



EAST-WEST CHURCH & MINISTRY REPORT

WINTER 1997

VOL. 5, No. 1

Russian Religious Rights in Decline

Gene Kramer

Testimony Before U.S. Commission on Security and Cooperation in Europe, 14 January 1997

Freedom of worship flourished briefly after the collapse of the Soviet Union five years ago but has been declining since 1993, and government agents again are threatening the rights of Protestant minorities, said Lawrence Uzzell, Moscow representative of Keston Institute, Oxford, England, which monitors religious life in former Communist countries. "In religious freedom as in many other areas of life, Russia is to a large extent a lawless state," he continued.

Uzzell recommended that the United States and other Western countries warn Russian leaders they cannot expect their country to gain full integration into Europe and the West "while they continue and even intensify violations of fundamental rights, including rights guaranteed by their own constitution." Russia's 1993 constitution guaranteed religious freedom and declared all religions equal before the law, "but this guarantee has turned out to be largely meaningless in practice," Uzzell said. About one-fourth of Russia's provincial governments, he said, have adopted laws regulating religious activities in violation of both the constitution and the Helsinki agreements. Provinces are "now restoring one of the most virulent institutions of the Soviet era, the Council for Religious Affairs," often under the same bureaucrats as before, pursuing a mission "to control religious life in the interests of the state." The big difference from the Soviet system is that Russia's Orthodox Church is exempt from such controls and, in fact, some of the Orthodox clergy seek to remove the barrier between church and state and establish a theocracy, Uzzell said. He predicted that provincial regulations "will be enforced strictly only against those religious confessions which are not well-connected politically. In fact, some of the new provincial laws make it quite explicit that some religions have second-class status (and) . . . give provincial authorities wide discretion to ban religious activities which are inconvenient to themselves

or their political allies." These laws often provide for revoking a church's accreditation if it ignites "so-called religious dissension," he continued. "This could easily include a sermon disagreeing with Russian Orthodox teachings about icons, or a lecture setting forth the Western position on the schism between the Papacy and the Orthodox Church. Baptists or Roman Catholics thus have no guarantee that they are free to preach the core doctrinal beliefs of their own religions." ♦

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Gene Kramer is a reporter for the Associated Press.

Restrictive Provinces By Name

Keston Institute Moscow reporter Lawrence Uzzell calculates that one-quarter or more of the 89 Russian Republic provincial governments now have legislation restricting religious liberty—or public or secret administrative instructions to the same effect. (*Keston News Service*, 21 November 1996; Lawrence Uzzell, "Stifling the Unorthodox," *Moscow Times*, 26 November 1996.) The EAST-WEST CHURCH AND MINISTRY REPORT has been able to identify by name 20 provinces or administrative units that have formally curtailed freedom of conscience, or are currently debating drafts of such laws, in violation of the Russian Republic constitution and October 1990 national legislation on freedom of conscience. In the following list of such regions, known dates for the implementation of restrictions are included:

Bashkortostan	Sakhalin (7/4/96)
Kaliningrad	Sverdlovsk (law pending)
Khabarovsk	Tatarstan
Kalmykia	Tula (11/24/94)
Kostroma	Tver (2/21/95)
Kurgan (1/5/96)	Tyumen (1/25/96)
Nizhni Tagil (11/12/96)	Udmurtia (8/17/96)
Perm (law pending)	Ulyanovsk
Ryazan (law pending)	Yakutia (law pending)
St. Petersburg	Yaroslavl
(law pending)	

(continued on page 2)

IN THIS ISSUE

New Source on Religion in Russia
PAGE 2

Ministry Lessons from Government Experience
PAGES 3-4

Orthodoxy, Oil, Tobacco, and Wine
PAGE 7

Bribery and Ministry: Three Views
PAGES 8-11

Practically Speaking
PAGE 12

News Notes
PAGES 12-13

Resources
PAGES 13-14

Calendar of Events
PAGE 15

Sources: Keston News Service, 8 and 28 October 1996, 21 November 1996, 2 and 12 December 1996; e-mail from Robert Hosken to Erwin Damson, 26 September 1996; Lauren Homer, "St. Petersburg Law on Religious Freedom,"

1 July 1996; *Ekspress khronika English Weekly News Digest*, #480, 25 November 1996; Sharyl Corrado, translations of Kurgan, Perm, Ryazan, Sakhalin, Tula, and Tyumen legislation on religion, January 1997; and "Court Case in St. Petersburg," Unification Church of Russia Press Release, 22 October 1996. ♦

New Internet Source on Religion in Russia

Mark Elliott

On 6 January 1997 Dr. Paul Steeves of Stetson University, DeLand, FL, posted on the Internet his translations of two significant articles on religious conflict in Russia. The authors were Anatoly Krasikov, director of Moscow's Center for the Study of Problems of Religion and Society, writing a lengthy and impassioned defense of the imperiled Russian Republic law on freedom of conscience (*Nezavisimaia gazeta*, 9 October 1996), and Metropolitan Nikolai of Nizhny Novgorod and Arzamas, ardently championing "preeminence in law" for "the traditional, historically proven [Orthodox] faith of Russia" (*ibid.*, 16 December 1996). These exceptional, primary sources are just two of many articles Dr. Steeves has translated since April 1996 documenting the ongoing war of words over the religious destiny of Russia. They illustrate the timeliness and strategic value of the translator's new Russian religious news translation service. It is available free of charge over the Internet (<http://www.stetson.edu/~psteeves/relnews/>), and

includes quite a few original Russian texts as well as complete or excerpted English translations. A well-done subject index enhances the usefulness of the service. A sampling of other translated articles includes: "Orthodox Deacon on Sects in Russia (11/29/96)," "Update on Draft of Religious Law (11/29/96)," "Provincial Legislation Against Religion (11/26/96)," "Soviet-Type Legislation Threatens Evangelical Activity (11/25/96)," "Continued Religious Conflict in West Ukraine (8/28/96)," "Estonian Orthodox Settlement (8/26/96)," "Religious Broadcasting in Russia (7/20/96)," "Threats to Protestant Churches in Muslim Republics (7/5 and 11/96)," and "Customs Officials Seize Bibles (4/16/96)."

Newspapers regularly screened for translations include *Argumenty i fakty*, *Ekspress khronika*, *Zhurnal Moskovskoi Patriarkhii*, *Literaturnaia gazeta*, *Nezavisimaia gazeta*, *Ogonek*, *Pravoslavnyi Sankt-Peterburg*, *Russkaia mysl*, *Segodnia*, and *Zavtra*. English-language sources include *Keston News Service*, *Moscow News*, and *St. Petersburg Times*. Russian church historian and journalist Yakov Krotov produced a fine Moscow-based religious news translation service, *Christianity in Russia*, that unfortunately has ceased publication. And the *Current Digest of the Post-Soviet Press* occasionally carries articles on religion. But nothing currently available even remotely compares with the value of Dr. Steeves' Internet translation service. For current information on religion in the former Soviet Union I now would recommend three sources first: Dr. Steeves' Internet translations of Russian religious news; *Keston News Service*; and the *EAST-WEST CHURCH AND MINISTRY REPORT*. Dr. Steeves welcomes comments on his translation service:

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More on Dr. Steeves

Paul D. Steeves holds a B.A. from Washington University, St. Louis (1962), and an M.A. (1972) and Ph.D. (1976) from the University of Kansas, where he studied under William Fletcher, a well-known specialist on Christianity in the Soviet Union. His two-volume dissertation, "The Russian Baptist Union, 1917-1935: Evangelical Awakening in Russia," (University of Kansas, 1976, 638 pp.) is unsurpassed to this day in its treatment of Russian Baptist theology and church-state relations. (Available from University Microfilm, 300 N. Zeeb Rd., Ann Arbor, MI 48106-1346; tel: 800-521-0600, ext. 3781; www: <http://www.umi.com>. Order #7702280. Cost: \$46.00 for microfilm; \$57.50 for paperback; \$69.50 for hardcover. Contact University Microfilm for educators' discount.) Dr. Steeves also is the author of *Keeping the Faiths: Religion and Ideology in the Soviet Union* (New York: Holmes and Meier, 1989); and editor of *The Modern Encyclopedia of Religions in Russia and Eurasia* [formerly titled . . . the *Soviet Union*], with six volumes (A to D) published to date. He currently is researching Russian Protestant pacifism in the 1920s.

