

The United Nations office on religious intolerance perhaps has more room than ever to be proactive and critical toward abuses  
-- page 4

Long-time Russian dissident Father Gleb Yakunin visited the U.S. to publicize problems of collaboration between his church and the KGB; as always, this powerful man leaves distinct impressions  
-- page 5

Oldline renewal groups met in Kentucky recently to offer mutual support and to continue charting their own ecumenical path  
-- page 6

## Pilgrimage to Rio

### Church Groups Take Concerns to Earth Summit

By Lawrence E. Adams and David L. Palmer

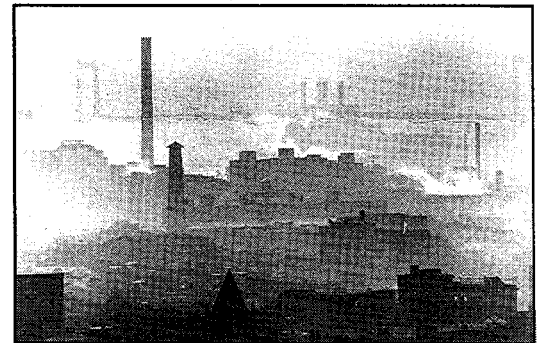
**T**he ecumenical churches and many religious-oriented organizations are focusing their growing commitment to environmental activism on the Earth Summit to be held in June in Rio de Janeiro, Brazil. The Earth Summit will be the concluding event of the United Nations Conference on Environment and Development (UNCED), culminating a two-year negotiating process in which delegates from more than 160 nations have been participating in varying degrees. Many heads of government are expected to attend the summit and sign the Earth Charter, a declaration of the status and rights of the environment which is intended to become the reference point for all such concerns in international law and practice. Its proponents hope that the charter will have the same status as the Universal Declaration on Human Rights. So far, however, little progress has been made.

UNCED participants have been unable to achieve agreements on the atmospheric, forestry, climate, and biodiversity conventions that planners hoped could be signed in Rio. Nor have they agreed on Agenda 21 -- the follow-on program for UNCED.

#### Sustainable development

The key issue under discussion at UNCED, and in the entire field of environmental concern, is sustainable development -- or how human needs can be met in this and future generations, while at the same time maintaining ecological integrity. The concept of sustainable development first appeared at the Conference on the Human Environment held in Stockholm (1972), which led to the creation of the UN Environment Program. Sustainable development gained widespread acceptance in *Our Common Future*, the 1987 report of the World Commission on Environment

and Development, which was created in 1984 by the UN General Assembly (it is often referred to as the Brundtland Report, named after commission Chairman Gro Harlem Brundtland, the prime minister of Norway). That report called for "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." Many views and approaches to this problem have been put forth in recent years, and a consensus



Early morning smog, circa 1972. RNS Photo.

definition has yet to emerge. Still less evident are ways in which the concept can be translated into economic policy and political practice. However, the head of the U.S. delegation to UNCED said recently that "we are totally converted to sustainable development in the U.S. government." The term is used widely in church resolutions and documents in spite of its vague generality as a principle.

#### The churches and UNCED

UNCED provides opportunity for the churches and ecumenical councils to consolidate their environmental positions and continue their activist commitment. A number of efforts have come from the church community in this arena in recent years and in preparation for the Earth

→ see Rio, page 3

*UNCED in Rio:*

## Homework Incomplete

By David L. Palmer

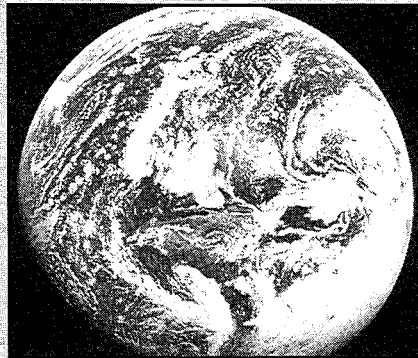
During the fall of 1989, the United Nations General Assembly chartered the United Nations Conference on Environment and Development (UNCED). The conference was designed to "elaborate strategies and measures to halt and reverse the effects of environmental degradation in the context of strengthened national and international efforts to promote sustainable and environmentally sound development in all countries." Under the leadership of UNCED Secretary General Maurice Strong, the conference is attempting to address one of the broadest mandates ever accorded to a UN meeting.

