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Russian Protestant Theological Textbook Project

Jack Graves

A cooperative effort between Overseas Council for Theological Education (OC) and Peter Deyneka Russian Ministries (RM), with the support of 14 foundations, churches, and individual donors, begun in 1993, has greatly assisted Russian-speaking theological education. It has provided texts and reference materials for more than 90 Protestant training programs in the former Soviet Union.

Phase I—Research and Collection

Following a February 1993 "Moscow Consultation for Theological Education," Overseas Council funded and Russian Ministries identified and purchased copies of over 4,000 titles on Protestant and Orthodox Christianity in the Russian language from which suitable seminary texts could be selected. Three collections of these titles have been made during the process of the research; bibliographic data on each has been entered into an electronic database; and an annotated bibliography has been published for use by schools, teachers, and publishing houses. The resulting theological collections and the detailed catalogue and database of Russian Christian books are unique resources for the study of nineteenth and twentieth century Russian theology and church history. Two of the three theological book collections have been donated to Moscow's Russian-American Christian University and to the Kyiv Theological Seminary of Evangelical Christians-Baptists.

Phase II—Reprinting

Publication of basic textbooks for immediate use by the growing number of Evangelical theological training initiatives in the former Soviet Union began in the summer of 1993. A committee of Russian and Ukrainian theologians, primarily presidents and deans of leading Protestant theological schools, reviewed the research of Phase I and made selections which would be most widely acceptable to the Protestant community. Overseas Council and Russian

Ministries agreed to print or reprint up to 20,000 copies each of as many as 20 textbooks under the imprint of the Bible Pulpit Series (BPS).

Phase III—Publishing Newly Translated Books and Original Writings by Russian Authors

More theological texts need to be published in the Russian language to give greater balance and breadth. For example, Alister McGrath's *Reformation Thought: An Introduction* is the only serious work available in Russian on a very broad subject of critical importance to Protestants. Also, more up-to-date scholarship is needed. For example, Merrill Tenney's *New Testament Survey*, while respected, does not touch on some important biblical archeological discoveries made in recent years. In addition, more scholarly works are needed for higher level training programs. As examples, the Russian translation of *Halley's Bible Handbook* inadequately covers many subjects of interest to serious Bible scholars and no Hebrew grammar is yet available.

Furthermore, several fields still lack textbooks appropriate for Evangelical seminaries, including patristics from a Protestant perspective, biblical theology, and some areas of church history and philosophy. Finally, some extremely valuable theological texts will not be published without assistance because of high prices associated with limited demand. Reformation works are in this category because Russian-speaking Christians are unfamiliar with Reformation historical and theological issues.

Results to Date

The Bible Pulpit Series National Committee selected 40 titles for reprinting. To date 420,000 copies of 25 books, including nine reference works, have been produced. (See Table I.) Over 150 organizations have purchased BPS titles. It is probable that a majority of Protestant pastors in the former Soviet Union now have at least some of these works in their personal libraries. These

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books currently are serving as primary texts for more than 3,000 Bible school and seminary students in more than 14 subject areas. In addition, the work of the BPS National Committee has fostered healthy and supportive relationships among Protestant church and seminary leaders and faculty.

Texts were originally distributed to theological institutions at 15 percent (in Ukraine) to 30 percent (in other republics) of the actual printing costs. This provided theological institutions with incentive to become local distributors of theological literature, not only for their own student body, but also for local churches. Pricing the books at retail levels provided some income which helped the schools cover operating costs.

The *BPS Catalogue* provides information to publishers which helps avoid the problem of

translations being started in different locations, as was once discovered during the research. Dissemination of the BPS book publishing plan has helped the publishing plans of various Christian publishers.

The BPS National Committee also serves as a marketing focus group. Every book that is accepted has a very high probability of being sold out within a 12-month period. The cooperation among schools, publishers, and distributors has helped to keep prices very reasonable in spite of incredible inflation in recent years. Finally, through the BPS text project, Russian Protestant theological authors now are receiving book contracts, funded by volumes sold to nonseminary buyers.

Plans for Phase III

Projections for the final phase of this text project include the publication of up to 240,000 volumes of 50 new theological and reference titles and 61,500 volumes of reprints in the next five years. (See

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TABLE I

Russian Theological Texts and Reference Books Produced Through June 1996

TITLE	AUTHOR	PUBLISHER	PAGES	QUANTITY
<i>Bible Atlas</i>	Daily, Tim	Angus Hudson	35	50,000
<i>Bible Dictionary</i>	Nustrum, Eric	World CM	522	25,000
<i>Bible Knowledge Commentary Vols. 1-2, 4-5</i>	Walvoord, John and Roy B. Zuck	Scripture Press	2,123	20,000
<i>Bible Handbook</i>	Halley, Henry Hampton	Zondervan	859	20,000
<i>God's Design: A Focus on Old Testament Theology</i>	Martens, Elmer A.	Baker	280	5,000
<i>Greek-Russian Lexicon</i>	Weisman, A.D.		1,870	50,000
<i>How to Prepare Biblical Messages</i>	Braga, James	Multnomah	257	5,000
<i>How to Read the Bible for All It's Worth</i>	Fee, Gordon and Douglas K. Stuart	Zondervan	215	20,000
<i>In Search of Meaning</i>	McGee, Robert	Rapha	112	5,000
<i>Key Biblical Terms in the New Testament</i>	Barnwell, Katharine, Paul Dancy, and Tony Pope	SIL	494	5,000
<i>Kingdom of the Cults</i>	Martin, Walter	Bethany	341	25,000
<i>Lectures in Systematic Theology</i>	Thiessen, Henry C.	Eerdmans	437	20,000
<i>New Testament Exegesis</i>	Fee, Gordon	Westminster Press	128	20,000
<i>New Testament Greek for Beginners</i>	Machen, J. Gresham	Russian Bible Society	230	20,000
<i>New Testament Survey</i>	Tenney, Merrill	Eerdmans	435	20,000
<i>The Old Testament Speaks</i>	Schultz, Samuel J.	Harper	413	20,000
<i>Reformation Thought: An Introduction</i>	McGrath, Alister	Blackwell	315	25,000
<i>Seven Laws of Teaching</i>	Gregory, John	University of Chicago Press	79	5,000
<i>Short Greek-Russian Lexicon</i>	St. Petersburg Christian University	Bibles for Everyone	140	5,000
<i>Theology of the New Testament</i>	Morris, Leon	Zondervan	392	5,000
<i>Truth Twisters</i>	Berry, Harold	Back to the Bible	390	40,000
<i>Understanding Church Growth</i>	McGavran, Donald	Eerdmans	465	10,000
TOTALS			10,532	420,000

Tables II and III.) Emphasis will also be placed on making the Bible Pulpit Series self-supporting through sales, thereby establishing a viable publishing effort which will serve the Protestant theological community for many years to come.

Editor's note: To order titles in the Bible Pulpit Series, contact the Association for Spiritual Renewal (Russian Ministries)

Ul. Namyotkina 3a, Moscow 117420, Russia
Tel: 095-719-7945; fax: 095-719-7890
E-mail: 482-7560@mcimail.com. ♦

Members of the Bible Pulpit Series National Committee

Yuri Apotov, Executive Secretary, Union of Evangelical Christians-Baptists (ECB) of Eurasia; Alexander Brinza, Director, Irpen Biblical Seminary (ECB), Kyiv, Ukraine; Nikolai Kornilov, Professor of Church History, Moscow Theological Seminary (ECB); Genadi Kostikov, Dean of Students, Donetsk Christian University; Fyodor Mogan, Director, Kishinev Bible College (ECB); Anatoli Prokopchuk, Director, Kyiv Biblical Seminary (ECB); Vladimir Rygzov, Director, Moscow Evangelical Christian-Baptist Correspondence School; Peter Penner, President, St. Petersburg Christian University; Victor Avdeyev, Director, St. Petersburg Christian University; Sergei Sannikov, Director, Odessa Theological Seminary (ECB); Genadi Sergienko, Dean, Moscow Theological Seminary (ECB); Maria Sternik, Professor of Old Testament, Moscow Theological Seminary (ECB); Vladimir Charlamov, Professor, Moscow Theological Seminary (ECB); Vladimir Shevchenko, Publishing Director, Association for Spiritual Renewal (Peter Deyneka Russian Ministries); George Law, Vice President, Association for Spiritual Renewal.