Lessons for Ministry

Harold J. Johnson

Editor's Note: Mission agencies can derive valuable lessons from this U.S. Government report on Washington's successes and failures in assisting democratic and market reforms in Russia.

Common Themes in Successful Projects

Successful projects (1) had strong support and involvement at all levels of the Russian government, (2) had a long-term physical presence by U.S. contractors in Russia, and (3) were designed to achieve maximum results by supporting Russian initiatives, having a broad scope, and including elements that made them sustainable. A critical element to a project's success was the degree to which Russian officials were committed to reform.

Strong Support and Involvement at all Russian Levels

Russians at both the federal and local levels demonstrated a strong commitment to projects that were contributing to systemic reform. The Russian government also provided financial or in-kind support, and Russian nationals held leadership roles in the projects. In contrast, many less successful projects lacked the buy-in of Russians at either the local or federal level and had little Russian involvement or contribution.

Long-term Presence by U.S. Contractors in Russia

Successful projects usually had long-term advisers living in Russia, which enabled the advisers to build trust, learn about local conditions, monitor progress closely, and correct problems as they occurred. In addition, successful projects involved contractors that had appropriate experience to carry out the project. Contractors implementing many of the less successful projects did not have staff living in the Russian cities being assisted. Many U.S. officials, Russians, and contractors said that relying on "fly-through" consultants rather than permanent staff was an ineffective approach.

Designed to Maximize Results

Successful projects—housing reform, voucher privatization, and coal industry restructuring—were designed to be sustainable, have a widespread effect, and support existing initiatives. Each project supported ongoing Russian efforts at widespread reform, considered local conditions, and contained elements to sustain the effects of

the project beyond its life plan. In contrast, several projects did not adequately identify outcomes or measurable results.

Russian Involvement and Commitment

It is widely acknowledged that the Russian people themselves will determine the ultimate success or failure of political and economic reforms. Without their involvement and commitment to change, outside assistance will have a limited effect. In several sectors, a Russian commitment to reform remains elusive. Powerful factions in the Russian legislative branch strongly oppose land reform, and the Ministry of Health has not demonstrated a commitment to health-care reform. This lack of commitment raises concerns that projects in the agriculture and health sectors will not have widespread benefits.

U.S. Agency for International Development (USAID) Management Performance

USAID responded quickly to assist Russia. Although USAID provided a quick and flexible response to a fluid, unpredictable situation, several management problems occurred, in part because of the quick response. The large size of USAID's program, the vast geographic area receiving assistance, and staff limitations have prevented adequate monitoring in some cases. USAID officials had not visited some projects and USAID did not have representatives located outside Moscow. Without adequate staff, USAID relied mainly on contractors' written and oral reports to monitor projects, but some contractors did not report all problems. In some cases, USAID had not determined the relative success or failure of projects so that it could apply lessons learned to other efforts. USAID has not yet developed a good management information system for its Russia program... [including] baseline data, targets, time frames, and quantifiable indicators by which to measure program progress and results.

The devolution of management and monitoring responsibility from USAID's Washington office to a rapidly growing Moscow office has not been smooth, and several problems have developed as a result. There were tensions between the Washington and Moscow offices because of differences regarding program implementation.

Relying on "fly-through" consultants rather than permanent staff was an ineffective approach.

(continued on page 4)

Recommendations

We recommend that USAID focus assistance efforts on projects that (1) will contribute to

systemic reforms; (2) are designed to be sustainable; (3) are supported by all levels of Russian government; and (4) whenever possible, use American contractors with an in-country presence.

The full 19-page GAO report, "Foreign Assistance: Assessment of Selected USAID Projects in Russia (GAO-NSIAD-95-156)," August 1995, is available on the Internet at: <http://www.aa.net/~russia/texts/pd146.html>. ♦

Harold J. Johnson is Director of International Affairs Issues, U.S. Government Accounting Office (GAO).

Lessons to Learn From Government Experience

Mark Elliott

An effective Western ministry project in Russia:

1. will include strong Russian ownership and commitment;
2. will involve missionary service in-country for the long term;
3. will require personnel with the appropriate experience and expertise;
4. will be sustainable and reproducible;
5. will entail on-site monitoring of progress and rigorous post-project evaluation; and
6. will minimize tensions between the Western headquarters, the in-country office, and the field.

On Crime and Culture Shock

Joseph D. Serio

On Crime Against Foreigners

There has been considerable talk both in Russia and the West about the severity of the crime problem in the former Soviet Union. Conditions have worsened since the collapse of the Soviet Union, but large Russian cities are generally as safe as most Western capitals. The most common threat to foreigners is traditional street crime: car thefts, burglaries, robberies, theft, and assault. Police say 40 percent of crimes against foreigners occur in apartments and hotels, 30 percent in the streets, and 7 percent are related to motor transport—primarily vehicular and car radio theft. Foreigners are victimized as they are in most other cities in the world, and the first to suffer are those who do not maintain awareness. The dramatic increase in crime against foreigners after the collapse of the Soviet Union has been noted time and again in the press. However, these figures need to be put in perspective: after the end of the union, visitors from the 14 non-Russian former republics were suddenly considered foreigners, so a dramatic rise in crime against "foreigners" was unavoidable.

On Culture Shock

People suffering from culture shock decide that most Aeroflot flights crash, that nearly everyone gets mugged on trains, and that most Russians are mafia. Adjusting from one culture to another is stressful. You will feel depressed, frustrated, overwhelmed, and surrounded. Whereas in your country you might realistically get 20 small tasks done in one day, it might take a week or more in Russia.

Take steps to cope with culture shock:

- ♦ talk to friends or colleagues about the problem;
- ♦ get out of Russia every three or four months for a break;
- ♦ try to get weekly exercise;
- ♦ get enough good food and enough sleep;
- ♦ maintain a sense of humor.

Excerpt reprinted with permission from Joseph D. Serio, Guidelines for Safety and Security in Russia (New York: Kroll Information Services, 1996).

Copies of the 40-page Guidelines are available for \$50 from Kroll Associates,

900 Third Ave., New York, NY 10022
Tel: 212-833-3206; fax: 212-750-8112
E-mail: marquetc@internetmci.com.
Credit cards accepted. ♦

Seeking New Ways to Serve— Or New Enemies to Fight?

Jolanta Babiuch

Editor's note: While the author treats Polish Catholicism primarily, her call for a church focus on people's needs, rather than on the return of property and privilege, can well apply to other countries and other confessions.

As confidence fades in the rapid success of what optimists still persist in calling Eastern Europe's "transition," the church's role as a stabilizing element has become increasingly important. Yet today many of those who came to the church under Communism are leaving it again. They are not leaving, for the most part, because their Christian faith has grown weaker, but because their understanding of that faith has set them apart from the church. Many believe that, in the new conditions, the church has changed for the worse and that it no longer offers a dependable cradle for their religious and spiritual sensitivities.

Today, the church should be rebuilding itself on the foundations laid during its years of trial. It should not be attempting to return to the conditions of the pre-Communist era, repeating the same mistakes and discarding more recent experiences. But that is precisely what the church is widely perceived to be doing. Let us consider some of the ensuing dangers.