The culmination of this process is to be realized at the UNCED summit meeting in Rio de Janeiro, Brazil, June 1-12. This conference is commonly referred to as the Earth Summit, a gathering of some 160 national delegations and perhaps the largest meeting of heads of state ever held. With its sweeping agenda, UNCED and its process have remained a subject of confusion and debate. This predicament is evident in the issues and aims set before UNCED, the process through which these are addressed, and in the assessment of where this process stands with the summit nearing.

The heightened environmental consciousness of the past 20 years has led to a myriad of discussions aimed at sustainable development and finding ways to preserve the ecological world around us. These themes guide the list of issues set before the UNCED project. The UN's official *Introductory Guide to the Earth Summit* describes the specific issues

before UNCED: biodiversity, biotechnology, climate, deforestation, freshwater, new/renewable energy sources, ozone layer, poverty and environmental degradation, toxic waste disposal, and transboundary air pollution. In addition, "cross-cutting" issues include financial questions, technology transfer, and economic instruments for achieving environmental goals.

The specific aims of the Earth Summit are expressed through a



series of three main documents. The first principle document has been effectively labeled the Earth Charter. This declaration is intended to set out principles for the conduct of peoples and nations towards each other and the Earth to ensure a sustainable common future. It is seen by the UNCED secretariat as a "moral framework." The Earth Charter will be the ethical standard underlying the actions outlined in the second key document, Agenda 21. Agenda 21 describes the environmental/development agenda for the remainder of this century and aims to provide the framework for modification over the next decade. The third aim of the Earth Summit is to be realized in a series of four international conventions on climate change, biodiversity, biotechnology, and forestry. These conventions were expected to be negotiated prior to the summit and signed in Brazil.

The UNCED process involves participation of public and private-

sector groups through citizen networks, non-governmental organizations, and environmental awareness projects. The actual policy formation was to be done by the Preparatory Committee (PrepCom). The PrepCom was created to set the agenda of the conference, establish the terms of reference, and to develop a rough consensus on the parameters of issues to be discussed. The documents prepared by the PrepCom were to be the primary results of the UNCED summit. In any international conference, the majority of what is accomplished has already been drafted in advance. The delegates then arrive largely to perform a ceremonious signing of agreements previously defined. Thus, PrepCom achievement was critical to the success of the Earth Summit. The UNCED PrepCom, comprised primarily of members from the national delegations, met four times prior to the summit (Nairobi, August 1990; Geneva, March 1991; Geneva, August 1991; and New York, March 1992).

With the PrepCom meetings done and the summit approaching, there is broad agreement that the process has been a failure. Opinions as to the cause of this failure differ, ranging from the "stonewalling" of the U.S. delegation to the over-ambitious agenda of the conference itself. The reality remains the same. None of the four international conventions have been prepared adequately. There are no documents for the assembling delegates to sign. Assistant Secretary of State Curtis Bohlen emerged from the failed New York PrepCom stating that "we have lost a great opportunity." He added that the Earth Summit would be held in Rio de Janeiro in June as planned, but that negotiators now would arrive without the preliminary agreements they had sought.

## **Rio, from page 1**

Summit. The Justice, Peace and Integrity of Creation (JPIC) movement housed in the World Council of Churches (WCC) is the foremost example of the major reorientation of religious activism. The WCC Seventh Assembly held last year in Canberra, Australia, committed the council and the "churches of the world" to participation in UNCED. This May, the United Methodist General Conference is addressing environmental issues and UNCED in two extensive resolutions. During the Religious Roundtable on the Environment and Development, a forum sponsored by the National Council of Churches in New York which ran concurrent with the final UNCED preparatory meeting, UNCED delegates from religious groups met with the U.S. delegation head and voiced their concerns. The WCC, NCC, and some churches have official delegations under UNCED non-governmental organization status.

### **Church positions**

The ecumenical effort revolves around some common themes. The dogma at the core is the continuous declaration of a globalist consciousness, that we are "One World" whose most serious problems transcend national identities and boundaries. The key effort on this front is to put full support behind the Earth Charter, which will "embody the basic principles that must govern future economic and governmental behavior of peoples and nations to ensure our common future," according to a WCC publication.

A second theme is that of "interconnectedness." This effort links traditional "liberation" causes of the poor and oppressed under the "justice" theme and demilitarization under the "peace" theme with the "integrity of creation." This project also includes creating linkages between other theological interests such as feminist justice, inter-religious dialogue, and gaps with "eco-justice."