TABLE II

Books Planned for Publication Pending Funding

1996 TITLES	AUTHOR	PAGES	QUANTITY
<i>Basic Theology</i>	Ryrie, Charles	544	5,000
<i>Bible Knowledge Commentary, Vol. 3</i>	Walvoord, John and Roy B. Zuck	420	15,000
<i>Biblical Preaching/The Preacher's Portrait</i>	Robinson, Haddan and John R. W. Stott	360	5,000
<i>Building on Firm Foundations</i>	McIlwain, Trevor	600	10,000
<i>How to Read the Bible for All It's Worth</i>	Fee, Gordon and Douglas K. Stuart	215	5,000
<i>Introduction to Christian Theology</i>	McGrath, Alister	528	5,000
<i>Librarian's Manual</i>	Weimer, Ferne L. and Kenneth D. Gill	341	2,000
<i>Survey of the Old Testament</i>	LaSor, William	692	7,500
<i>The Kingdom of the Cults</i>	Martin, Walter	341	2,500
<i>Theological Glossary for Christian Translators</i>	Grosman, Eugene	360	5,000
1997 TITLES			
<i>Basics of Biblical Greek Grammar</i>	Mounce, William D.	464	5,000
<i>Introduction to Christian Education</i>	Karnaukh, Alexander M.	360	5,000
1998 TITLES			
<i>Evangelical Dictionary of Theology</i>	Elwell, Walter A.	1,248	5,000
<i>Christian Theology</i>	Erickson, Millard J.	1,302	5,000
<i>Hebrew Grammar</i>	Machen, J. Gresham	360	3,000
<i>Textbook on Patristics</i>	Charlamov, Vladimir	360	3,000
<i>The Story of Christianity</i>	Gonzalez, Justo Luiz	341	5,000
1999 TITLES			
<i>Hastings Bible Dictionary</i>	Hastings, James	992	5,000
<i>New Testament Introduction</i>	Guthrie, Donald	1,054	7,500
TOTALS		10,882	105,500

Mark Noll Critiques the Textbook Titles

It was very interesting to see what books the Russian textbook project is trying to provide. By no means did I know all authors and titles, but I would say that, of the works I recognized, things leaned pretty heavily toward the conservative Evangelical, dispensational Evangelical, and Reformed Evangelical end of things. It is not just for fair play, but because I value some Wesleyan, Holiness, and Pentecostal insights, that it would have been good to have at least Wesley's *Standard Sermons* and maybe a few other works from those theological traditions represented. (Gordon Fee was the only Pentecostal author whose name I recognized.)

Table I seemed weighted to older books (Thiessen, Tenney, Schultz, even Leon Morris) that I would not pick as representing contemporary Evangelical scholarship at its most Christian and most scholarly. I missed what I would consider some classic works of Christian (even Evangelical) exposition and apologetics:

C. S. Lewis, *Mere Christianity*; John Stott, *Basic Christianity*; F. F. Bruce, *The New Testament Documents: Are They Reliable?* Some of Stephen Evans' apologetical works are also quite good in my opinion.

I am very pleased to see Derek Kidner's *Genesis* commentary. Could even more Tyndale Old and New Testament commentaries be added? Is James D. G. Dunn the best major Romans commentary? C.E.B. Cranfield's on Romans is very fine for a longer work and might be more broadly acceptable to Evangelicals than Dunn. Last, it would seem to me that Dan Clendenin's books on Orthodoxy would be a must to be translated immediately. Thanks for the chance to react; God bless all who are involved in the effort.

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TABLE III

Translations and New Books Approved for Publication but not yet Scheduled

TITLE	AUTHOR	PAGES	QUANTITY
<i>A Greek-English Lexicon of the New Testament</i>	Bauer, Walter	900	5,000
<i>A Hebrew and English Lexicon</i>	Brown, Francis, S. K. Driver, and Charles H. Briggs	1,120	5,000
<i>A Student's Dictionary for Biblical and Theological Studies</i>	Huey, F. B., Jr., and Bruce Corley	208	5,000
<i>A Theology of the New Testament</i>	Ladd, George E.	764	5,000
<i>A Textual Commentary in the Greek New Testament</i>	Metzger, Bruce M.	775	5,000
<i>Biblical Hebrew: An Introductory Grammar</i>	Kelly, Page H.	453	5,000
<i>Christian Apologetics in World Community</i>	Dyrness, William A.	197	5,000
<i>Concordance</i>	Prokhanov, Ivan	1,500	5,000
<i>Feeding and Leading</i>	Gangel, Kenneth	330	5,000
<i>First Epistle to the Corinthians</i>	Fee, Gordon	880	5,000
<i>Genesis: An Introduction and Commentary</i>	Kidner, Derek	224	5,000
<i>Holman Bible Handbook</i>	Dockery, David S.	894	10,000
<i>Institutes of the Christian Religion</i>	Calvin, John	1,700	2,000
<i>Life Together</i>	Bonhoeffer, Dietrich	128	7,500
<i>Linguistic Key to the Greek New Testament</i>	Rienecker, Fritz	864	5,000
<i>Love Is Stronger Than Death</i>	Kreeft, Peter	141	5,000
<i>Old Testament Exegesis</i>	Stuart, Douglas	142	5,000
<i>Pocket Lexicon of the Greek New Testament</i>	Zerwick, Max	c200	3,000
<i>Pocket Concordance to the Greek New Testament</i>	Schmoller, Alfred	534	3,000
<i>Romans (2 Vols.)</i>	Dunn, James D. G.	976	5,000
<i>Selected Works of Francis Schaeffer</i>	Schaeffer, Francis	800	10,000
<i>Student Vocabulary for Hebrew and Aramaic</i>	Mitchel, Larry A.	88	5,000
<i>The Hermeneutical Spiral</i>	Osborne, Grant	392	5,000
<i>The Joy of Discovery in Bible Study</i>	Wald, Oletta	96	5,000
<i>Toward an Old Testament Theology</i>	Kaiser, Walter C.	315	5,000
<i>Values in Changing Times</i>	Henry, Carl F. H.	96	2,000
TOTALS		14,717	132,500

Jack Graves Responds

The list of choices for reprints (Phase II) was very much a pragmatic one—the committee had to choose from what already existed. In many cases what had been chosen for translation by earlier missionaries and workers were not works selected on the basis of research, but rather works with which the missionary or worker was familiar. This is the unfortunate, near-universal Protestant approach to new translation work.

The task of selecting new works for translation (Phase III) has been guided by research. On the one hand, the committee has chosen to give support to translation and publication efforts already underway by various parties. On the other hand, works

have been targeted for translation in the future because they address weaknesses in the literature. The goal of the committee has been to find works that would have the widest use. At least three Wesleyan works have been deferred due to poor editing. While some of the authors are from the dispensational tradition, I think an examination of these particular works will find very little reflection of that theology. (See, for instance, the New Testament commentary by Walvoord & Zuck. Similarly, Fee's book on hermeneutics was chosen not because it reflects Pentecostal theology, which I do not recall that it does, but because it happens to be an excellent small book on the subject. ♦

Bible Translation in the Former Soviet Union

Curt L. Gustafson

Almost 150 languages are spoken in the former Soviet Union, ranging from those with millions of speakers and a long literary tradition, to those with only a few hundred or fewer speakers and no written form. The Bible does not exist in the vast majority of these languages. Today, the Swedish-based Institute for Bible Translation (IBT) is translating the Scriptures into 73 languages in the former Soviet Union spoken by 85 million people, 55–60 million of whom are of Muslim heritage. The Institute translates and publishes the Bible, but is not involved in distribution which is carried out by other organizations.