The First Danger:

A Preoccupation with Structural Expansion

The first danger is that the church is believed to be preoccupied with its structural expansion at the expense of its contact with society. It is, of course, understandable and necessary that, after the collapse of Communist rule, the church should rebuild its own battered infrastructure. But it would be a mistake, just the same, to concentrate on strengthening its institutional face while ignoring the doubts and anxieties of the society within and around it.

In several East European countries, the church has faced accusations of triumphalism. But is the church not, in reality, succumbing to a kind of defeatism? If it seeks to strengthen its position through legal and institutional mechanisms, can it be doing so because it is strong, or really because it feels weak? The weakness and disorientation have emerged because the church has lost the initiative. It feels isolated and under pressure, and appears to have been lulled into silence on the many grave new problems

confronting society—poverty and unemployment, nationalism and xenophobia, insecurity and hostility to refugees.

Once again, as in the period up to the Second World War, the church's higher echelons appear lacking in social sensitivity. The respectful attitude to believers which characterized the years of Communism seems to have evaporated. Instead, the church gives the impression of no longer wishing to work with individual sensitivities, preferring to discredit rather than tolerate any discussion of its moral and theological teaching.

Yet it is surely a sign of the times that the world, and young people particularly, expects a new experience of the church—one that places religious needs first and national and political exhortations second. If part of society is abandoning anything in the sphere of Christianity, it is not abandoning the Christian faith but only the institutional form currently given to it. One would be hard pressed to find any accompanying criticism of the value of religiousness and Christian spirituality. It is, therefore, quite wrong to regard criticism of the church—criticism accepted with equanimity in the West—as an attack on Christianity itself.

The Second Danger:

An Overzealous Search for External Enemies

The second danger may be described as an overzealous search for external enemies and an accompanying tendency to label these enemies in vague, imprecise terms. In place of the enemy called Communism, society is exhorted to see a new enemy called "liberalism," whose methods of persecution have changed but whose hostile intentions remain much the same.

In practice, nothing like this "liberalism" exists in Eastern Europe, and to propound this mythical threat is to confront Catholic believers with a false choice: for the church against pluralistic democracy, or for pluralistic democracy against the church. For 50 years, the church has lived under the strain of a real assault, against which it had to defend its members and resist the pressure to be silent. But it can be argued that the attacks being made on it today exist more in imagination than in reality, that the "enemy" is largely self-created—and perhaps even largely self-willed.

Above all, the church should not need an enemy to play the role of liberator. For long years,

The church... has allowed itself to be identified, as in prewar times, with the pursuit of power and property.

Continued on page 6

every priest was called to uphold the faith and defend authentic values. In those days, the church was forced to be a church of struggle and resistance. It now needs to become a church of trust and reconciliation. As long as it concentrates excessively on perceived threats and dangers, its inner work is certain to suffer, because it will be unable to ask necessary questions about its own weaknesses and inconsistencies.

**The Third Danger:
The Pursuit of Power and Property**

A third danger concerns the now widespread perception that the church is no longer siding with the poor and has allowed itself to be identified, as in prewar times, with the pursuit of power and property. Certainly, most claims about the church's wealth are at best distorted. But aspects of the church's economic engagement have been handled with unwarranted clumsiness. The social sensitivity surrounding such questions must be taken into account, especially while much of society struggles with its own worsening position and receives no advice or encouragement about how to cope with the economic rigors. There is urgent need for concrete and purposeful

action or the crisis will continue in a struggle for wealth and domination in which the church becomes, at best, an idle bystander, and, at worst, a co-opted accessory.

Above all, we must evaluate responsibly the lessons taught by the Communist experience. If we choose to see it as nothing more than a savage, meaningless historical hiatus, we may assume we have nothing to fear, and even less to learn. But this would be a dangerous misunderstanding. Social fault-lines which Communism successfully exploited included a sense of separation which had grown throughout the nineteenth century—between social justice and Christian morality, and between secular radicalism and paternalistic reform. This gap should not be allowed to widen again. Nor, in condemning Communism, can we be blind to the iniquities of the world it supplanted. Eastern Europe's historic tragedy has lain in being condemned to perpetual backwardness on the continent's margins, and in the powerful yearning of its social discontents for revolutionary panaceas and miracle cures. Today, many East Europeans believe this tragedy is being repeated. If the church will not listen to the voices of warning, will anyone else?

Excerpted from World Today, November 1994, 211-15; reprinted in Milton F. Goldman, Russia, The Eurasian Republics, and Central/Eastern Europe (Guilford, CT: Dushkin Publishing, 1996); reprinted with permission of the managing editor, World Today. ♦

Jolanta Babiuch is a lecturer in sociology at Warsaw University, currently specializing in business ethics.

Obstacles to Evangelism

Romanian John Moldovan identifies shortcomings which too often inhibit effective Western evangelism in post-Soviet societies

1. Too many agencies focusing on the same cities;
2. Too much Western preaching at the expense of local pastors;
3. Too many Western sermons insensitive to the cultural context;
4. Western agencies hiring local workers at extravagant salaries;
5. Western donations with insufficient financial accountability;
6. Poorly translated materials;
7. Strained relations between Western and indigenous Christians;
8. Difficulties in dealing with a lingering spirit of mistrust, conditioned by many decades of Communist manipulation;
9. Unhealthy competition among churches and parachurch groups;
10. Scalp-hunting, photo-op, hit-and-run evangelism that does not place enough emphasis upon discipleship;
11. Inadequate efforts to reach young people; and
12. Insufficient apologetics literature. ♦

Dr. John Moldovan is professor of evangelism at Criswell College, Dallas, TX. Comments taken from a presentation at the Russia Symposium, First Baptist Church, Dallas, TX, 7 December 1996.

Orthodoxy, Oil, Tobacco, and Wine: Do They Mix?

Andrei Zolotov

The Russian Orthodox Church has suffered a major blow to its public image because of disclosures, made in a series of articles in the Russian press, about the involvement of the church's hierarchy in lucrative business operations, including the import of tobacco and alcohol.

Since the fall of Communism the church has become involved in various businesses to meet the costs of its own reconstruction and development. Some church ventures—like the Danilovski Hotel in Moscow, and the Sofrino factory outside Moscow, which produces candles, icons, vestments, and jewelry—are well known to the public. Another famous church enterprise is the production of Russia's most popular bottled water, Holy Springs, from Kostroma on the upper Volga. Every bottle carries the local bishop's official seal.

Oil

Another major church-linked company is the oil-exporter MES, 40 percent of which is owned by the church's Moscow Patriarchate, though this is not widely known. Last year alone, the company exported 6 to 8 percent of Russia's total exports. According to the *Moscow Times* newspaper, MES's 1996 turnover is expected to total US \$2 billion.

Tobacco

But other business activities carried out by the Russian Orthodox Church have been the cause of recent press attacks. The *Moskovskiy novosti* weekly newspaper has alleged that the church and, more precisely, its Department of External Church Relations, led by one of the church's most prominent officials, Metropolitan Kirill, has been importing tobacco on a massive scale. Since 1994, when the government granted the Moscow Patriarchate the right to import thousands of tons of tobacco—duty free—as humanitarian aid, 10,000 tons of cigarettes have been imported by the church. According to estimates, that works out at about 8 billion cigarettes—10 percent of Russia's total tobacco imports. Because they were imported free of duty, the government has missed out on US \$40 million in tax.

Wine

Another newspaper, *Novaya gazeta*, has claimed that the Sofrino icon and vestment factory has been importing millions of bottles of wine, also duty-free. The bottles have been officially listed as church wine imported as humanitarian aid. The deputy chief of the Russian government's State Customs Committee has been sacked for violating the law in connection with the Sofrino wine deal, and a criminal investigation is under way involving Sofrino's director, Yevgeni Parkhayev.