These themes enable the church councils to further their prophetic approach to world issues. Wesley Granberg-Michaelson, the WCC's primary staff official dealing with UNCED and the integrity of creation, indicates: "Our hope is that the governments of the world will commit themselves to an understanding of the basic moral and spiritual obligations that rest upon all of us for the ecological survival of the earth." He goes on to indicate his belief that "sometimes the values and actions of governments around the world are so much in contradiction with the witness of the churches." Therefore, "Churches can add a word that pointedly confronts and challenges those responsible for power and decision-making in the world."

Church positions contribute little to negotiating achievable approaches to pressing environmental problems. The prophetic stance often advocated leaves little room for realistic, incremental policy answers in their push for large, globalist bureaucracy and regulation plus economic redistribution. Participants in the recent NCC-sponsored

Religious Roundtable presented to the head of the U.S. delegation to UNCED a set of demands to which they wanted the United States to commit. Along with asking President Bush to attend the Earth Summit (to which he is uncommitted at the time of printing), the meeting also called for:

- 1) Changes in U.S. "stonewalling" policy toward signing agreements on CO<sub>2</sub> emissions, toxic wastes, forests, and biodiversity.
- 2) Commitment by the United States of \$25 billion annually toward implementation of the as yet undefined Agenda 21, the UNCED follow-on program.
- 3) The creation of a large UN agency on the Environment and Development to replace smaller agencies dealing with narrower problems.
- 4) "Transfer of resources and technology to other nations to enable them to achieve environmental and development goals they have set.... Environmental protection technologies should be in the same category as food and medicine, a basic need."

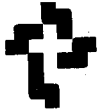
### **Theological challenges**

While the ecumenical churches are offering little help in the actual UNCED process, many leaders are using the attention to UNCED for a more comprehensive project: that of theological revisionism. JPIC has fully embraced this objective, as a way of purging Christian thinking of influences considered to be destructive. This theme features prominently in Episcopal, Presbyterian and Methodist documents addressing the environmental crisis in the last two years. Canadian parliamentarian and theologian David MacDonald stated in regard to participation in UNCED that churches "should re-examine some of the theological foundations which ... have been a kind of Christian baptism for an approach to development and the planet which cannot be sustained." In an effort to achieve this re-examination, he suggests, quite in keeping with a recurrent JPIC theme, that we learn from the spirituality of indigenous peoples who, unlike Christians, do not see themselves as over nature. He adds that indigenous peoples "have been close to the the totality of the biosphere for millenia." According to the WCC's Granberg-Michaelson: "The re-thinking and re-interpretation of biblical texts and the beginnings of a re-conceptualization of the place of human beings in nature is, within religious circles, nothing short of revolutionary." The end result of this process is the prophetic call summarized by one of the delegates at the NCC Religious Roundtable, who stated that "we need to abandon the old redemptive spirituality model and move toward a new ecological spirituality."

### **Evaluating church participation**

C.S. Lewis offers some guidance in the introduction to *The Screwtape Letters* regarding challenges from the extremes.

→ see *Rio*, page 7



# Special Rapporteur Embodies UN Work on Religious Liberty

By Brian F. O'Connell

The fall of communism and the rise (at least in public perception) of the threat of Islam dominates discussion over current religious liberty problems. The Gulf War and the increased prominence of the United Nations perhaps have given new life to how international organizations can help secure religious liberty as we enter the 21st century.

What are the most effective means of implementing change or affecting behavior with regard to religious liberty abuses? That is the question which haunts many human rights activists and organizations. Who should play a leading role? Through what organization should complaints be channeled? What are the most effective strategies? These are questions that many integrate into their efforts to resolve the persecution of believers around the world.

One of the main players in this struggle is Dr. Angelo Ribeiro, the Special Rapporteur for Religious Intolerance at the United Nations. Working through the UN Human Rights Commission since 1986, Ribeiro has quietly reported on the status and progress of religious liberty throughout the world, using the standards of the UN declaration on religious intolerance passed in 1981 and the Universal Declaration on Human Rights passed in 1948.

Ribeiro's annual reports have proven useful -- even critical -- to those working on religious liberty issues. The reports make public allegations of problems that Ribeiro receives; he then attempts to get the accused government to respond. Though limited in his investigative resources, his country-by-country accounts provide insight into the hows and whys of religious liberty abuses. For this work Ribeiro deserves encouragement and praise.