History

In 1973, Dr. Borislav Arapovic, a Croat living in Stockholm, Sweden, recognized that Bible translation work among the many large non-Slavic peoples in the Soviet Union had ceased following the 1917 Bolshevik Revolution. Seeing the need for renewed efforts to translate and publish the Bible in these languages, Dr. Arapovic founded East Bible Institute and began research, reprinting, translation, and publishing activities. In 1978 the organization was renamed the Institute for Bible Translation. The largest nationality of the former Soviet Union without a full translation of the Bible are the 20-million-strong Uzbeks. The smallest groups without Scripture number perhaps 50 people in remote villages of the Caucasus and Pamir Mountains.

Publications to Date

The Institute has now translated and published the complete Bible in three languages (Moldovan, Georgian, and Tajik) and the New Testament in ten languages (Uzbek, Kyrgyz, Turkmen, Balkar-Karachai, Kabardin, Komi, Azeri, Mari-Low, Ossetic, and Adygei). Gospel portions have been published in another 37 languages. In addition, the Institute publishes a 540-page, illustrated *Children's Bible*, now available in 24 languages.

Another similar publication, a 50-page version of the *Children's Bible* called "Jesus Friend of Children," has been distributed in hundreds of thousands of copies in several languages.

Publications in Slavic Languages

The Institute only publishes specialized editions in Russian, Ukrainian, and Bielorussian; for example, its *Children's Bible* has been distributed in 7.5 million copies to date. In 1989 the Institute provided 150,000 sets of a three-volume, 6,500-page Russian study Bible to the Russian Orthodox Church in commemoration of the thousandth anniversary of Eastern Slavic Christianity. Private donations from all five Scandinavian nations, including government contributions from Norway and Denmark, funded this project. In 1995 the Institute published a Greek/Russian interlinear Gospel of Luke. An entire Greek/Russian interlinear New Testament should be completed by 2000. Over an eight-year period, the Institute cooperated with the British and Foreign Bible Society and Germany's Licht Im Osten (Light in the East) to produce the first-ever computer-generated concordance keyed to the Russian Bible. The first copy of this work was presented by IBT to Russian Orthodox Patriarch Alexei II on 17 December 1995.

Partnerships and Training Programs

With the dismemberment of the Soviet Union in 1991, other organizations began to assist in the Institute's translation projects, including Wycliffe Bible Translators/Summer Institute of Linguistics (SIL) and United Bible Societies (UBS). IBT also has partnered with the Russian Academy of Science and its affiliates in other former Soviet republics. IBT, in cooperation with Wycliffe/SIL and UBS, regularly arranges courses and seminars for indigenous translators in the former Soviet Union, including 10 in 1995-96. The Institute

The Institute for Bible Translation is translating the Scriptures into 73 languages in the former Soviet Union spoken by 85 million people.

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also offers a Bible translation course in the Department of Linguistics at Moscow State University.

Support

Since its founding in 1973, the Institute has been supported primarily by four Scandinavian missions: Danish European Mission (Copenhagen); Norwegian Mission to the East (Oslo); Swedish Slavic Mission (Stockholm); and Avainsanoma (Helsinki, Finland). Other organizations in these countries, as well as organizations in Germany, Britain, Switzerland, and

Holland, have participated in the Institute's work by sponsoring the publication of translations. In the United States, the Russian Bible Society, Asheville, NC, has for many years partnered with the Institute and provided financial support.

For additional information contact:

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Missionaries: In and Out of Fashion

Val Komissarov

The topic of missionaries in Russia is quite sensitive today. Before asking difficult questions about various aspects of missionary activities in Russia, consider the stage, the main characters, the scenery, and the key conflicts of the drama.

Economics

"Man cannot live by bread alone." But without bread he won't live either. Often these words of Jesus are interpreted as a call for spiritual life only, but Jesus understood human nature like no one else. That is why he said, "not by bread alone," meaning that bread, the material side of life, is an essential part of human existence. One cannot mechanically juxtapose material and spiritual things. Both must be present in our life in a healthy balance. The majority of the population today is busy providing for daily bread—and bread alone. More and more people are beginning to realize that nobody is going to help them. The government cannot, or is unable; some even say, doesn't want to. Russia is dying as a nation: negative birthrate and immigration keep reducing the population. During the 70 years of Socialism, we got used to the fact that someone up on top planned our future, provided us with jobs, defined our wages, and, generally speaking, led the nation unwaveringly to the "brighter future." With glasnost we learned that all over the world the custom is to earn money and not have it given to you. All of a sudden we saw that nobody needed useless work. In terrifying clarity we realized that yesterday's builders of a "brighter future" were absolutely unable to rationally manage the economy of one of the wealthiest countries in the world. Now, yesterday's Communist and Komsomol (Young Communist League) leaders buy Mercedes-Benz automobiles and houses in Paris. The scandal around "Party Gold" was quickly hushed, but common people still feel that they have been cheated, that their country is being sacked and looted right before their very

eyes, and that there is nothing they can do about it. Universally the apathy of unbelief in Communist ideals is replaced with the apathy of realizing that one is helpless before the powers of this world. Today's material needs demand full attention, leaving little time for things spiritual. Frustration with the results of this struggle for survival aggravates the depression even more. Of course, "man cannot live by bread alone"; but today this bread is very hard for Russians to earn.

Politics

Obviously chaos in the Russian economy means chaos in political life. Democrats, liberals, radicals, reformers, and conservatives—all blame each other and the government insisting that only they understand the situation. In power these very same people suddenly become amazingly helpless in the face of current problems. Tragically, today's politicians are much more concerned with their own high salaries, apartments, and cars than with the nation's well-being. According to the established Communist tradition they strive for power to be able to carve out for themselves at least something from the rich Russian pie. I've always considered politics dirty business, but the insatiable appetites and lack of principles of the majority of Russia's leaders today make even the experienced observer shudder in disbelief. Consequently, the low level of popular political involvement is not surprising. Few believe in multiparty, democratic elections and almost no one believes elected leaders will change life in Russia for the better. Surely, hope dies last, but today it exists in a critical state.

Culture

Russia, with its enormously rich, millennium-old Christian culture, turned out to be incapable of withstanding an invasion of cheap, international mass culture which in fact is

Today's material needs demand full attention, leaving little time for things spiritual.

symbolic of spiritual decline and emptiness. Culture, a very delicate plant demanding close care, unfortunately, is neglected in the present economic crisis. The acquisition of the same old daily bread becomes the purpose of life. Very few of the country's leaders realize that without culture any nation, even plentifully provided by bread, can easily turn into a herd of swine. Nowhere in the world are the intelligentsia (white-collar workers) treated as poorly as in Russia. Scanty wages, crumbling educational institutions, fires and robberies in libraries—all these things signify gradual destruction of the national culture. Real values are being replaced by advertisement heroes, computer culture, and the chewing gum of a spiritless life.

The Main Characters

Now that the stage is set, let us turn to the main characters of this drama. Who are all these missionaries we hear so much about lately? Over the years of Soviet rule we had somehow forgotten the word. I don't know why, but it is a common view that missionaries in Russia are just wealthy Westerners who can't think of a better way to spend millions of dollars. They can be helpful in a certain respect: these aunts and uncles bring whole truckloads of humanitarian aid which have become a part of our life over the past decade, and there is always a chance to get something at one of their gatherings. They hand out Bibles and other literature for free, and the demand for literature has always been high in Russia. The first missionaries who came to Russia after the fall of the "Iron Curtain" were greeted with cheers. An evidence of the changes begun in the country, they served to remind us that those changes really took place. I remember well the first large scale mission event in Leningrad in 1989. Neither before nor after have I seen such a number of people in our Sports and Concert Complex, as well as top musical stars, both local and Western. The audience's response was overwhelming. People repented, came forward, prayed, and cried. And long after the program was over people lingered on, talked with church members, asked questions, and simply used the opportunity to discuss matters that previously were prohibited. But all that has changed now.

