, S1-61000

Ljubljana, Slovenia

Tel: 38661-313-329

Fax: 38661-133-0405

OF EVENTS

24 September 1996

The Gathering Meeting
(Western missionary fellow-
ship), Moscow

Contact: Lisa Gibney
Russian Ministries
Box 496
Wheaton, IL 60189
Tel: 630-462-1739
Fax: 630-690-2976
E-mail: rmusa@mcimail.com
or
Ron Brunson
Alliance for Saturation
Church Planting
Tel/fax: 7095-335-9916
E-mail:
75304.2547@compuserve.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
and Fr. Stanley Harakas,
Billy Graham Center,
Wheaton College
Wheaton, IL
Contact: Dr. Bradley Nassif,
President
Society for the Study of Eastern
Orthodoxy and Evangelicalism
2701 Ridgeland
Waukegan, IL 60085
Tel: 847-249-8350

9 October 1996

Religion and the Future of
Europe: Catholic, Orthodox,
and Evangelical in Eastern
Europe Today, Butler
University, Holcomb Building,
Room 116, Indianapolis, IN
Contact: Dr. Paul Valliere
Philosophy and Religion
Department
Butler University
4600 Sunset Ave.
Indianapolis, IN 46208
Tel: 317-940-8000
Fax: 317-283-9930
E-mail: Valliere@Butler.edu

6-11 October 1996

Consultation on Christian
Literature Distribution,
Moscow
Contact: Mr. William Grieg, Jr.
Gospel Light
2300 Knoll Dr.
Ventura, CA 93003
Tel: 805-644-9721
Fax: 805-650-8713
or
Mr. George Law
Assosiatsia Dukhovnoye
Vozrozhdeniye
ul. Nametkina 3A
Moscow 117420 Russia
Tel: 7095-719-7945
Fax: 7095-719-7890
E-mail:
482-7560@mcimail.com;
george@law.asr.msk.ru; or
rmmoscow@mcimail.com

17 and 19 October 1996

Peace/Religious Liberties, and
Human Rights in the Former
Yugoslavia (Sponsors: Institute
for Peace Research, University of
Vienna, and Center for the Study
of Human Rights, Columbia
University, New York, NY)
Contact: Dr. Gary Bittner
York College of Pennsylvania
Country Club Rd.
York, PA 17405
Tel: 717-846-7788
E-mail: Gbittner@yorkcol.edu

18 October 1996

Culture Wars and Religion in
East Europe: A Dilemma for
Journalists, Columbia University
Center for the Study of Human
Rights, New York, NY
Contact:
Rev. Priscilla Whitehead
Christians Associated for
Relationships
with Eastern Europe
Church by the Sea
501 96th St.
Bal Harbour, FL 33154
Tel: 305-866-0321
Fax: 305-866-9575

26 October 1996

Keston Institute Open Day at
the Oxford Centre for World
Missions, Woodstock Rd.
Oxford, England
Contact: Keston Institute
4 Park Town
Oxford OX2 6SH, England
Tel: 01865 311022
Fax: 011-44-0865-311280
E-mail:
KestonInstitute@Cin.co.uk

4-8 November 1996

Saturation Church Planting
Seminar, Budapest, Hungary
Contact: The Alliance
Box 236
Union Mills, NC 28167
Tel: 704-287-9905
Fax: 704-287-0580
E-mail:
73414.3413@compuserve.com
or Budafoki ut 34/B 111/3
1111 Budapest, Hungary
Tel/fax: 36-1-165-6406
E-mail: 100263.426@
compuserve.com

6-9 November 1996

Christian Teacher 1996,
featuring David A. Noebel,
Kyiv, Ukraine
Contact: Ray and Cindy LeClair
Association of Christian Schools
International Center for
Educational Programs
252162 Ukraine, Kyiv, Box 22
Tel/fax: 38-044-474-53-54
E-mail:
Cindy@ppbible.freenet.kiev.ua

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

18-23 November 1996

Walk Thru the Bible Leadership
'96, featuring Bruce Wilkinson,
Kyiv, Ukraine
Contact: Ray & Cindy LeClair
Walk Thru the Bible
Center for Educational Programs
252162 Ukraine, Kyiv, Box 22
Tel/fax: 38-044-474-53-54
E-mail:
Cindy@ppbible.freenet.kiev.ua

9 April 1997

Religion and the Future of
Europe: New Beginnings in Old
Churches, Butler University,
Holcomb Building, Room 116,
Indianapolis, IN
Contact: Dr. Paul Valliere
Philosophy and Religion
Department
Butler University
4600 Sunset Ave.
Indianapolis, IN 46208
Tel: 317-940-8000
Fax: 317-940-9930
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18-20 April 1997

Religions in Europe in the
Twentieth Century
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Offering Help Without Diminishing Dignity

Marsh Moyle

Much of our Christian aid does not allow for the receiver to work.

It is easy to see the danger of creating dependency as a giver of aid. What is not so easy to see is the damage to the dignity of the recipient who is made to feel like a second-class person. The Old Testament principle of gleaning is one of the interesting ways through which the needs of the poor were provided. First, the landowner was required to leave the grain for the poor to pick up. He was not to pick up the grain and hold a free distribution program. It is important to note that the poor had to contribute productive labor into the process. Their back-breaking labor in the sun preserved their dignity. They had earned their day's food and no one else had the right to tell them what to do with it. They had contributed to the process of provision. Much of our Christian aid does not allow for the receiver to work.

No Chance to Boast

It might have been more efficient to have the harvesters do all the work, pick the field bare, and then distribute. It would also have given the owner of the field more of a chance to boast about his giving. Where the poor are put in a position to work for their living, the owner can hardly boast. This sorts out the motive for the work: true compassion or mere prestige? Are we willing to be co-workers with the recipient or is

there lingering prejudice? Only when this question is answered can we start thinking creatively about developing a work component to aid.

Most current work/aid programs are mid- or even long-term projects. One can help set up a self-supporting publishing house by injection of capital and training. Long-term farming and cottage industry can be developed in the same way. But how does one incorporate this work element into emergency aid? This is more difficult and may in some cases be impossible.

Attaching Cost Doesn't Make Help Less Holy

One part of the problem may result from our attitude toward money. In the evangelical world we often consider a thing to be more holy if it is given without cost. We stamp "for free distribution only" on it and are shocked if someone has sold it. Perhaps this is one root of our problem. We provide capital in many forms (books, food, clothing, building materials), but then cut off the wealth creation potential by insisting that people may not use it because of our well-founded fears that someone will be corrupted by it. The alternative takes time and demands a higher degree of commitment on our part. It cannot be done by merely taking supplies and dumping them. It means a commitment to long-term relationships, to mutual accountability, and to the surrender of prestige and sovereignty.

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