However, Ribeiro himself rarely makes judgments on these allegations or structures follow-up studies of reoccurring problems. Furthermore, his words seem to fall into the vast crevice of international (especially UN) paperwork. Thus, it is unclear that the office of the special rapporteur has much direct consequence for the people who are being targeted for abuse specifically because of their faith.

Ribeiro implied in his opening remarks to the UN Human Rights Commission last February that making "value judgments" on the reality and seriousness of particular cases falls outside of his mandate. Many disagree. They believe that in the current international climate there is greater room for the UN to be proactive in identifying and criticizing

religious liberty abuses. Boris Yeltsin, addressing the UN Security Council last February, said that human rights, "in their entirety," are not merely internal matters of states; they are obligations under the UN Charter. "We want to see this approach become a universal norm," he added. In a recent News Network International interview, former U.S. Assistant Secretary of State for Human Rights Richard Schifter said that Ribeiro has laid a good foundation, but that the "question is whether we can take it a step further now."

Ribeiro could take advantage of this openness and test a more assertive role for his office, moving beyond dialogue to confrontation when necessary. Ribeiro could indicate more consistently whether key countries are progressing, whether they are doing all they can to deal with problems, and whether he feels they take the accusations seriously.

It may be that circumstances surrounding the creation of Ribeiro's office have overly influenced him. When he was first appointed during the Cold War (an era of widespread religious liberty problems in the Soviet empire) in 1986, the political landscape at the UN was radically different. Whether the office of the special rapporteur on religious intolerance would continue was always open to question.

---

*Ribeiro's annual reports have proven useful -- even critical -- to those working on religious liberty issues.*

---

Ribeiro walked gingerly, as perhaps was necessary and appropriate for the times. But perhaps the time has come for him to step into new definitions of leadership.

The recent UN Human Rights Commission meetings extended his responsibilities another three years. Without the pressures of having annual reviews (and possible dismissals), he may be in a position to alter his style. But he has given no indication of a change in strategy. Most experts believe that the best strategy is not an either-or, confrontation or dialogue, but a combination of each.

Ribeiro's most recent report, presented in February, does occasionally get tough. It is quite critical of Cuba, Iran, and Iraq. But he does not comment on the lack of responses from Saudi Arabia, for example. Problems are not mentioned in Libya, North Korea, Afghanistan, and Algeria, which are among the most harsh violators of religious liberty in the world. More room must be found in his work and at the UN in general for the tough confrontation that in many places around the world has no substitute.

*Brian F. O'Connell is Program Coordinator of Peace, Freedom and Security Studies for the National Association of Evangelicals in Washington, D.C., and is Acting Executive Secretary of the Commission on Religious Liberty for the Singapore-based World Evangelical Fellowship.*

# Dissident Priest Still Making Waves

## *Impressions of a First Encounter*

By Jessica Ogburn Dry

1 James 2-4:

*"Consider it pure joy, my brothers, when you face trials of many kinds, because you know that the testing of your faith develops perseverance."*

When I think about Father Gleb Yakunin's life and what he has endured to be faithful to God, I am humbled. Father Gleb was born in Russia in 1934 and while still in his teens knew he wanted to serve the Lord. When he was 23 he left university and entered Moscow Theological Seminary. While still a new priest and only 31 years old, Father Gleb began speaking out against the treatment of the Russian citizens by their government. He established a network of contacts that enabled him to collect over 400 documents revealing human rights abuses by the Soviet Union and the KGB. Father Gleb was arrested in 1979 and convicted of "anti-Soviet agitation and propaganda." He was sentenced to five years in a Russian gulag and then two and one-half years in exile. Throughout his imprisonment he was harshly interrogated, yet his determination to protect his contacts never waned. During Soviet *peristroyka*, he was released from exile, after which he once again began speaking out for the rights of the Russian people.

I am an intern at the IRD, and I first encountered Father Gleb at a press conference he gave in March on Capital Hill. I felt as if I was seeing a man who had influenced history profoundly. My impressions of him as a strong and courageous man who feels passionately for his work and for the people he serves were confirmed.