Missionaries Out of Fashion

Now it's fashionable to write about "Western expansion," about the destruction of national, cultural, historic, and spiritual values, about the confrontation between Protestantism and Russian Orthodoxy. But what is really happening? Who are these people who leave their homes, work, families, established social positions, and travel abroad to "burn people's hearts with the Word of God" in this distant, mysterious, and for many foreigners, rather somber country? Explaining the

word, *missionary*, Ozhegov's dictionary gives only one definition: "In capitalist countries *missionary* is a person sent for religious propaganda among a non-Christian population." From this definition it becomes clear that the dictionary was composed in Soviet times when missionary activities were far from being approved by the state. It's interesting to note that the 19th century *Explanatory Dictionary of the Great Russian Language* by V. Dal doesn't mention the words *mission* or *missionary* at all. Obviously the great linguist considered these words totally foreign and as such alien to the great Russian language. At the same time, missionary activities of the Russian Orthodox Church then surpassed all we have today. Modern Russians unfamiliar with church life and knowing little about church history can hardly understand that in any church there are people who feel a call from God to "go and make disciples of all nations."

In Defense of Missionaries

Missionary churches dedicated to proclaiming the Gospel all over the world are not a rare thing in the West. Such churches send their members to various parts of the world, support their missionary training and preparation, and regularly pray for their protection, success in ministry, as well as for the salvation of souls in other parts of the world. It seems to me this is the most difficult thing to understand for my compatriots, when they ask, "why do they come here?" The answer is they come to proclaim the Gospel just as they do in their own countries trying to wake people up from the lethargy of primitive atheism and materialism. Perhaps among missionaries coming to Russia there are some who are interested only in their own benefits. In fact such people cannot be called missionaries—they are businessmen of religion. Does it mean that because of such people we should demand that all missionary activities in Russia should be stopped and all those who want to come and preach the Gospel should be denied permission to do so? I don't think so. Besides, it won't work. Russia will never be what it used to be over the past 70 years. It's impossible to win a spiritual war by political methods, i.e. posters, demonstrations, opposition, and petitions. Who is bold enough to insist that Western Christians are not believers? Who can say that thousands and thousands of Western Christians lack love when they continue to collect resources for humanitarian aid, medications, treatments for the terminally ill, and help for educational institutions. We believe in one Christ, read one Bible, and pray to one God. I hope that this article is only the beginning of a long, heartfelt, and sincere, if sometimes painful, discussion which is very much needed in Russian society today. ♦

Real values are being replaced by advertisement heroes, computer culture, and the chewing gum of a spiritless life.

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Mission in Post-Perestroika Russia

Johannes Reimer

The church of Russia, as the churches in other post-Marxist countries, needs help from the global church—meaningful help! Let me briefly spell out some basic requests from a Russian Christian to a Western church wanting to support the mission of the church in post-perestroika Russia.

God did not start changing Russia on the day you crossed the yellow line at the Sheremetyevo Airport in Moscow.

I. Incarnational Rather Than Organizational

I want to identify basic attitudes which, I believe, a good missionary to my country would need: become one of us and we will listen to you. Live as we live, but without sin, and we will copy you. The answer is not to talk about solutions, but to live them out. The answer is not the Christ of the Text, but Christ incarnate.

II. Partnership Rather Than Confessionalism

Accept the fact that the Holy Spirit was already in Russia long before you came. God did not start saving the world on the day your particular theological system or denomination was born. God did not start changing Russia on the day you crossed the yellow line at the Sheremetyevo Airport in Moscow. God was there for at least one thousand years before you came.

Discover God's agents and enter into partnership with them! You are, no doubt, God's missionary agent to Russia, since the Lord has called you to go. But please understand—you are not the only one. God has had and will continue to have his carriers of mission and renewal in post-perestroika Russia. They might not always be as educated as you are. But is education really the only proper measurement of spirituality? Of course not!

Establish the native rather than yourself! Why the establishment of all these Western dependencies? Why all the branches of our Western agencies in Russia, just like in the business world? Do we really need Russian American Baptist or Russian Korean Churches, or Every Home for Christ "American-style"? Check your motives and see what is the real force behind some of your mission enterprises. Build missionary structures for Russians and not for yourself.

Commit yourself to three basic missiological principles: pray together, proclaim together, pay together. *Togetherness* is what most Russians miss in Western missionaries. But this is one of the most important values of Orthodox-minded Russian society. *Togetherness*, or *sobornost* in Russian, is the key to the Russian heart.

III. Power Encounter—A Modus Operandi for Missions in Russia

My advice to Western missionaries would be:
A. Realize what the real power struggle is. Since

Iarion, the first Slavic Metropolitan in Kyiv (1054-), mission has meant first of all a power struggle between the God-sent Christian and demonic forces. Russian Orthodox culture is deeply rooted in a view of powers attacking the faithful daily. Superstition and preoccupation with the occult are also symptoms of the Russian religious mind. As a result, feelings of fear and inferiority towards a greater power and a never-ending dependency on all kinds of "witch specialists" have flooded the country. After 70 years the attempt of militant atheism to change the religious soul of Russia ended without any real success. Instead, it produced a spiritual vacuum which simply invites even more interest in the occult.

B. Learn from the natives. This, however, implies a humble heart, confessing our own inabilities, and understanding the pitfalls of our Western theological developments of the past three centuries. Rationalism has impoverished the Western church by taking away the heart of biblical Christianity—true spirituality. The Orthodox way of thinking could teach us a lot in this regard. And when going to Russia, a post-Orthodox country, we will have to learn in order to succeed; learn from the Orthodox past and learn from the people we are involved with.

C. First: pray; second: wait; third: obey. The medieval Russian monastic missionaries also defined mission in terms of a *Gebetskampf*, i.e. prayer warfare. Western missionaries in Russia today are known as *actionists*. They do, and they do a whole lot. The Russians, however, seldom admire doers and go-getters. Their culture is more poetic, contemplative, meditative. Western missionaries would do much better if they organized fewer programs and spent more time in prayer. The Russian normally looks for a *holy*, rather than for a *successful*, human. To prepare themselves for their life mission, Russian missionaries of the Middle Ages would spend years in a cave in prayer and fasting. Stephen of Perm, for example, spent fourteen years "before the Lord" before he went on to reach out to the wild Zyryans. And he surely was successful!

IV. Church Planting Rather Than Mass Evangelism

The last thing post-Marxist Russia needs is more talking. People are looking for live models. The real need lies in a fully transformed and community-oriented church. Church planting, therefore, receives absolute priority in Russia. But what does this great task imply in such a situation? The following could serve as guidelines.

- A. Let the natives determine what type of congregation needs to be established. Plant a church for the people and, while planting, stay with the people.
- B. Try your best not to copy your home congregation. This will always be your biggest challenge. Even if you believe your home church has developed the best model ever, don't think this can ever be universal as it may not apply to your Russian community at all.
- C. Establish a community- and need-oriented church. Mission must aim at the transformation of society as a whole. Russians will almost automatically measure your missionary work holistically. Pure evangelism which neglects social responsibility will sooner or later fail in this country.

Conclusion

Christianity has a real alternative to offer. The biblical truth could not only fill the ideological emptiness of the Russian soul, but also offer models of societal life still unknown to both socialism and capitalism. To define those in clear and practical terms is our challenge for missions tomorrow.

Excerpt reprinted with permission from Missionalia 24 (April 1996): 18-39. For Dr. Reimer's study of pre-1917 Russian Orthodox missions, see "Mission des fruhen Monchtums in Russland," unpublished Th.D. thesis, Pretoria, University of South Africa, 1994. ♦

Johannes Reimer, born in the Soviet Union, is minister-at-large with Logos International, Lage, Germany.