Patriarch Alexei II, head of the Russian Orthodox Church, has distanced himself from the controversy. In September he wrote to the Prime Minister, Viktor Chernomyrdin, requesting that the State Customs Committee stop clearing tobacco and alcohol products addressed to the Moscow Patriarchate as humanitarian aid. However, President Boris Yeltsin had already signed a decree removing tobacco and alcohol from the list of goods eligible for acceptance as humanitarian aid. In response to the allegations in the press, the church's Department of External Church Relations issued a statement on 11 October denying it had ever been involved in "commercial activities involving alcohol or tobacco products or any excise goods." However, the statement admitted that some humanitarian aid was not intended for direct use by church organizations, but to be sold for profit. "In the latter case, with the government's approval, these items have gone to secular trade organizations.... Part of the revenues received has gone into the general church budget, and part into special programs for restoring churches and monasteries, restoration of church life as a whole, and for charitable activities."

Metropolitan Kirill

The revelations were a complete surprise to most of the rank-and-file employees of the Moscow Patriarchate interviewed by the Russian press. A source in the Department of External Church Relations told this author that only a very small circle of people were aware of the cigarette and wine deals. The controversy has focused attention on Metropolitan Kirill who has a high profile at home and also internationally as an important participant in the ecumenical movement. Some observers predicted that because of the press coverage of the issue, Metropolitan Kirill would be forced to resign and the Department of External Church Relations would be dissolved. This would have delighted those within the church who are opposed to ecumenism. However, though it seems there are some tensions between Patriarch Alexei and Metropolitan Kirill, the latter's resignation seems unlikely. Many within the church are now saying that the main lesson from the tobacco scandal is the need for the church's finances and operations to be open and accountable. According to the Russian press, Metropolitan Kirill has refused to present a report to the State Commission on Humanitarian Aid about the issue. ♦

The main lesson from the tobacco scandal is the need for the church's finances and operations to be open and accountable.

Andrei Zolotov is a reporter with Ecumenical News International (ENI). Excerpt reprinted from the ENI Bulletin, no. 25 (13 December 1996), 6-7, with permission of ENI.

A CASE FOR BRIBERY:

Giving Versus Taking

Gregory Nichols

A gift given in secret soothes anger, and a bribe concealed in the cloak pacifies great wrath. Proverbs 21:14.

I sat sipping coffee, listening to a missionary, recently arrived in Ukraine, telling a common story. After he rented an auditorium, the director of the building began dropping hints that the agreement might have to be canceled. We both knew that a gift to the director would solve the problem. The new missionary felt he could not do that. He could not compromise his biblical integrity. It would be more "Christian" to spend his valuable time finding another facility than offering a gift to the director. As we parted I asked him to look up the verses he felt he was being asked to compromise. He agreed. I had been in his spot several years before and I wanted to see if he would come to the same conclusion I had.

The Biblical Argument

In the Old Testament the Hebrew word *shochad* usually is translated as *bribe*, but sometimes as *gift* or *ransom* (Proverbs 6:25) or *present* (II Kings 16:8). *Minhah* normally is translated as *gift*, but sometimes as *bribe*. Both *shochad* and *minhah* are used to show the submission of an inferior to a superior. The idea of bribe or gift in this sense does not appear in the New Testament. In an examination of Old Testament passages which mention *gift*, *present*, or *bribe*, two principles clearly emerge. First, the Bible always condemns taking a bribe. Those in authority who are deciding people's futures are to be the embodiment of impartial justice. Second, the Bible never condemns giving a gift or a bribe. In fact, the opposite is true. Proverbs clearly states

BRIBERY:

Coming to Terms With a Moral Dilemma

Cathy Thornberg of the Russian-American Christian University, Moscow, Interviews Cliff Harder, Campus Crusade for Christ

How do you define bribery?

After five years of living in Russia and interacting with its people, I have come to the conclusion that to get something accomplished here, people often give money to people *na leva*, under the table. One of the main reasons is to buy protection to cover an illegal act. For example, to import something into the country without paying 100 percent of the taxes, someone pays a lesser sum in cash to an official, with some or all of it going into that official's pocket, rather than into an official bank account. The customs official stamps the documents and the container of goods comes into the country much more cheaply than if the shipper had paid all the taxes. I would define this as wrong because someone is paying somebody to do something that I think everybody would consider illegal.

A second major reason is to pay someone to perform a legal function. You need their services, usually to get permission to do something. What you're asking for is totally legitimate and they're being paid to provide the service. But they hold the power. Many times I'm discovering that people will use that position of authority for greedy purposes, and so they'll say no until you pay them personally, and then they'll say, "Yes,

of course, we can do that. That's no problem." Recently, for example, while registering our car, we didn't realize that the officials had not given us a window sticker. When I went back to get it, the police officer said that because my car was painted two slightly different colors of yellow, due to a partial repainting, I could not have the sticker. The Russian man who was helping me said, "Cliff, what he is really asking for is for you to pay him. If you'll pay him, I can guarantee you that he will register you quickly. What you're asking for is not something that is illegal. He is just making it difficult for you." In this particular situation, I was faced with an unnecessary \$500 paint job and another four to eight hours in line, or payment of a "personal tip" to complete the registration quickly.

Would you distinguish between an incentive bribe and a gift? How would a gift differ?

In some of my responsibilities with our organization, we work regularly with government administrators. In order to try to avoid bribes and to get people to do what they are supposed to do, several times a year we give them flowers, candy,

Continued on page 10

To get something accomplished here, people often give money to people under the table.

that if we need to meet with a great man, we should remember to bring a gift (18:16). It also states that if we need to pacify an angry official, we might want to try a gift given in private (21:14). This is a difficult concept for Westerners to understand. Those blessed enough to live in a law-based society rarely face the problem. Unfortunately, most people around the world do not have this advantage. In many settings worldwide, gifts or bribes are not simply a way around the law. They also can be a culturally based incentive for officials to do their prescribed jobs. Many would call it a tip. For example, it would not be biblical to bribe an official in order to evade a building code or visa requirement. But if this official is delaying action, or is misinterpreting the law, it would not be unbiblical to offer a gift. It may violate Western cultural assumptions and personal convictions, but it does not contradict Scripture.

We must bear in mind that the Bible is for all cultures, for all times, and for all social classes. Scripture is clear that God's people, who are in positions of power and leadership, must uphold blind, impartial justice. But all of God's people do not have godly rulers. Many times His people

suffer under unjust decision makers, blaspheming tyrants, or lazy clerks. In such situations God's compassion and wisdom are found in His not forbidding a bribe. He knows His children may find themselves in positions of powerlessness where the future depends on the personal favor of the decision maker, regardless of the written law.

Cultural Issues

Stories of corruption seep into many daily conversations and articles dealing with the former Soviet Union. There are mafia and customs officials smuggling weapons-grade plutonium. And there are police manufacturing traffic violations or refusing to respond to calls for help, claiming a lack of personnel or gasoline. How are missionaries and their families to understand and cope with this climate of lawlessness?

First, recognize that post-Soviet culture is held together by relationships, not laws. The average businessman avoids troubles with officials through strategic friendships, which he has worked hard to

Continued on page 10

The Bible never condemns giving a gift or bribe.

BRIBERY:

Out of the Question

Extortion turns a wise man into a fool, and a bribe corrupts the heart. Ecclesiastes 7:7.

EAST-WEST CHURCH AND MINISTRY REPORT editor Mark Elliott interviews John Williams, executive director of Holt International Children's Services, Eugene, OR. Mr. Williams has worked in international child care services since 1965 and has been Holt's executive director since 1993.

