

Among The Soviet Evangelicals

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Religious Ferment in Russia Michael Bourdeaux 1968-06-18

Introduction to world religions and cults for Christians in the Soviet Union Nickolai V. Porublev 1990

The Quest for Russia's Soul Perry Lynn Glanzer 2002 The author's comprehensive research and first-person experience result in an informative, instructive, and compelling book.

[The Evangelical Church in Berlin and the Soviet Zone of Germany](#) 1959

To Bring the Good News to All Nations Lauren Frances Turek 2020-05-15 When American evangelicals flocked to Latin America, Africa, Asia, and Eastern Europe in the late twentieth century to fulfill their Biblical mandate for global evangelism, their experiences abroad led them to engage more deeply in foreign policy activism at home. Lauren Frances Turek tracks these trends and illuminates the complex and significant ways in which religion shaped America's role in the late-Cold War world. In *To Bring the Good News to All Nations*, she examines the growth and influence of Christian foreign policy lobbying groups in the United States beginning in the 1970s, assesses the effectiveness of Christian efforts to attain foreign aid for favored regimes, and considers how those same groups promoted the imposition of economic and diplomatic sanctions on those nations that stifled evangelism. Using archival materials from both religious and government

sources, *To Bring the Good News to All Nations* links the development of evangelical foreign policy lobbying to the overseas missionary agenda. Turek's case studies—Guatemala, South Africa, and the Soviet Union—reveal the extent of Christian influence on American foreign policy from the late 1970s through the 1990s. Evangelical policy work also reshaped the lives of Christians overseas and contributed to a reorientation of U.S. human rights policy. Efforts to promote global evangelism and support foreign brethren led activists to push Congress to grant aid to favored, yet repressive, regimes in countries such as Guatemala while imposing economic and diplomatic sanctions on nations that persecuted Christians, such as the Soviet Union. This advocacy shifted the definitions and priorities of U.S. human rights policies with lasting repercussions that can be traced into the twenty-first century.

[The Evangelical Christians-Baptists in the Soviet Union as a Hermeneutical Community](#) Alexander Popov 2010

The Soviet Union on the Brink Kent Richmond Hill 1991

[CSCE to Examine Repression Against Evangelicals in Former Soviet Union](#) United States. Congress. Commission on Security and Cooperation in Europe 1994

When God Sent Grace to the Soviet Gulag Andrew Mytych 2013-10 This book, *When God Sent Grace to the Soviet Gulag*, by Andrew Mytych, is a woven tapestry of life in pre- and post-World War II Poland and the

account of a man, Cezary Kiewra, whose life was sovereignly changed forever while a prisoner in the cruel Soviet labor-camp prison system known as the GULAG. Various and diverse stories of Cezary, his family, and friends then merge into a single entity. The background is the Second World War in Eastern Europe, the reality of the Stalinist USSR, the repatriation of exiles, and life in post-war communist Poland. Historically, the book also presents aspects of evangelical Polish culture in the 50s, 60s and 70s of the last century from the perspective of an ordinary family of believers and their friends. We are awed by the account of the obedience of one of God's faithful men, and then we follow Cezary's dramatic encounter with God's grace while a Soviet prisoner, his subsequent efforts to rebuild a life in communist Poland, and his life-commitment to pastoral ministry. The book was written as a testimony of those days to make sure their realities do not get lost in oblivion because no one recorded the life stories. Additionally, it fills a big gap in the literature on the life and ministry of evangelical Christians in the communist countries of Europe.

The Faith of the Russian Evangelicals John Pollock 1969

Protestants in Russia J. A. Hebly 1976

The Russian Protestants Steve Durasoff 1969

The Evangelical Christian-Baptists in the Soviet Union as a

Hermeneutical Community Alexander Popov 2010 The thesis focuses on the inner world of the Evangelical Christians-Baptists in Russia and tries to demonstrate their world views, ideals, and aspirations. The method chosen for this task consists in analysing the approach to biblical interpretation as observed in publications of the All-Union Council of ECB, which operated during the post-World War II period. An analysis of ways how the Bible was used in published materials produced during the Communist period - in Bratsky Vestnik, the official periodical of the Union of ECB, in handbooks of Bible Correspondence Courses of the ECB, and in other educational and devotional books and articles - helps to reconstruct the identity of Soviet evangelicals.