Religious Liberty Conference in Warsaw

Karen Lord

The Office for Security and Cooperation in Europe (OSCE) held a seminar on constitutional, legal, and administrative aspects of freedom of religion, 16-19 April 1996. Forty-seven of the participating states sent delegations, two international organizations sent representatives, and 83 nongovernmental organizations participated in the seminar discussions.

The most contentious topics of discussion were issues relating to proselytism, religious education, and registration of foreign religious groups. Regarding proselytism, it was acknowledged that governments have concern for the most vulnerable in society, yet it was noted that most religions do engage in persuasion at some level, including promises of spiritual or material benefits. Fraud was suggested as a more plausible means for limiting religious expression, yet the problem exists of proving fraud in the case of highly subjective spiritual benefits. This is an uncharted area of law which remains unclear in many of the human rights instruments. There was broad agreement that great care must be exercised when deciding these questions. Overly restrictive regulation of religious speech prevents the free exchange of ideas, which is one of the fundamental pillars of democracy and one of the guarantees underpinning freedom of religion.

The topic of religious education, both in public schools as well as in private schools, was dealt with at length by the delegates. In many of the participating states, the tenets of the majority religion are taught in the public schools. Concern was expressed that children of minority faiths are necessarily forced to undergo religious instruction of the majority unless liberal regulations are instituted allowing a pupil or the parents to abstain. Regarding private religious schools, it was recognized that in several of the participating states of the OSCE, the government subsidizes

some private educational institutions of the majority religions, but does not subsidize or subsidizes to a lesser degree the schools of minority groups. This was acknowledged as a particular problem for the Moslem and Jewish minorities in Europe.

Registration of religious organizations was discussed, and it was noted that numerical requirements are problematic because rights under the Helsinki framework do not exist based on the number of individuals within a group. Freedom of belief is absolute, yet the state can regulate certain religious actions. Some problems were discussed relating to the amount of discretion individual bureaucrats can exercise in deciding issues relating to the freedom of worship. Several participants stressed that limits on religious liberty should be narrowly construed and restraints on religious practice should be the exception, not the rule.

All three discussion groups recommended that the OSCE Office of Democratic Institutions and Human Rights compile the laws pertaining to religion in the participating states of the OSCE, and commence a study or schedule a future seminar to address the issue of proselytism within the participating states of the OSCE. Some issues of focus could be freedom of speech and expression, the rights of minority indigenous groups to practice their faith, and whether a government can place limits upon activities that are intended to persuade individuals to another religious point of view.

Excerpt reprinted with permission from CSCE Digest 19 (May 1996): 3, 8. ♦

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

Overly restrictive regulation of religious speech prevents the free exchange of ideas, which is one of the guarantees underpinning freedom of religion.

From Da to Yes; Understanding East Europeans

Yale Richmond

Editor's Note: The following sampling of savvy cross-cultural insights and advice comes from the author of the highly regarded *From Nyet to Da; Understanding the Russians*. In addition to *East Central Europe*, *From Da to Yes* covers the Baltic states, Belarus, Moldova, and Ukraine. Richmond's counsel is so telling, it is hoped that many readers will become motivated to order *From Da to Yes* for themselves.

East Europeans have a sharp sense of history, and foreign visitors who do not know something of that history will be found wanting.

I. Tips on Crossing Cultures

- ◆ Language is often indirect and imprecise, and purposely so. Watch for allusions and hidden meanings, and listen to what is not said as well as what is said. Understatement is usually the rule. East Europeans consider it impolite to say no directly.
- ◆ First-time visitors to Eastern European countries should hire a facilitator—someone on the ground who speaks the language, knows who is who and is at home with customs of the country.
- ◆ When using an interpreter, speak slowly, avoid complicated words, repeat important ideas in a slightly different fashion to make sure you are getting through, and look at the person being addressed, not the interpreter.
- ◆ English, the language of choice, is becoming the *lingua franca* of Eastern Europe, the language Balts use to talk with Bosnians. Those under thirty are likely to have studied English in school, as have professionals who need it in their work—scholars, scientists, medical doctors, teachers, business people, government officials, and media personnel. Older people are more likely to know German or French. And all of them will have studied Russian, although in most countries they are reluctant to speak it.
- ◆ Don't drink the water. Bottled water and soft drinks, both domestic and imported, are available in hotels and stores. Tap water should be boiled.

II. Hospitality Plus

- ◆ Hospitality in Eastern Europe is legendary. Meals can last for hours, with animated conversation, jokes, music, and singing, and guests are expected to join in.
- ◆ When invited to a home, guests always bring gifts. Flowers are always appropriate. Odd numbers only though, and be careful about red roses, which are considered a sign of affection.
- ◆ In many homes it is customary to remove shoes when entering from a dirty street, especially in winter, and guests may be offered slippers.

Foreign guests may be told that it is not necessary to remove their shoes, but hosts will welcome it if they do.

- ◆ By tradition, toasts are not made with nonalcoholic drinks or water. However, American teetotalers have been known to raise their glasses in a toast, and East Europeans will accept this as another strange custom of the visitors from across the Atlantic.

III. Friendships and Connections: A Means of Survival

- ◆ During the communist years, family and friends became even more important because no one else could be trusted.
- ◆ Rather than going through official channels to get something done, East Europeans will first network their families, friends, and personal contacts who owe them a favor. Do a favor for someone and receive a favor in return.
- ◆ Transactions between people are made on a personal basis after credibility and trust have been established. That requires time and explains why it takes weeks, months, and sometimes years to get things done.
- ◆ Friendship in Eastern Europe is not to be taken lightly. Americans are accustomed to meeting someone and in the next breath describing that person as a friend. In Eastern Europe, such a newly met person would be called an acquaintance rather than a friend, and there are indeed different words for the two in their languages.
- ◆ Eastern Europe is run by networks of personal contacts. Knowing the right people can mean the difference between success and failure.
- ◆ In Eastern Europe people are accustomed to doing business, not by fax or E-mail or Internet or even phone, but by face-to-face meetings, and that is not likely to change quickly.

IV. History's Long Shadow over the Present

- ◆ East Europeans have a sharp sense of history, and foreign visitors who do not know something of that history will be found wanting.
- ◆ Progress in casting off the communist past varies from country to country, but many of the attitudes shaped by forty-five years of communist rule still prevail.
- ◆ Success in business is regarded by the popular cultures in some countries as unethical. With the exception of the Czech Republic, the lack of a democratic tradition handicaps the

transition to democracy.

◆ East Europeans have a tendency to blame others for their misfortunes. There is, of course, some historic reason to do so. All of these nations were under foreign rule for much of their history and were not masters within their own borders. And after World War II, a victorious Soviet Union imposed communist regimes and ruled through local parties. The practice of blaming others, however, continues today. Slovaks blame Czechs for having failed to provide full equality within the Czechoslovak Republic. Romanians and Hungarians blame each other for their troubles in Transylvania. Ukrainians and Poles blame

Russians for centuries of oppression.

Lithuanians blame Poles for treating them as second-class citizens during the interwar period. Croats and Serbs blame each other for their long history of animosity, and Muslims blame Christian Serbs for their fratricidal war. All blame the Soviets for having imposed communism, and whatever blame is left over is heaped upon Gypsies and Jews. ◆

From *Da to Yes; Understanding the East Europeans* by Yale Richmond (1995) may be ordered from the publisher, Intercultural Press, Box 700, Yarmouth, ME 04096; tel: 800-370-2665; fax: 207-846-5181; e-mail: interculturalpress@mcimail.com. Excerpt reprinted with permission.