At the press conference, Father Gleb and Lev Ponomaryev, both members of the Russian parliament, released formerly secret documents of the Communist Party and the KGB that revealed the KGB's involvement in the religious life of the Soviet Union. Both men sat on the Temporary Parliamentary Commission, the task of which was to investigate the August 1991 coup. Unfortunately, the work of the commission was terminated due to internal pressures in the Russian government. Before termination, the commission did uncover links between the KGB and the Russian Orthodox Church, further confirming Father Gleb's concerns about corruption in parts of his church. Father Gleb knows the names of collaborators with the KGB, but does not want to name them publicly. It is his wish that the church deal with this matter internally, and that those who worked with the KGB will openly confess their sins. Father Gleb wants to see repentance in his church.

I also had the opportunity to sit in on an interview of Father Gleb conducted by a *USA Today* reporter. In the course of this interview, I was able to learn more about Father Gleb, including his work as the chair of the parliament's Standing Committee on the Freedom of Conscience and Religion. However, the highlight of my day was the opportunity to speak with him privately. I asked him how it felt to have the tables turned, to now be working within the government as opposed to being a dissident. He said that it was a big change; to point out how big a change it was, he said that one of his interrogators during his arrest in 1979 is now his assistant. With a sparkle in his eye he told how the



*Gleb Yakunin and Lev Ponomaryev at the IRD office; photo by Lonni Jackson.*

KGB officers who once imprisoned him now salute him when he walks down the hallways of the former KGB. Father Gleb shook his head and said that life is full of irony.

I told Father Gleb about my interest in Russian studies and he was very encouraging. He wished me luck and with a laugh said that he would ask God to help me learn the Russian language. He wanted to know as much about me as I did about him. He wanted to know what the life of an American university student was like. While Father Gleb and I were talking, he spotted a book entitled *Soviet Dissent*; he flipped through the pages and found a chapter about himself and a photograph of him with his family before his arrest. He had never seen this book before; he could not believe how both he and his family had changed over the years. I was struck by the realization that his family has suffered for his faith as much as he. The long and surely painful separation they all endured while Father Gleb was in prison must have been compounded by fears for their safety. His children, now in university in the United States, are both about my age.

IRD gave a luncheon in honor of Father Yakunin and Mr. Ponomaryev. A large number of people attended, and a lively question and answer period followed. Father Yakunin emphasized the validity of the Furov document, which  
→ see *Yakunin*, page 7

## Briefs

### Renewal Group Leaders Network, Talk Strategy

Considering that significant portions of Christ's ministry -- and large sections of the epistles -- were devoted to calling God's people to obedience and renewed faith, the men and women who give leadership to the contemporary North American church renewal movement ought to be encouraged. But still, it's easy to lose such historic and Biblical perspective in the day-to-day work of trying to budge unresponsive liberal bureaucracies and hierarchies in the oldline churches.

One antidote to discouragement is fellowship and mutual support. That's what happens once a year when executives from a wide variety of moderate-to-conservative renewal groups from the United States and Canada meet. This year IRD Vice President Diane Knippers joined the Association of Renewal Executives at its mid-March meeting, hosted by the United Methodist Good News movement in Kentucky and convened by the Rev. Todd Wetzel of Episcopalians United.

The formal program ranged from the practical -- sessions on maintaining one's spiritual life and improving fundraising -- to the theological -- a presentation on the nature of God as shown in the Old Testament and how this relates to inclusive language debates. Arguably the most popular segment, however, was the informal round-table reporting on trends and events in the various denominations, as well as the brainstorming strategy for addressing problems.

"A particular highlight for me," said Knippers, "was meeting several renewal leaders from relatively young organizations in Canada. They seemed very interested in the kind of work the

IRD, with our international and ecumenical focus, is doing."

Perhaps the most encouraging aspect of the Association of Renewal Executives is its ecumenicity, a concept which many reform-minded people believe needs to be redeemed. The Association of Renewal Executives represents a modest effort to work for the purity in the Church, while exhibiting the unity of faith to which Scripture calls God's people.

### Orthodox Resume NCC Membership

The Standing Conference of the Canonical Bishops in the Americas, decided in their March meeting to resume provisionally the previously suspended memberships of five Orthodox communions in the National Council of Churches.

Four of the communions had followed the lead of the Greek Orthodox Archdiocese of North and South America, which last June broke with the NCC over "extreme liberties" taken by the council and its identification with "the most liberal Protestant denominations." According to the Rev. Milton Efthimou, ecumenical officer for the Greek Orthodox Archdiocese, this included excessive political activity driven by a view of the church as an action agency.