Dancing on Thin Ice Arkady Polishchuk 2018 Exiled Russian journalist colorfully narrates his passage into dissent and his work on behalf of

persecuted Christians in 1970s USSR.

Religious Persecution in the Soviet Union: Soviet Jewry United States. Congress. House. Committee on Foreign Affairs. Subcommittee on Europe and the Middle East 1985

Soviet Evangelicals since World War II Walter Sawatsky 2007-02-19

Nearly annihilated in the Stalinist persecutions of the 1930s, Soviet evangelicals emerged after the war in successive revival waves. The extremities of survival brought four evangelical denominations into a single state-approved union. This book describes the subsequent unity struggles, devoting major attention to the Reform Baptist split in 1961 when Soviet authorities again tried to destroy the movement. The book describes regional differences, techniques for evangelism, and the lifestyle of local and regional leaders, both the legally registered ones and those hiding from the authorities. It also includes a frank description and analysis of the major missions to Eastern Europe as well as the foreign relations of Soviet evangelicals. Every chapter raises issues for reflection, often paradoxical, about how the church should live in an unfriendly environment. Illustrative material throughout personalizes a story that is overburdened with tragedy, pathos, and conflict. The book is intended to fill a serious gap in the literature by providing a reliable, sensitive treatment of a subject suffering from exaggerations on the one hand and the inadequate candor of Soviet spokesmen on the other. It is based on a broad range of sources, some of which were uniquely available to the author. The more we understand each other, the easier it is to love each other and to combat the suspicions that lead to war.

The Development of Russian Evangelical Spirituality Gregory L. Nichols 2011-11-09 Today, many evangelicals in the Russian-speaking world emphasize sanctification as a distinctive mark of their Christian faith. This is a unique characteristic, particularly in the European context. Their historic tapestry has been woven from a number of threads that originated in the second half of the nineteenth century. Missionary efforts of the German Baptists, a revival sparked by a British evangelist, and a pietistic awakening among the Mennonites in the South converged to form a tapestry that displays Protestant, Baptist, and

Anabaptist heritage. Ivan Kargel uniquely participated in the formation and ministry of each of these threads. His life spans from Tsarist Russia to the Soviet Union. Kargel refused to adhere to a systematic view of theology. Instead, he urged believers to go to Scripture and draw from the riches of a life united with Christ. Kargel's influence today is keenly felt across the Russian-speaking evangelical world as they seek to identify the roots of their spiritual identity. This book examines the influences on Ivan Kargel and offers insights into how his life and work are expressed in the tapestry of Russian evangelical spirituality.

The Paradoxical Relationship Rhonda Clark 1987

Evangelical Sectarianism in the Russian Empire and the USSR Albert W. Wardin 1995 Traces the arrival of pietism in the Russian Empire, the development of Stundism and separate evangelical denominations in the nineteenth century, and the story of their experiences under Communist rule. ...particularly relevant for the study of Mennonite and related religious developments in these areas. --MENNONITE HISTORIAN
Council of Evangelical Baptist Churches of the Soviet Union Council of Evangelical Baptist Churches of the Soviet Union 1980

Religious Persecution in the Soviet Union United States. Congress. House. Committee on Foreign Affairs. Subcommittee on Europe and the Middle East 1985

The Gates of Hell Matthew Heise 2022-05-11 The gates of hell shall not prevail. Decimated by war, revolution, and famine, the Evangelical Lutheran Church of Russia was in critical condition in 1921. In *The Gates of Hell*, Matthew Heise recounts the bravery and suffering of German-Russian Lutherans during the period between the two great world wars. These stories tell of ordinary Christians who remained faithful to death in the face of state persecution. Christians in Russia had dark days characterized by defeat, but God preserved his church. Against all human odds, the church would outlast the man-made sandcastles of communist utopianism. *The Gates of Hell* is a wonderful testimony to the enduring power of God's word, Christ's church, and the Spirit's faithfulness.