FEATURE FILM VIDEOS

A Picture Window on Russian and East European Life

Wil Triggs

Russian filmmaker Andrei Tarkovsky, in an essay published shortly before his death in 1985, expressed the feelings of many people raised under Soviet Communism when he stated,

It seems to me that art is called to express the absolute freedom of man's spiritual potential. I think that art was always man's weapon against the material things which threatened to devour his spirit. It is no accident that in the course of nearly two thousand years of Christianity, art developed for a very long time in the context of religious ideas and goals. Its very existence kept alive in discordant humanity the idea of harmony. (Sculpting in Time: Reflections on the Cinema, Austin, TX: University of Texas Press, 1991, 237-38).

Even as the Western world's cinema gave way to television in popular consciousness and, some would say, has gone on to become more and more like television, Soviet feature films after Stalin increasingly expressed distinctively Eastern perspectives of history and values. Some of these films, despite censorship, attempted to provide views of truth—spiritual, social, political, or personal. Whereas Western filmgoers primarily view movies as entertainment, filmgoers in the East have been more prone to see cinema as a place to discover truth in art. Attending the right film at the right time could even be considered a spiritual experience. This may be one reason why, after the lifting of Soviet restrictions, Campus Crusade's "Jesus" film had such an amazing reception when it was first screened in theaters in the East.

A large selection of films from Russia and East Central Europe is available on videotape in the

West, providing viewers with important insights into Slavic and East European cultures. An appreciation for a culture is a great asset in relating to the people of that culture and film can provide a valuable means to that end. Subtitled films, in addition, are helpful exposure to East European languages.

Pre-Revolutionary Cinema

Thanks to an agreement between Gosfilmofond of Moscow and the British Film Institute, Milestone Film and Video has released a ten-volume series, "Early Russian Cinema," which makes available for the first time in the West a comprehensive overview of Russian film development as it chronicles Russian life and culture prior to the Revolutions of 1917. The ten subjects treated are: "Beginnings," "Folklore and Legend," "Starewicz's Fantasies," "Provincial Variations," "Chardynin's Pushkin," "Class Distinctions," "Evgenii Bauer," "Iakov Protazanov," "High Society," and "The End of an Era." Single videos are \$29.95, or \$250 for the entire set. Contact:

Milestone Film and Video
275 West 96th St., Suite 28C
New York, NY 10025
Tel: 212-865-7449; fax: 212-222-8952
E-mail: MileFilms@aol.com.

Film in the Soviet Era

The Soviet era began as film was in its infancy. Lenin quickly and eagerly recognized the new art form as a means of communicating Communism

Continued on page 12

East European film provides a taste of the distinct cultures into which Western travelers will step—a video form of culture shock.

to illiterate masses in Russia and worldwide. Early short studies, most notably those featured in the pre-Revolutionary videotapes now available through Milestone, gave way to longer films. One of the best known of the early filmmakers was Sergei Eisenstein, celebrated the world over as an innovator and as the creator of montage, the technique of juxtaposing seemingly unrelated scenes as a means of interpretation by association. Eisenstein, producer of such film classics as "Potemkin" and "October," had a longstanding love-hate relationship with Soviet authorities. Throughout the Soviet era, filmmakers had greater liberty with prerevolutionary subject matter. But like writers, some of them also devised ways to use their medium to explore and critique the Communist social and political fabric, sometimes through symbols or parables that would covertly suggest Soviet rule. They did so at great professional and personal risk.

Generally, Russian and East European films strike Western viewers as slow-paced and difficult to understand—the very antithesis of popular Hollywood products by Disney or Steven Spielberg. But even the obscurity of East European film provides a taste of the distinct

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

LETTER TO THE EDITOR

Dear Editor,

I enjoyed your report on medical work by Christians here [in Moscow], *EAST-WEST CHURCH AND MINISTRY REPORT* 4 (Summer 1996), 6-9. My wife, Beverly Bishop, has developed a very effective continuing education project known as Medical Professional Skill Enhancements (MPSE). After helping Carla Sunberg launch her Russian medical outreach [NAZCOM] Bev developed and wrote five modules to be taught in medical facilities across Russia and the CIS. They include physical assessment; social, psychological, and spiritual aspects of medical care; community health; medical management; and the nurse as educator. In addition, modules on pediatrics and specialized disease treatment are under development. When the U.S. Agency for International Development was seeking to upgrade skills for Russian medical personnel at Kremlin Clinic #1, where President Yeltsin is treated, they chose MPSE's module on physical assessment.

Bev has published three workbooks in Russian and has two more ready for the publisher. The program introduces not only new medical concepts and skills but a Christian world view and its practical application in a medical context. MPSE has also arranged faculty programs with Seattle Pacific University and Indiana Wesleyan University. In addition, 30 nurses from Seattle Pacific University, Indiana Wesleyan, and the University of North Dakota have each given two weeks of their time to come to Russia to teach an MPSE module. The project is jointly sponsored by Mission Aviation Fellowship and the Christian and Missionary Alliance Church.

Andy Bishop
Executive Director for Arrangements
The CoMission ♦

cultures into which Western travelers will step—a video form of culture shock.

Video Resources

In the West local video rental of foreign-language films can be extremely limited or nonexistent. Even in major cities, access to the films of the former Soviet Union and East Central Europe can be quite limited. Other sources include local public and community college libraries and video rentals by mail. Postal rentals are more expensive than local video store rentals, but the selection is vastly improved. Two of the best sources for foreign-language videos by mail follow.

Facets Video, which appears to have the largest selection, offers a free Slavic video catalog including Polish, Czech, Russian, Serbo-Croatian, Ukrainian, and Hungarian titles with brief descriptions. Those ordering the master catalog (\$14.95) receive bimonthly updates on new and discounted titles, available for purchase or rental. A basic membership (\$25) includes two video rentals, and a critic's membership (\$100), 12 rentals. Subsequent rentals are \$10 per title. The current *Facets Video Catalog* includes a Russian-language learning series, East European documentaries, and feature films by such directors as: Andrei Waida, Jerzy Skolimowski, Krzysztof Zanussi, Agnieszka Holland, and Krzysztof Kieslowski (Polish); Iztvan Szabo (Hungarian); Milos Forman (Czechoslovakian); and Sergei Eisenstein, Elem Klimov, Andrei Konchalovsky, Nikita Mikhalkov, Andrei Tarkovsky, and Dziga Vertov (Russian). Contact:

Facets Video
1517 West Fullerton Ave.
Chicago, IL 60614
Tel: 800-331-6197; or 312-282-9075
Fax: 312-929-5437
E-mail: sales@facets.org.

Home Film Festival (Home Box Office) does not carry as extensive a selection of titles from the former Soviet Union and East Central Europe in its free catalog, but membership costs are lower (\$11 per year) and video rentals run \$6 for one, \$11 for two, and \$16 for three. All videos are also available for purchase, with a 10 percent discount offered on purchases over \$50. Contact:

Home Film Festival
Box 2032, Scranton, PA 18501
Tel: 800-258-3456; fax: 717-344-3810
E-mail: www.homefilmfestival.com.

Movies Unlimited provides videotapes of virtually all feature films available in the United States for purchase only. Contact:

Movies Unlimited
6376 Castor Ave.
Philadelphia, PA 19149-2184
Tel: 800-4MOVIES; fax: 215-725-3683
E-mail: movies@moviesunltd.com. ♦

PRACTICALLY SPEAKING

Commonsense Counsel for Missionaries Heading East From England's Evangelical Missionary Alliance

A Right Attitude

Do you have the right attitude for ministry? Go as a servant to those you will meet. Be willing to accept and respect the Christians you meet as brothers and sisters in the Lord and to serve their needs with compassion and love. "For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think" (Romans 12:3). Sad to say, some Westerners have shown a superior attitude to Eastern Europeans, many of whom are well-educated and resent the paternalistic or imperialistic attitudes they see in some foreign visitors. Share what you have to offer with sensitivity. Our ways may not be best in a different culture. Sometimes it is hard to accept and admit that we do not have all the answers. Mission teams which say "We are taking Jesus to Russia" show they don't understand the situation at all. Nobody is taking Jesus to Russia. He has been there all the time! His Holy Spirit was moving behind the Iron Curtain before Christians from the West could go there.