What years did Holt work in the former Soviet Union?

1991 to 1995.

How many children from there did Holt place for international adoption in those years?

About 57, mostly handicapped and older orphans.

What does the future hold for Holt in the former Soviet Union?

That is not decided. We may or may not go back.

What were the reasons Holt decided to suspend its work there in 1995?

There were multiple factors. 1) We grossly underestimated what it would take to work there financially and in terms of personnel. We were spread too thin. 2) We discovered that lessons we

had learned working in the rest of the world often did not apply in Russia. 3) Information we received from orphanages about children often proved to be unreliable. Often, a child's condition was worse than described. 4) We discovered that there was a much higher incidence of severe emotional trauma among Russian orphans than in our experience in other parts of the world, including Romania. 5) Finally, we elected not to pay people off. It has always been our policy not to participate in unofficial payments or bribes in an attempt to expedite matters or further our cause.

What part did pressure to pay bribes play in Holt's decision to end its work in Russia?

Actually, it was not a significant factor because our policy is clear that we don't pay bribes.

What guidelines would you suggest regarding bribery, based on your experience in developing nations?

We play ignorant and proceed as if we do not understand when officials are hinting for bribes. Once you establish that you don't operate that way, people will respect you for it and work with you. Things may move a little more slowly, true; however, if your intention is to represent the Christian community and be there for the long term, then the policy of not paying bribes will serve you and the Kingdom of God in a much better way. ♦

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Gregory Nichols *Continued from page 9*

cultivate and which he maintains through gifts. In an environment without a working financial or legal system, these relationships provide a form of insurance. Second, the lawlessness of post-Soviet society stems from a very poor economy. Often government officials are months behind in their salary, they have no motivation to work, and bribes may be their major source of income. Third, corruption was longstanding in the dual economy of Communism. The shadow, or second economy, beyond the control of the government, was a way of life for all concerned. And today nearly every official one deals with secured that position because of past Communist connections. Bribery was part of the Communist system, and post-Soviet officials have inherited the expectation that bribery is a matter of course.

Life Experience

Westerners, as well as Russians, now play the gift-giving game firsthand. They work to get coffee or chocolate into the hands of a particular official who is blocking their path, being careful not to insult or embarrass. They have seen the knowing smile of officials who recognize the shape of a bottle in a shopping bag left by their side. They have watched as plain envelopes of money slide casually into suit pockets. Yet not all Westerners are comfortable with this system, nor should they be.

To cope, expatriates and missionaries in the former Soviet Union have adopted several strategies. The most common involves intermediaries who serve as buffers. Typically, lawyers are hired to expedite paperwork. Their fees include various expenses, including approximately 25 percent for bribes. The more

Gregory Nichols is a missionary with Greater Europe Mission in Odessa, Ukraine

Cliff Harder *Continued from page 9*

or some other token of appreciation, just to say, "We appreciate our working relationship with you." In the West we would never take flowers to the person who works in the tax office and say, "I really appreciate everything that you're doing." But we have found that, over the years, there has developed in Russian society this type of expectation among people who are in positions of authority. Even if a person's job is only to admit people into a building, that person is a door opener—or closer. That person is in a position to serve you—or to block you. And so keeping the relationship friendly is really important in this society.

savvy the lawyers, the more detailed their knowledge of various officials' tastes. They will know to send a certain brand to a certain official using a certain carrier. Usually expatriates prefer not to know the minute details of charges. A second strategy involves the use of humanitarian aid as a means of leverage with the official gatekeepers. Sometimes a city will receive gifts of medical or dental equipment. At other times guest lecturers, free English lessons from native speakers, or student-exchange programs are used to improve relations with those in power. A third variation is to try to play the difficult gift-giving game in person. Here the biggest hurdles for foreigners are the delicate nuances. But with an average of one holiday every month, built-in opportunities abound to solicit the friendship of decision-makers in a society which is based upon relationships rather than laws.

The only other alternative is to not play these games but to abide by the local official's interpretation of the law. Some hope that by not offering bribes they can change the culture so that in time it will conform to their understanding of equality before the law. Some missionaries eventually have found success by ignoring hints for bribes from officials. Like the bothersome widow in Luke 18, over time they have managed to wear officials down.

Recently I received an e-mail from my missionary friend who had agreed to examine the Bible's use of *gift*, *present*, and *bribe*. He had not been able to find any verses in the Bible that clearly prohibited giving a bribe. I don't know if he now acts accordingly. But if he does, he has taken a major step in his cultural adaptation process, recognizing the mistake of confusing a law-based culture with mandatory biblical requirements. Missionaries must come to examine a new environment through the prism of the Word of God, not through the prism of the culture and comforts of home. ♦

How do you think Russians you work with define bribery?

Almost all the Russians I've interacted with on this topic have been brought up with bribery since infancy. They rarely have seen anything different. They just assume that this is the norm: "that's the way our parents and our country have always done it." They know others will take advantage of them. They know they are going to have to pay extra to get certain services done. And so they expect to pay "tips" or bribes—and they expect to receive them. It may be too harsh to say that their consciences have become seared, but I think because they've done it so many times, by the time they are adults, they don't think about the fact that they're asking somebody to do something which might be illegal. It's just standard operating procedure.

What biblical passages are central to your thinking on bribery?

The Bible says my unspoken thoughts are known to God. In the same way, my actions are known to God, even if they're done in secret. Initially, I have to report to my ministry leadership. But ultimately I stand before God, and I have to evaluate what I am doing. How will I feel when I stand before God and I look back on how I manipulated a particular situation? If I feel I had to do something wrong in order to accomplish a good purpose, I think I would still feel very uncomfortable before God, because I feel I would have missed the opportunity to trust God to work out something supernatural. My role on earth is to please and serve Him, rather than take matters into my own hands. If He wants to see something accomplished, He can do it, with or without my help.

I heard one case of a Russian believer who makes a distinction between agreeing to bribery for a Christian cause, but not for personal gain. You still would feel uncomfortable because you were going against your conscience?

The people around us are always observing our values. Regardless of how dire the situation, I really feel we need to continue to ask, "How will this make me feel before God when I go to the judgment seat?" Knowing that Jesus is right beside me now and sees my actions, if I am feeling uncomfortable, then I don't want to do it. To me, it's not worth jeopardizing my relationship with Him just to accomplish even a good Christian cause.

Do you see a danger in bribery leading to greater ethical compromise over time?

Yes. I feel even if it's a small thing, for me personally, it begins to sear my conscience. And if you are working with certain officials over and over again, and they know that you've paid once to do something that's illegal, they will expect bribes to continue. If you've decided the second time that you're not going to pay, and they know that you paid the first time, they may block your path. However, if the first time you had said, "I'm sorry, I understand this is the system, but this particular method is illegal and I want to do it the legal way," the official will understand that you will not pay a bribe. So I think the danger is, even in Christian organizations, once you start down the path of doing something that's compromising, you spin an ugly web. I think there's an advantage to starting clean and staying clean the entire way because once you start deviating, even in small ways, you're going to end up living with those negative consequences for a long time.

What about the case of a bad law? Is it justifiable to ignore it or circumvent it by payments to officials?

I've heard there are about 1,000 new laws made each year in Russia, but rarely are the old laws canceled that contradict the new ones. And the laws enforced will be those to the advantage of the person trying to manipulate you. That is one of the disadvantages. Second, consider an issue that a number of people have discussed extensively: is a law really a law if it is not being enforced? What happens if you feel a tax law is unfair? Russia has a 30 percent income tax law for its citizens and foreigners. Expatriates I have asked who are facing this 30 percent tax may be paying it through extra stipends from their agencies or businesses, and therefore it is not affecting their net income. However, rarely is this tax being paid by businessmen who do not receive extra salary to cover it, or by missionaries who have to raise their own support. The main reason for tax evasion, by citizens and noncitizens alike, appears to be because enforcement is so lax that few consider the government to be serious about collection. Since the law is not being rigidly enforced, many missionaries and foreign businessmen, like many Russian citizens, think of the 30 percent tax as a voluntary payment. (*Editor's note:* see Howard Witt, "Russia Tax Laws: A Hodgepodge Cheaters Love," *Chicago Tribune*, 1 December 1996.)