Among the Soviet Evangelicals Samuel J. Nesdoly 1986

Ministries of Compassion among Russian Evangelicals, 1905-1929

Mary Raber 2016-05-13 The present study fills a gap in the study of the evangelical movement in Russia by presenting a comprehensive picture of their compassionate ministry during their longest stretch of relative freedom before the 1980s. Better known for their energetic preaching and literature work, Russian evangelicals also gave attention to compassionate ministry, although it was never extensive because of their marginal status. They established assistance funds, organized charitable institutions, practiced urban rescue ministry, participated in the Russian temperance movement, and established economic communities. Each area is distinct, yet all were supported by the same set of theological convictions. The Russian evangelicals were convinced that their witness should consist of good works as well as words, and that the gospel had the power to undo human suffering. While intentionally cultivating an attitude of concern for the needs of others, they taught that compassion was the concern of all members of the community, regardless of economic status or age. In their publications evangelicals devoted a good deal of teaching to the proper Christian attitude toward money and giving. They drew on Western models, but also their indigenous sectarian roots.

A Future and a Hope Joshua T. Searle 2014-12-05 After more than twenty years since the fall of the USSR, the evangelical movement in post-Soviet society has entered a crucial phase in its historical development. Setting out a transformative vision of mission and theological education, this book makes an important contribution towards the renewal of the church in this fascinating--but deeply troubled--part of the world. After the violent and disruptive events that followed the Ukrainian Revolution of Dignity and Freedom in 2013/14, the evangelical movement in post-Soviet society now has an unprecedented opportunity to become a shining example of a "church without walls." Searle and Cherenkov reflect on the political, social, cultural, and intellectual legacy of the Soviet Union and offer bold and innovative proposals on how the church can rediscover its prophetic voice by relinquishing its debilitating dependence on the state and, instead, expressing solidarity with the

people in their legitimate aspirations for freedom and democracy. Notwithstanding the pessimism and lament expressed on many pages, the authors conclude on a positive note, predicting that the coming years will witness a flowering of evangelical ecumenism in action as Christian solidarity flourishes and overflows denominational boundaries and parochial interests.

On the Right to Emigrate for Religious Reasons United States. Congress. Commission on Security and Cooperation in Europe 1979 This document looks at the plight of the 10,000 Soviet Christians who decided they had no choice but to emigrate from the USSR on the grounds of religious freedom.

Church, State, and Opposition in the U.S.S.R. Gerhard Simon 1974-01-01

The All-union Council of Evangelical Christians-Baptists in the Soviet Union ; 1944-1964 Steve Durasoff 1968

The Politics of Religion in Soviet-Occupied Germany Sean Brennan 2011-11-25 This book analyzes the relationship between Soviet military authorities, the East German Communists, and the leadership of the Protestant and Catholic Churches in the Soviet zone of Germany, especially its central province of Berlin-Brandenburg. It discusses how relations worsened between communist and church authorities as the Soviet zone was rebuilt as a German state on the Stalinist model from 1945 to 1949.

On the Edge Albert W. Wardin Jr. 2013-10-28 How indigenous was the Evangelical Free Church movement in Tsarist Russia? Was it simply a foreign import? To what extent did it threaten the political stability of the nation and encroach upon the existing Russian and German churches? *On the Edge* examines the efforts of the regimes to suppress the movement and how the movement not only survived but also expanded. To what extent did the movement bring upon itself unnecessary opposition because of aggressiveness and tactics? Albert Wardin describes the contributions the movement made to the religious life of Russia and examines its numerical success.

The Puzzle of the Soviet Church Kent Richmond Hill 1989 Guidebook for

Prudent and effective look at the church in Russia. Complex history and current realities of believers in the Soviet Union.

Communities of the Converted Catherine Wanner 2011-05-02 After decades of official atheism, a religious renaissance swept through much of the former Soviet Union beginning in the late 1980s. The Calvinist-like austerity and fundamentalist ethos that had evolved among sequestered and frequently persecuted Soviet evangelicals gave way to a charismatic embrace of ecstatic experience, replete with a belief in faith healing. Catherine Wanner's historically informed ethnography, the first book on evangelism in the former Soviet Union, shows how once-marginal Ukrainian evangelical communities are now thriving and growing in social and political prominence. Many Soviet evangelicals relocated to the United States after the fall of the Soviet Union, expanding the spectrum of evangelicalism in the United States and altering religious life in Ukraine. Migration has created new transnational evangelical communities that are now asserting a new public role for religion in the resolution of numerous social problems. Hundreds of American evangelical missionaries have engaged in "church planting" in Ukraine, which is today home to some of the most active and robust evangelical communities in all of Europe. Thanks to massive assistance from the West, Ukraine has become a hub for clerical and missionary training in Eurasia. Many Ukrainians travel as missionaries to Russia and throughout the former Soviet Union. In revealing the phenomenal transformation of religious life in a land once thought to be militantly godless, Wanner shows how formerly socialist countries experience evangelical revival. *Communities of the Converted* engages issues of migration, morality, secularization, and global evangelism, while highlighting how they have been shaped by socialism.