Meeting Real Needs

If you are going to meet real needs, you need to ask some important questions: Is what you have to offer, in ministry or in aid, really needed? Have you the resources to back up your offer of help? And will you be able to finish the job?

Is What You Have to Offer Really Needed?

The time comes in all developing countries when it is no longer wise to deliver large quantities of Bibles and Christian literature for free distribution. It is more helpful in the long term to encourage

local Christians to set up Christian publishing houses, Christian bookshops, and an indigenous Bible society. One of the best ways to help is to share your skills with others. Someone said that if a man is hungry you could give him a fish, but it is better to give him a fishing rod and show him how to use it. Western Christians have a lot of useful experience, for instance in training church leaders and working with young people. The church in the East may not have had the opportunity to develop these ministries.

There are many opportunities to help with training programs. Christian professionals from the West can make an impact. In Eastern and Central Europe there are lawyers, doctors, nurses, politicians, and other professional people who are open to what their counterparts from the West have to say about their Christian beliefs and how they relate to those professions. Central and Eastern European countries need people with good qualifications who are willing to share their skills and knowledge. These countries have many intelligent and well-trained people who have not had the opportunities to learn modern methods and use the latest technology. Whatever work we do—whether it's publishing, working with teachers, or traditional relief and development projects—we need to teach people, train them, and work with them. That way, when our input ends and we move on somewhere else, these people will be able to carry on by themselves.

Have You the Resources to Back Up Your Offer of Help?

It is better to start a small project which might grow in the future than to attempt something that is too big. Faith is great, but we have to be realistic. If promises are not

need a lot of determination and commitment to overcome the problems. To sum up, carefully think through what you have to offer. Discuss with experienced workers and your contacts in the country concerned, whether this is the best and

This imminent practical 32-page booklet should be required reading for every missionary candidate to post-Soviet territories.

kept and projects grind to a halt because the money runs out, it will have a negative effect and be a bad testimony. If you see a project that needs your help but you have no money, make it clear that you would like to help but that you cannot begin unless funds can be raised. Many people in Romania have been let down by Western visitors who kept pastors busy taking them to see hospitals and orphanages. The visitors took video tapes and photographs and promised help. They went home and were never heard from again. Later on, local government officials asked the pastors what had happened to the help that was promised. The pastors were embarrassed and upset because, in the eyes of the authorities, Christians were seen to be liars.

Will You Be Able to Finish the Job?

Do not assume that you can do things in the same way and with the same time-scales as you could at home. Many people have seriously underestimated how difficult it would be to accomplish their goals. The simplest task can become a nightmare when you face inefficient bureaucracy, a shortage of basic materials, and poor communication. You will

most appropriate way to meet the need. When you are sure that you have the resources, tell your contacts what you have to offer. Go ahead only if your offer of help is accepted, is appropriate, and will positively meet a need.

Excerpt from Working in Central and Eastern Europe: Guidelines for Christians (London: Evangelical Missionary Alliance, 1994), reprinted with permission.

Editor's Note: This imminent practical 32-page booklet should be required reading for every missionary candidate to post-Soviet territories. Cost is £1.00 per copy, plus 35p postage for a limited number of remaining copies. Visa, Access, and Euro-Master accepted. Contact:

EMA,
Whitefield House
186 Kennington Park Rd.,
London SE11 4BT, England
Tel: 44-171-207-2156;
Fax: 44-171-207-2159.

EMA has given the Institute for East-West Christian Studies permission to distribute photocopies of this booklet. Cost, including postage and handling, is \$2.50. Contact information is on page 16.



A leading Russian church historian, **Dr. Walter Sawatsky** of Associated Mennonite Biblical Seminary (AMBS), Elkhart, IN, will be offering a **distance learning course on the History of Eastern and Oriental Orthodox Christianity**, spring semester, 1997. Offered on line simultaneously with a traditional offering of the same name at AMBS, the focus of this credit course will be on 2,000 years of Eastern Christianity, but with a concentration on Slavic Orthodoxy. Themes that will be explored include spirituality, theology, monasticism, ministry, mission, suffering, and the church's role in society compared with Western Christianity.

Course Requirements:

1. Students will be expected to purchase several books as texts and supplementary readings, either independently or through AMBS. They also will need to obtain other readings from local libraries or download materials from the AMBS site.
2. One-page minimum responses to weekly discussion questions will be based on required readings (60 percent of grade).
3. A sixteen-page, double-spaced paper on a topic approved by the instructor (40 percent of grade) is required.

Technical Requirements:

Students will need a computer with modem and access to e-mail (Internet or a commercial account such as CompuServe or America Online). A computer running Windows 3.1 or more and a word processor such as MS Word and WordPerfect are recommended.

To enroll, contact Ruth Ann Gardner, Registrar, by e-mail: rgams@aol.com. Once registered, a distance learning student will receive a password and a course syllabus. Course credit from AMBS may be transferred to another academic institution.



England's Evangelical Missionary Alliance recommends three **trucking companies in the United Kingdom which transport goods to Central and Eastern Europe.**

Blythswood, Lochcarron,
Ross-shire, Scotland
IV54 8YD
Tel: 1520-2337
Fax: 1520-2337.

Deliveries are made to Albania, Bulgaria, Hungary, Poland, Romania, Ukraine, and former Yugoslavia.

Titus Transport, 40 Haddon Way, Carlyon Bay St. Austell, Cornwall PL25 3QG, England
Tel/fax: 1726-813560.

Deliveries up to 18.5 tons are made to anywhere in Central and Eastern Europe.

Link Romania, 18 South St. Tarring, Worthing West Sussex BN14 7LH England
Tel: 1903-217733
Fax: 1904-211199.



NEWS NOTES

Representatives of five Evangelical organizations participated in the dedication of a **new two-story ministry center on the south side of Moscow**, 25 November 1996. The new facility was underwritten by five partner organizations: The Association for Spiritual Renewal (Peter Deyneka Russian Ministries), New Life Bible College and Campus Crusade administration, the Russian-American Christian University, Russian Christian Radio (Earl Poysti), and Child Evangelism Fellowship. Other groups with offices in the building are: Missionary Aviation Fellowship, TRIAD Publishers, Conservative Baptists International, The CoMission, and East-West Ministries. The Russian-American Christian University and New Life Bible College will jointly administer a library, and all groups will share a cafeteria. The building is located at Ul. Namyotkina 3a, near Novye Cheryomuski Metro.



First-ever Russian Protestant Masters Program

Editor's Note: A unique cooperative program of advanced theological education for faculty of Protestant seminaries in the former Soviet Union culminated with the awarding of nine master of arts degrees at a conference on theological education, Kyiv, Ukraine, 12 September 1996. Participating institutions were Odessa Theological Seminary, St. Petersburg Christian University, and Donetsk Christian University. Following are the titles of the masters theses successfully defended at Kyiv.

Cortez-Valdez, Pedro Andres, "The Meaning and Characteristics of Discipleship in the Gospel of Matthew," St.

Petersburg, Russia; Kuznetsov, Viktor Matveevich, "Faith from Works as the Essence of Christian Faith," St.

Petersburg, Russia; Logvinenko, Viktor Vasil'evich, "An Attempt at Developing a Textbook on 'Dogmatics of the EkhB [Evangelical Christians-Baptists]' for Bible Schools," Odessa, Ukraine;

Nikonenko, Valentin Ivanovich, "A Brief History of Pacifism," Donetsk, Ukraine;

Parfenenko, Vladimir Leonidovich, "The Old Testament: Its Value and Application," Odessa, Ukraine;

Popov, Vladimir Aleksandrovich, "The Origin of the Evangelical Christian-Pashkovite Movement in Russia and Its Spiritual and Educational Service," Tambov, Russia;

Samoilenkov, Sergei Nikolaevich, "Infant Baptism—The Effect [of Faith] Before Its Beginning," St. Petersburg, Russia;

Shevchuk, Yaroslav Danilovich, "The Land Which God Used [Geography of Palestine]," Odessa, Ukraine;

Shumilin, Aleksandr Viktorovich, "Those Who Have Fallen Away (Hebrews 6:4-6): Who Are They?," Bishkek, Kirghyza.