As for what is right on tax payments, I have heard arguments from respected Christians on both sides of the issue. Some Christians argue that nonpayment of taxes is justified because such payments go to the government for evil purposes. Other Christians point out the passage in the Gospel of Matthew (17:24-26), where Peter is asked by tax officials for two drachmas. Jesus said, "So that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours." Certainly, New Testament culture wasn't a heavenly atmosphere either. But Jesus paid and He is our example. How can we get around it? ♦

Once you start down the path of doing something that's compromising, you spin an ugly web.

PRACTICALLY SPEAKING

Tips on Teaching English in Eastern and Central Europe

Robert Lynes

It is worth trying to find out as much as possible about what is available in the school you plan to attend. In many parts of Eastern and Central Europe, especially outside the major cities, teaching materials are very thin on the ground. You may, for example, have to take your own tape recorder and listening material, including some blank tapes. Whether it is possible to find this information out or not, the following materials are always very useful: flash cards and magazine pictures mounted on card; glue; a good grammar book (*Practical English Usage* by Michael Swan or *A Practical English Grammar* by Audrey J. Thompson and Agnes V. Martinet); photos from home (or even slides); songs on tapes plus lyrics; a good dictionary (*The Collins COBUILD English Language Dictionary*); and, if possible, a few videos of material from TV. (Videos from the U.S. are not compatible with European machines.) If you write to your local tourist board they usually will supply ample useful material. Authentic materials such as menus, brochures, magazines, and photos are always useful, as is a map of your country. A book on classroom activities will always be useful (*Grammar Practice Activities* by Penny Ur or *Grammar Games* by Mario Rinvolucri, as well as *Discussions That Work* by Penny Ur). If you have already been teaching, then you will, of course, have your own

favorite books and supplementary material which you will want to take along. Finally, it might also be a good idea to arrange some pen pals before you go. Students usually love writing to people in another country, and if you organize this before leaving, it will save you a lot of effort trying to arrange it from a distance.

Excerpt reprinted with permission from Robert Lynes, Teaching English in Eastern and Central Europe (Lincolnwood, IL: Passport Books, 1996), 282 pp., \$14.95. Contact: NTC Publishing, 4255 West Touhy Ave., Lincolnwood, IL 60646-1975; tel: 847-679-5500; fax: 847-679-2494. ♦

Editor's note: The above excerpt giving helpful advice and bibliography for teaching English in post-Soviet societies should illustrate how invaluable Lynes's entire volume can be for prospective teachers. Loaded with practical counsel for everyday living, *Teaching English* also covers finding positions; travel, visa, and housing arrangements; model lesson plans; and points of grammar and glossaries of classroom words for each country covered: Poland, Czech Republic, Slovakia, Hungary, Romania, and Bulgaria. The volume also includes sections on teaching children and adolescents, and teaching business English. The author taught English in Hungary for six years (1988-93) and has traveled extensively throughout East Central Europe.

NEWS NOTES

"Hope for the Balkans," an historic gathering of the region's evangelical Christians, took place on 6-7 September 1996. A total of 1,500 delegates (including 900 from Serbia and

Montenegro, 140 from Romania, 120 from Bulgaria, and 50 from Hungary) met in Belgrade "to proclaim the hope which neither politicians nor economic riches can offer. Only the gospel of Jesus Christ, the son of God, can bring such hope." Organizers and sponsors included the Serbian Evangelical Alliance, the European Evangelical Alliance, AD 2000 and Beyond, and New Eastern Europe for Christ. The conference received positive and fair coverage in many television and print media. **Source:** Serbian Evangelical Alliance press release; tel/fax: 381-11-622642; fax: 381-11-104831; New Eastern Europe for Christ *Mission News* (December 1996); tel: 42-88-742-769; fax: 42-88-430-23; e-mail: cekov@bb.sanet.sk.

♦ ♦ ♦

A pilot project showing of the **Campus Crusade "Jesus" film** in a Polish Catholic diocese began in the fall of 1996, with negotiations for distribution in a number of Catholic dioceses in Western and Eastern Europe projected for 1997. Contact: Paul Cowan, Campus Crusade, 1012 Moorefield Hill Place, SW, Vienna, VA 22180; tel. and fax: 703-242-2266; e-mail: cowanpl@aol.com.

♦ ♦ ♦

Metaphrasis, an informative Russian religious news service, suspended publication in November 1996 because of insufficient subscriptions. **Source:** e-mail communication from Sergei Chapnin, editor (mf@glas.apc.org).

♦ ♦ ♦

In 1996 the Roman Catholic **Community of St. Egidio**, with the aid of a U.S. Institute of Peace grant, helped mediate an agreement between Serbian President Slobodan Milosovic and Ibrahim Rugova, leader of Serbia's predominately Albanian enclave of **Kosovo**, permitting the resumption of public schooling for the region's children. The Rome-based Community of St. Egidio is involved in **conflict resolution** projects worldwide and has been involved in humanitarian aid, health, and education projects in the Balkans since 1991. The Institute of Peace also awarded a grant in 1996 to the **United Methodist Committee on Relief** for a conference on conflict resolution at the **University of Sarajevo, Bosnia**. **Source:** *PeaceWatch*, no. 2 (October 1996), 14; and no. 3 (December 1996), 9.

♦ ♦ ♦

In November 1996 Father Andriy Chirovsky, president of the Canadian-based **Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies**, announced the donation of a second million-dollar endowment for a chair in Eastern Liturgy given by Peter and Doris Kule. The Sheptytsky Institute, which trains seminarians for the Ukrainian Eastern-Rite Catholic Church in North America, is affiliated with St. Paul University's faculty of theology, Ottawa, Ontario, Canada.

♦ ♦ ♦

Brother Andrew, head of Open Doors, a Christian ministry focused on aid to persecuted Christians worldwide, received the **Religious Liberty Award** from England's Evangelical Alliance in November 1996. **Source:** *Compass Direct*, 19 December 1996.



Compass Direct began operation in April 1996. This news service, a successor to Open Doors-funded *News Network International*, focuses on persecution of Christians worldwide. Its 19 December 1996 issue, for example, reports increasing harassment of Christians in Uzbekistan, including the

November 18 arrest of 64 Pentecostals in Tashkent and their release on November 30. Subscriptions include 12 issues per year, plus periodic *FLASH NEWS* supplements. E-mail subscriptions run \$20/year, or \$25/year with reprint rights. Print subscriptions are \$65/year, or \$75/year with reprint rights. A separate subscription to *FLASH NEWS* by fax is \$15/year. Contact: Jeff Taylor, managing editor, *Compass Direct*, Box 27250, Santa Ana, CA 92799; tel: 714-418-9150; fax: 714-531-2681; e-mail: 75273.3666@compuserve.com.



RESOURCES

Very soon after the release of *Mit pro co Zit (Having Something to Live For)* by Dr. Jaro Krivohlavy, a lady telephoned the International Literature

Associates publisher, Navrat, in

Prague. She explained that she had read this book and it had helped her decide *not* to commit suicide. In *Having Something to Live For*, Dr. Krivohlavy, an experienced psychologist and educator, writes about the serious questions of life: happiness, success, freedom, responsibility, guilt, values, love, and acceptance of the unacceptable. Dr. Jaro Krivohlavy, who was in a concentration camp during World War II and afterward worked as a miner, has led a distinguished academic career and currently works at the Institute for Advanced Medicine in Prague. He is the author of several books, including *Conflicts Between People, Me and You, How to Better Understand Each Other*, and *Talk, I Am Listening* (also published by Navrat). He is a member of the Evangelical Czech Brethren Church. **Source:** *Central European Mission Fellowship News* 3 (Spring 1996), 5.