Religion in the Soviet Union Walter Kolarz 1962 Comprehensive survey of the situation of various religious groups in the U.S.S.R., including Christian, Moslem, Buddhist, Jewish, with contemporary developments under the Khrushchev regime.

Operation Soviet Union Johannes Reimer 1990 Provides short historical background information on the various people groups in the former

Soviet Union.

A Song in Siberia Anita Deyneka 1978

Making the Transition from East to West Sharon Kay Link 1995

Mission in the Former Soviet Union Walter Sawatsky 2005

Christian Religion in the Soviet Union Christel Lane 1978-01-01

Christel Lane has written the first sociological study of religion in a communist and militantly atheist society. *Christian Religion in the Soviet Union* is the result of a detailed examination of Soviet sociological sources and the legally and illegally published reports of religious bodies or individuals, backed up by the observations of the author and of other Western visitors to the USSR. Dr. Lane attempts to assess the impact of the intellectual and material culture of Soviet society on Christian religion. She analyses the religious life in the contemporary Christian churches and sects, describing the scope of their membership and its social composition, the religious commitment of believers and their social and political orientations. *Christian Religion in the Soviet Union* will be central reading for students of religion in modern industrial society who are working within the disciplines of sociology, comparative religion or theology. It will also appeal to those studying Soviet society from a more general sociological perspective and to a wide readership interested in the contest between Christian religion and Marxist-Leninist ideology.

The Tradition of the Gospel Christians Andrey Puzynin 2011-01-01

The Tradition of the Gospel Christians explores the post-Soviet tradition of evangelical Christians originating from the ministry of the Victorian revivalist preacher Lord Radstock in St. Petersburg in the 1870s. In an effort to resolve the current evangelical crises of theology and identity, this study provides an analysis of the tradition's history reflecting on its restorationist tradition, the contours and vectors of its theology, and its practice of biblical interpretation. The historical analysis reveals that the major causes of the crises of identity and theology pertain to the socio-political upheavals, which, in turn, led the tradition to develop strategies to maintain relevance in its changed contexts. The socio-political shifts were also responsible for the lack of emphasis on research and scholarship, which contributed to a difficulty in finding the necessary

resources and intellectual virtues to deal with the collapse of the Soviet Union. Building on the discoveries of the historical analysis, Andrei P. Puzynin offers a new historical and theological paradigm by reconstructing the self-identifying narrative and theological framework in critical dialogue with recent developments in Anglo-American evangelicalism and postliberalism. Following the trajectory of the evangelical tradition in the post-Soviet context, a trajectory which relies on Western thought, the book adopts the narrative theological method of reading the world through the lens of Scripture. The self-identifying narrative of the community is reconstructed through a theological reading of the previous identity-constructions, in the light of recent discussions on Christ and the powers. The result of this study helpfully explains the dynamics of Eastern evangelicalism in a traditionally Russian Orthodox setting.

Russian Baptist Mission Theology in Historical and Contemporary Perspective Andrey Kravtsev 2019-10-31

Since the disintegration of the USSR many Russian Baptists have actively engaged in evangelism, church planting, and acts of social service. This book is a response to the need to critically evaluate the effectiveness of past mission efforts and their undergirding theology. In this detailed study, Dr Andrey Kravtsev combines historical and qualitative studies to outline the understanding of mission developed by Russian Baptists during the Soviet era when they were almost completely isolated from global missiological developments. First, Kravtsev identifies four key missiological concepts and uses them to analyze the history of mission theology in global evangelical mission movements and the Russian Baptists. He then interviewed thirty leaders from the Russian Union of Evangelical Christian-Baptists to find their view of these concepts, and their convictions of the need to reconsider traditional missiological views. From his findings, Dr Kravtsev suggests five themes for facilitating the transition of Russian Baptist mission theology from the late-Soviet model of eschatological escapism, to a holistic, missional evangelicalism. This book places evangelical mission in contemporary Russian socio-political and ideological contexts and provides an important contribution for

leading churches to a renewed missionary encounter with culture.

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