RESOURCES

After four years of preparation, a **Czech translation of the 1200-page InterVarsity New Bible Dictionary** is now available from the Czech Christian publishing house, Navrat Domov. This hardback book, which is the first Evangelical Bible dictionary in Czech for over 50 years, will be a great help for the church in both Czech and Slovak Republics. The first edition of 3,500 was sold out in a special

presale offer before the book was printed. A second printing of 4,000 was completed in November 1996. Navrat Domov is a member of International Literature Associates, an informal association of Evangelical publishers in Central Europe.

For cost and order information contact:
SEN/Central European Fellowship
Box 150
SK 810 00
Bratislava 1, Slovakia
Tel: 42-7-521-6293
Fax: 42-7-521-6288
E-mail: 100015.2663
@compuserve.com.



Profiles of Uzbekistan (105 pp.), **Kazakhstan** (110 pp.), **Tajikistan** (104 pp.), **Kyrgyzstan** (91 pp.), and **Azerbaijan** (119 pp.) are available for \$30 or £15 each from the International Institute for the Study of Islam and Christianity
St. Andrew's Centre
St. Andrew's Rd.
Plaistow, London E13 8QD
United Kingdom.



The Post-Soviet Handbook, A Guide to Grassroots Organizations and Internet Resources in the Newly Independent States, by M. Holt Ruffin, Joan McCarter, and Richard Upjohn. Seattle: University of Washington Press, 1996. 416 pp. \$19.95, plus \$4.00 shipping.

"Like mushrooms after rain," as *Pravda* put it, thousands of Soviet citizens seized Mikhail Gorbachev's glasnost initiative in the late 1980s by holding public meetings and demonstrations, publishing newspapers that were unflinchingly critical of political leadership, and instituting social services to groups such as the disabled whose needs had been ignored for decades. In short, they began to establish civil society from the ground up. *The Post-Soviet Handbook* documents

the enormous variety of grassroots initiatives which have emerged in the former Soviet Union over the past ten years. Entries range from the Research Center for Human Rights to Christian Solidarity International to the Orthodox Kosma/Damian Charity. *The Handbook* provides extensive contact information for hundreds of independent associations, including e-mail addresses, and describes their principal programs and activities. In addition, a special section introduces the abundance of Internet resources related to the former Soviet Union, from electronic mailing lists to World Wide Web and Gopher sites, as well as utilities for moving from Latin characters to Cyrillic and vice-versa. The authors work for the Center for Civil Society International, a Seattle-based nonprofit group supporting collaborative activities between the U.S. and the former Soviet Union.

Contact: University of Washington Press
Box 50096
Seattle, WA 98145-5096
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800-441-4115
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E-mail: uwporp
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Visa, MasterCard, and Discover credit card orders accepted.



William Miller's *Beliefs and Practices of Christians*, a highly regarded explanation of the Gospel for Muslims, is available in Russian, Bulgarian, Turkish, Azeri, Kazakh, Uzbek, and Uighur.
Contact: Spear Trust
14 Hurst Way
Sevenoaks, Kent
TN13 1QN, England
Tel: 44-1732-741-581
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CALENDAR OF EVENTS

4-6 December 1996

Churches and Missions in Dialogue Consultation, Hotel Regina, Budapest, Hungary.
Contact: European Evangelical Alliance
Postfach 23
1037 Vienna, Austria
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Fax: 43-1-713-83-82
E-mail: 100341.550
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6-7 December 1996

Russian Symposium, Dallas, Texas. Contact: Professor George Sparks
Criswell College
4010 Gaston Ave.
Dallas, TX 75246
Tel: 214-739-7099
Fax: 214-739-7099
E-mail: russiansofe@xc.org



24-25 March 1997

Religions and Human Rights, Budapest, Hungary. Contact: Dr. Elizabeth A. Cole
Center for the Study of Human Rights
Columbia University
School for International and Public Affairs
New York, NY 10027
Tel: 212-854-7189
Fax: 212-316-4578
E-mail: eac30@columbia.edu



9 April 1997

Rebirth and Renewal in Germany and the Baltics: 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
E-mail: Valliere@Butler.edu



18-20 April 1997

Religions in Europe in the Twentieth Century, The Open University, Oxford, England. Contact: Anna Zekina
Department of Religious Studies
Faculty of Arts
The Open University
Walton Hall, Milton Keynes MK76AA, United Kingdom
Tel: 01908-654033
Fax: 01908-653750



17-20 July 1997

The CoMission Celebration, Kankakee, IL. Contact: King Crow, Executive Director
The CoMission
1420 Convention Dr.
Fort Mill, SC 29715-9922
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Disappointment with Russian Orthodoxy's Response to Freedom

Yury Buyda

The [Orthodox] Church is afraid of an invasion of foreign missionaries, against whom it prefers to struggle not by the force of its ideas but the force of government power.

My good friend Natasha recently confessed: "I stopped going to church. I used to go there to pray and contemplate the soul alone with God, but old women would take me aside and scold me for wearing a kerchief that was brighter than theirs. The priest was on their side. He is an anti-Semite and winces every time I remind him that Jesus was a Jew. Now my church is the New Testament. That is enough for me."

Today, there are fewer discussions on "church themes" in the press and television than in the recent past. On the eve of presidential elections, however, journalists were speculating about an alliance between President Boris Yeltsin and Russian Patriarch Alexy II, who during the campaign was quietly resettled from the Danilov Monastery to the Kremlin residence through the efforts of the president's former bodyguard Alexander Korzhakov. But although the patriarch's legendary white *klobuk*, or Orthodox monastic headgear, is often seen next to the president or Moscow Mayor Yury Luzhkov, it seems it is simply a certain tribute that, at a stretch, one could put down to the tradition of "national decorum." Neither politicians nor voters appear any longer to entertain serious hopes for the Russian Orthodox Church.

At the height of former Soviet president Mikhail Gorbachev's perestroika and glasnost, when the Moscow patriarchy was celebrating

the millennium of Russian Christianity and television stations began to report from churches ("Christmas—Live"), many believed that the spiritual life of Russia had begun to take an important turn toward genuine values based on the thousand-year tradition. The Church was later to disappoint many of those who had put much hope in it. Its first concern was to actively fight against so-called sectarianism, including not only Evangelists and Adventists, but Protestants and Catholics as well. The Moscow patriarch sounded the alarm: "Our people" [Russians] are being bought by foreigners. This became the main motif in the fight against missionaries, which was consequently taken up by the State Duma. It did not occur to any of these fighters that in appealing to the government for police support against sectarianism, the Church acknowledged its own powerlessness and the absence of real influence on Orthodox believers.

Priests during the time of Peter the Great were obliged to violate the confidentiality of the confessional and collaborate with the secret police. In the 19th century, the government persecuted Jews, Catholics, and Protestants in the name of Orthodoxy. After destroying the Church in the 20th century, the Bolsheviks allowed it to serve the authorities and forced it to cooperate with the KGB. Until the October Revolution, Orthodoxy served as an ideological surrogate. Today, politicians are trying to convert Orthodoxy into a new national ideology, not taking into account the consequences of their efforts in a multireligious country.

It is therefore not surprising that the Church is simply lost in conditions of political freedom. It has never had the experience of an independent life and cannot be a source of support for free people. Until this day, it fears free people who think for themselves. This is why the Church is afraid of an invasion of foreign missionaries, against whom it prefers to struggle not by the force of its ideas but the force of government power.

Excerpt reprinted from *Moscow Times*, 2 October 1996. ♦

Yury Buyda is on the editorial board of *Novoye Vremya* and *Znamya*.

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