Pastoral Training Under Fire

A Review of Wayne Kenney, "A Conspiracy of Learning': Self-Directed Learning Among Protestant Russian Clergy Before 1987," Ed.D. thesis, Pennsylvania State University, 1995, 220 pp. Reviewed by Mark Elliott, editor.

Although the title suggests a more comprehensive examination of the subject than the survey sample will allow, informative findings, nevertheless, make "A Conspiracy of Learning" noteworthy. The author used open-ended, life-story interviews with 13 pastors as the primary source for his research. Unfortunately, individuals chosen for the study represent a quite narrow portion of the Russian Protestant experience: 13 men from Moscow, mostly unregistered Baptist backgrounds, mostly between the ages of 25 and 44 (11 of 13), who in 1994 were participants in systematic but nonresidential ministry training programs. As a result, findings might or might not apply to the majority of Protestant pastors in the former Soviet Union who are non-Muscovites and non-Russians, and who represent registered Baptist, Pentecostal, and Lutheran denominations.

All interview subjects were highly motivated, eager learners. By definition, they placed a high value on education, as evidenced by their enrollment in Biblical Education by Extension (BEE) training courses. Nearly all were sons of pastors who had suffered harassment and imprisonment under the Communists. Almost all (12 of 13) were married, with 3 to 11 children. Most had the equivalent of a tenth or eleventh grade education. And most held secular employment in addition to their pastoral duties.

Perhaps the terminology "self-directed learning" excluded evaluation of the hundreds of pastors who completed clandestine, then later legal, Evangelical Christian-Baptist correspondence courses, or the hundreds of Pentecostals who quietly managed informal correspondence courses provided by the Brussels-based Assemblies of God International Correspondence Institute. In any case, a closer evaluation of these programs, using Kenney's techniques, would document an experience that made a substantial contribution to the survival of Evangelical faith despite a hostile Soviet environment. In passing, it should be noted that Walter Sawatsky of Associated Mennonite Theological Seminary, Elkhart, IN, currently is helping coordinate a wide-ranging interview project to document the twentieth-century Evangelical experience in the Soviet Union.

Perhaps the most striking finding of Kenney's study is the degree to which the church leaders of those interviewed resisted the self-directed learning of young, aspiring ministers. While some of this opposition, no doubt, stemmed from an anti-intellectual bias exacerbated by a Communist ban on Evangelicals in higher education, the larger factor appears to have been the issue of control. Overwhelming authority in the hands of a pulpit autocrat is an oft-noted phenomenon in Soviet and post-Soviet Evangelical circles. One evidence of this phenomenon has been the attempt by church leaders to keep a close rein on all church activities. More than a few leaders have been inclined to prohibit study or outreach that could not be readily and completely directed from the top. The mostly younger pastors interviewed by Kenney expressed frustration, disappointment, and dismay at their superiors' heavy-handed efforts to thwart independent initiatives, from street preaching to informal theological study. In their defense, one huge extenuating circumstance loomed large for senior pastors prior to glasnost: state threats against their churches and their personal liberty should they not be able to "administer" their own flock in an "orderly" manner (read no new initiatives).

While Kenney's work is long on informal learning theory and a bit thin on the Russian Evangelical context, he does make a strong case that most literature on self-directed learning does not take into account non-North American contexts where state intervention and cavalier treatment of civil liberties distort all of life, including the educational process. One would hope that Kenney's methodologies could be used to help determine strengths and weaknesses of the various current efforts to provide theological education to pastors in post-Soviet societies, including correspondence, extension, and formal residential programs.



Dickerson, Lonna and Dianne F. Dow. *Handbook for Christian EFL Teachers*. Evanston, IL: Berry Publishing, 1997. 71 pp. \$8. A Billy Graham Center Monograph. Reviewed by Mark Elliott, editor.

It would be hard to imagine a more practical and balanced introduction for Christians interested in teaching English as a foreign language. Would-be instructors and experienced specialists alike will find numerous helps for themselves and their students, including a glossary of acronyms; a rationale for formal preparation; an even-handed explanation of various approaches to academic preparation; a descriptive table of programs at 24 Christian institutions; and tables outlining worldwide teaching opportunities, including 15 Christian groups with career, and 18 with short-term, openings in one or more of the countries of East Central Europe and the former Soviet Union. In addition, the *Handbook* offers a wealth of instructional resources in various annotated bibliographies and directories: relevant professional, church, and parachurch groups; secular and Christian publishers and distributors; journals; web sites; and e-mail discussion groups. Dickerson has a Ph.D. in second language acquisition, and Dow, an M.A. in TESL, both from the University of Illinois, Urbana-Champaign. Dickerson teaches at the University of Illinois and both authors staff Wheaton College's Institute for Cross-Cultural Training.

Contact: Berry Publishing, 701 Main St., Evanston, IL

60202; tel: 800-388-9915; fax: 847-869-6921; e-mail: 73430.54@compuserve.com; website: <http://www.berrypub.com>. Quantity discounts are available.



The Russian Orthodox Church: Triumphalism and Defensiveness by Jane Ellis (London: Macmillan, and New York: St. Martin's, 1996, \$59.95) treats the years 1986 to 1994 with a sure hand. It serves as an able sequel to the author's well-received *The Russian Orthodox Church, A Contemporary History* (London: Routledge, and Bloomington: Indiana University Press, 1986), covering the late 1960s to 1985. While working for British-based Keston Institute (1973-94), the author edited *Religion in Communist Lands* (1981-86) and *Frontier* (1987-89). The present 240-page study will be essential reading for an understanding of Russian Orthodox attempts to adjust to glasnost and the post-Soviet era, along with Nathaniel Davis, *A Long Walk to Church, A Contemporary History of Russian Orthodoxy*. (See *EAST-WEST CHURCH AND MINISTRY REPORT* 4 (Spring 1996), 13.)

Contact: St. Martin's Press, 257 Park Ave., South, New York, NY 10010; tel: 212-674-5151; fax: 212-254-8175.



Wesleyan Scholar Critiques Theological Textbook Project

Donald Dayton

Editor's Note: The Russian Protestant textbook evaluation provided by Reformed scholar Mark Noll in the previous issue of the *EAST-WEST CHURCH AND MINISTRY REPORT* can be compared with the following comments of Wesleyan historian Donald Dayton.

I was intrigued with the possibilities and difficulties inherent in the "Russian Protestant Theological Textbook Project." It seems to me that such a project is vital, and I heartily commend the people who have undertaken it. On the other hand, it seems to me that there is always a tendency to continue in inherited paths and to uncritically accept trajectories of publishing and scholarship that may not be the most helpful. I sensed some of this as I read over the list of textbooks already published, being reprinted, and now projected. It seems that this list puts great weight on older and less creative scholarship. This may reflect the training of missionaries and others—as well as the character of the Protestant church in this context. But it seems tragic to me that so much of this material is from earlier generations of evangelical thinking that would not find much use now in the countries of its origination.

I have wondered if there are not ways of providing more materials produced within the Russian context itself; surely there is more indigenous literature that could be cultivated. I have also wondered about more literature speaking to the historical connections with Russian Orthodoxy.