The Orthodox communions negotiated conditions for their return. They asked the NCC to adopt the principles of the World Council of Churches' Toronto Statement, which allows for cooperation while respecting differences. Perhaps the most important condition is that the NCC spell out and publicize minority views on issues. According to Religious News Service, NCC President Joan Brown Campbell emphasized at a thanksgiving service after the reconciliation the importance of creating a "climate of trust" in the NCC. "The unity of the church is a high calling, and we must strive to find ways to respect and dignify our

diversity," she said.

According to Sarah Vilankulu, director of interpretation resources at the NCC, one practical effect of the reconciliation will be for the NCC to express minority views more fully in its news releases. Further, the NCC will draw attention to its standing rules, which describe a variety of ways in which dissenting views may be expressed. For example, any member(s) of the NCC's General Board may formally register a dissent from or protest against any General Board action or decision. Such dissent must be made at the annual meeting, and will be recorded in the minutes. Beyond making full use of existing procedures, Vilankulu said new mechanisms likely would arise over time as a result of the NCC's renewed tie with the Orthodox communions.

### Evangelicals in Peru Request Prayer Support

In April, Peru's President Alberto Fujimori suspended the constitution, dismissed Congress, overhauled the judiciary, imposed press restrictions, and assumed absolute control over the government -- with military support. The emergency he claimed necessitated these actions was the continued violence perpetrated by the communist Shining Path guerrillas.

Evangelicals widely supported Fujimori's candidacy in Peru's 1991 elections, which included his naming of an evangelical as second vice president. But they -- along with the second vice president -- have taken a minority view by openly criticizing Fujimori's recent measures. According to Brian O'Connell of World Evangelical Fellowship, evangelicals in Peru fear that the emergency will drive some of their evangelistic work underground. He said that they have asked evangelicals around the world pray for the restoration of democracy.

## At Least It Will Make a Good Story

Joel Achenbach, after describing the cast of characters going to Rio for the Earth Summit, made the following observation in the *Washington Post* on April 27:

"No one knows what will happen when these various folk get together. High comedy? A harmonic convergence? A logistical nightmare, for sure. Maybe even progress on environmental issues...."

"But farce is a major possibility. The Earth Summit is in danger of succumbing to its own thematic obesity. In the age of mass media, substance can never compete with symbolism. There is no drama in the details; what the crowd demands is a story line, a cast of heroes and villains, a great narrative arc of conflict, resolution, coda. All relationships must be polarized. All dialogue must be breathless. There must be a happy or a sad ending. If the tale must end in tragedy, so be it, as long as it follows the prescribed formula."

### *Rio, from page 3*

He describes two dangerous tendencies: paying too little or too much attention to them. The task is to discern their influence, analyze clearly, and then proceed along a more just course. This analogy provides a device through which we can view this discussion.

The arrival of ecological spirituality at first glance can seem quite preposterous to those rooted in the Christian tradition. Therefore, some will treat it as non-existent. Accordingly, we would fall into the first side of the trap that Lewis outlines. The new dogma of ecological spirituality manifests itself clearly within many of the church resolutions regarding the environment, even though it is derived from sources outside traditional Christianity. Some appeals are explicit along this line. For example, the Episcopal Church Policy and Action Plan for the Environment, proposed in 1991, stated that "we resonate to such modern perspectives as that of Divine co-inherence, or panentheism." (Panentheism is a doctrine stating that the creation is part of God.) Professor Chung Hyun Kyung, a Korean theologian, stated at the WCC Seventh Assembly that we must stop thinking that humans are different from, higher than, and or with a unique responsibility for the rest

of creation. She said: "[T]his must be the time we have to reread the Bible from the perspective of birds, water, air, trees, and mountains. Learning to think like a mountain, changing our center from human beings to all living beings, has become our 'responsibility' in order to survive."

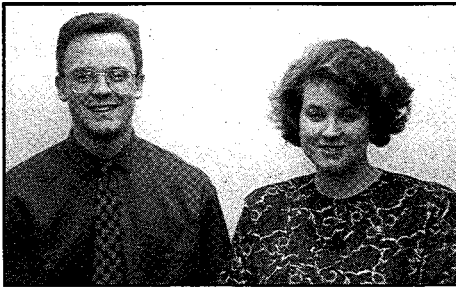
While such language often appears as these issues are discussed, it would be inaccurate to characterize the entire environmental concern through these terms. To do so would be to fall into the other side of Lewis' trap. We must move toward discerning the heresies in our midst, and properly reject them. However, the job of eliminating an evil is only properly accomplished through its replacement with something good. We need to establish a biblical foundation for environmental concern, rightly viewed as stewardship. Only from such a foundation can legitimate action be directed and motivated. Panentheism provides little incentive for responsible action since it completely justifies the status quo. Removing a transcendent reference point eliminates the possibility of any value judgment. Biblical stewardship provides humankind with both its created dignity and its responsibility imperative. The churches could contribute much to UNCED if they could offer sound, biblical social and political analysis based on this mandate of stewardship.