Where theological biases are evident (or relevant), they seem to be Reformed and/or Dispensational. My sense of Russian Protestantism is that it is strongly shaped by the Baptist and Pentecostal streams. Generally, such traditions are more Arminian than Reformed, and I have wondered if one ought not to make a point of balancing the literature better. The Wesleyan/Arminian tradition is in a very creative phase, and

much good theological material is being produced in the circles of the Wesleyan Theological Society. Also, the Pentecostal movement is bursting with theological creativity around the world—yet one would never guess it from the list provided. I think especially of the work of the Society of Pentecostal Studies and the theological monographs published in connection with the *Journal of Pentecostal Theology*. In general then, my basic reaction is that these textbooks (probably for some good reasons) look BACK too much and insufficiently FORWARD to the challenges of the next generation.

Donald Dayton is visiting professor of church history, Drew University, Madison, NJ.

LETTER TO THE EDITOR

Dear Editor,

I really appreciated the article "Russian Protestant Theological Textbook Project" in the Fall 1996 *EAST-WEST CHURCH AND MINISTRY REPORT*. It was long needed. One observation for your information: in Mark Noll's response, he mentions books he would like to have seen printed. In fact, the following were printed but were not listed under the Pulpit Bible Series: C. S. Lewis, *Mere Christianity*; John Stott, *Basic Christianity*; and F. F. Bruce, *The New Testament Documents*; also, C. H. Dodd, *The Founder of Christianity*; Carl F. H. Henry, *Toward a Recovery of Christian Belief*; and other classics. These were done by other groups.

Peter Deyneka
President, Russian Ministries ◆

CALENDAR OF EVENTS

13-16 March 1997

Fellowship of European Broadcasters Convention, Carlton President Hotel, Utrecht, Netherlands

Contact: Fellowship of European Broadcasters
23 The Service Rd., Potters Bar
Hertfordshire EN6 1QA England
Tel: 44-1707-649910; fax: 44-1707-662653
E-mail: 100545.3465@compuserve.com



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 Zelkina
Department of Religious Studies, Faculty of Arts
The Open University
Walton Hall, Milton Keynes
MK76AA, England
Tel: 01908-654033; fax: 01908-653750



5-9 May 1997

Saturation Church Planting Seminar, Budapest, Hungary

Contact: The Alliance
1111 Budapest, Budafoki ut 34/B III/3 Hungary
Tel: 36-1-166-5978; fax: 36-1-165-6406
E-mail: 100263.426@compuserve.com



16 June—8 August 1997

Russian Language Institute, Columbia International University, Columbia, SC

Contact: Mr. Marc Canner
Russian Language Ministries
Box 213026, Columbia, SC 29221-3026
Tel: 803-799-0074; fax: 803-799-1121
E-mail: 73354.304@compuserve.com



14-18 July 1997

Lectures on the Church in Russia, All Hallows College, Dublin, Ireland

Contact: Canon Dr. Michael Bourdeaux
Keston Institute
4 Park Town, Oxford OX2 6SH England
Tel: 44-01865-311022; fax: 44-01865-311280
E-mail: keston_institute@cin.co.uk



14-25 July 1997

Eastern Orthodoxy and Evangelicalism in Dialogue, J. I. Packer and Bradley Nassif, Regent College, Vancouver, Canada

Contact: Coci Benson
Admissions Office, Regent College
5800 University Blvd., Vancouver, BC V6T 2E4 Canada
Tel: 604-224-3245 or 800-663-8664
Fax: 604-224-3097; e-mail: 74531.404@compuserve.com



17-20 July 1997

The CoMission Celebration, Kankakee, IL

Contact: Lisa Borden
The CoMission
1900 Rexford Rd., Suite 104, Charlotte, NC 28211
Tel: 704-364-8886, ext. 14; fax: 704-364-8538
E-mail: 102515.2153@compuserve.com



25-29 August 1997

Russian Church History, Mark Elliott, Moscow

Contact: Chuck Sunberg
Church of the Nazarene
Box 53, Moscow 113452, Russia
Tel/fax: 7095-138-4839; e-mail: chuck.sunberg@sculptor.com



20-23 November 1997

National Convention of the American Association for the Advancement of Slavic Studies, Seattle, WA

Contact: Wendy Walker, Convention Coordinator
American Association for the Advancement of Slavic Studies
8 Story St., Cambridge, MA 02138
Tel: 617-495-0677; fax: 617-495-0680
E-mail: aaass@hcs.harvard.edu



How Much Land Does a Man Need?

Mark Elliott

In late July 1995 I had the opportunity to visit Yasnaya Polyana, Leo Tolstoy's home, several hours' drive south of Moscow. I could not help contrasting Lenin's enormous mausoleum on Red Square with Tolstoy's simple burial plot deep in the woods of his ancestral estate, marked not by any headstone, but by a simple mound of grass. I thought of Tolstoy's short story, "How Much Land Does a Man Need?," which has Pahom, an ambitious peasant of central Russia, seeking his fortune east of the Volga. Clever Bashkir tribesmen offered him a deal he was eager to accept: 1,000 rubles for as much land as he could walk around in a day. Pahom set out at dawn and would have realized a rich estate but for his obsession to encompass more land than a day's walk would allow. He did manage to return to his starting point before sunset, but only to collapse on the spot with blood trickling from his mouth. It was over; Pahom was dead; and his servant buried him at this beginning and end of his dream. The last line of Tolstoy's story, "How Much Land Does a Man Need?," answers the question: "Six feet from his head to his heels was all he needed." (*The Portable Tolstoy*, New York: Penguin, 1978, 506-22.)

As I think of this tale of deadly greed, as I observe the post-Soviet new rich scrambling for luxury cars, opulent mansions, and elaborate summer dachas, and as I think of the same acquisitive spirit in the West, and in me, my soul cries out, can we hear Tolstoy's plea for moderation? And more importantly, can we hear Christ's teaching, "Lay not up for yourselves treasures upon earth where moth and rust corrupt

and where thieves break through and steal" (Matthew 6:19)?

In 1893 Ivan Prokhanov, one of Russia's greatest Evangelical leaders, visited Tolstoy's estate as a young man fresh out of engineering school. The renowned author, dressed in peasant garb, greeted Prokhanov and a friend kindly, and after some pleasantries, asked them if, before dinner, they would rather pick mushrooms with him, or read his new manuscript, "The Kingdom of God is Within You." They eagerly chose to read Tolstoy's latest thinking on religion and nonviolence. After the evening meal, which included Tolstoy's mushrooms and theological discussions, Prokhanov wrote that he "became more firmly convinced that the salvation of the world is in the simple Gospel, not in a part of the Gospel," as Tolstoy would have it. Tolstoy's faith, which excluded Christ's miracles and resurrection,

is simply a moral teaching, which transforms Christ's grace into the Mosaic law because it brings men to an inaccessible mountain and without imparting to them any power says: "Climb up." Of course, they cannot climb up. When Moses sent men to a mountain, it was Sinai; but Tolstoy sends his disciples to a still higher mountain, the mountain of Christ's perfection, and says the same thing. Of course, there can be no other result than the consciousness of utter helplessness and despair. (*In the Cauldron of Russia*, New York: All-Russian Evangelical Christian Union, 1933, 79.)

Think of the difference between Tolstoy's religion of frustration before impossibly high moral standards and the religion of Christ's grace which makes possible a degree of human transparency and purity that literally is out of this world. Paradoxically, the craving for the good life that drove Pahom, and drives us, East and West, to distraction will never be satisfied by seeking self-fulfillment, but rather only by Christlike sacrifice. And, paradoxically, modern Russians' and our own recognition of the need for moral foundations will remain quicksand, as was the case with Tolstoy, without Christ the Cornerstone.

Adapted excerpt from "In Marx's Wake—Uprooting and Planting," Crux 32 (July 1996), 30-32, reprinted with permission. ♦

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