### *Yakunin, from page 5*

demonstrated the conspiracy in the Soviet government to undermine and compromise the church. This document was used by IRD President Kent Hill in his book, *The Soviet Union on the Brink*. The existence of the document had been called into question by some church leaders and scholars who had refused to speak publicly against human rights problems in the Soviet Union. Father Yakunin saw the document prior to his arrest and helped disseminate its contents to the West.

Father Gleb has returned to Russia. He said he did not know what he would face when he returned to Moscow for the first full meeting of the Congress of People's Deputies, but before he and Ponarmyov left they made it clear that there were intense struggles with great consequences going on among the main political players in Russia. The meetings bear this out. Though President Boris Yeltsin gained a reprieve for his threatened economic reform process, it is not clear how long this will last.

Father Gleb believes that extraordinary times call for extraordinary measures, such as priests holding public office. However, it is his hope that the political situation in Russia soon will be secure, enabling him once again to devote his time to spreading God's word throughout Russia. I am confident that whatever happens in Russia, Father Gleb will persevere as a priest concerned for his church and as a politician believing in democracy with the same confidence and determination that so consistently has marked his life.



David L. Palmer and Jessica Ogburn Dry

## ***IRD and the Next Generation***

Once again IRD has participated in the American Studies Program, a Washington semester for college students sponsored by the Christian College Coalition. Jessica Ogburn Dry of Campbell University in North Carolina and David L. Palmer of Huntington College in Indiana made significant contributions to several IRD projects, and each contributed to this issue *Religion & Democracy*. They received a double-dose of IRD, since Dr. Lawrence Adams, IRD's Director of Policy Studies, served as an adjunct faculty member to the program and designed its international policy unit.



### ***Religion & Democracy***

Eight issues annually published by the  
Institute on Religion and Democracy  
1331 H Street, N.W., Suite 900  
Washington, D.C. 20005-4706  
(202) 393-3200

**Kent R. Hill**  
President

**Diane L. Knippers**  
Executive Vice President and Editor

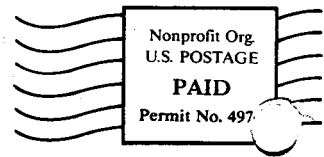
**Lawrence E. Adams**  
Director of Policy Studies

**Alan F. Wisdom**  
Senior Research Associate

**Fredrick P. Jones**  
Research Associate and Managing Editor

IRD membership is \$25 per year  
(includes newsletter); newsletter subscription  
alone is \$25 per year. Tax-deductible contributions  
in any amount are welcome.

*Religion & Democracy*  
1331 H Street, NW, Suite 900  
Washington, D.C. 20005-4706



## ***IRD Resources***

### **Reading the World: An Integrated Reference Guide to International Affairs**

Edited by Fredrick P. Jones

- *Trying to Make Sense of World Affairs?*
- *Ever read the newspaper and see an acronym, but don't know the organization's real name, much less what it does?*
- *Do you need helpful context on human rights issues, environmental concerns, economic development, and the new world order?*

*Reading the World* is an essential tool for discovering necessary background information on the terminology used in media and classroom discussions of international affairs. Softcover and spiral-bound for easy use. April 1992. \$9.50

IRD Briefing Papers that discuss how the Christian community deals with environmental concerns:

#### ***Mother Earth, Rainbows, Green Gods, and the Church***

Lawrence E. Adams describes the new eco-theology that has taken root in many churches and discusses its relationship to orthodox conceptions on stewardship of the creation. Published in *Stewardship Journal*, Winter 1992. \$2.00

#### ***Stewardship in the 90s: Two Views***

Lawrence E. Adams and Fredrick P. Jones examine and compare two manifestoes dealing with environmental concerns: the World Council of Churches' "Justice, Peace, and Integrity of Creation" and the evangelical "Oxford Declaration on Faith and Economics." July 1990. \$2.00