

Stephen Lungu, left, and Chris Sewell of African Enterprise.  
Photo by Lonni Jackson.

## Leadership Search Underway at IRD as Work Continues

From: Edmund W. Robb, Jr.

*Chairman, IRD Board of Directors*

It was with genuine regret that the Board of Directors of the Institute on Religion and Democracy received the resignation of IRD President Kent R. Hill in late October. In early 1993, he will return to Christian higher education as he assumes full-time responsibilities as the President of Eastern Nazarene College in Quincy, Massachusetts. Since he came to lead the IRD in the summer of 1986, Kent has served the cause of freedom with courage and grace. While we will miss his daily involvement with the IRD, we do look forward to his continuing advice and participation in our work on behalf of religious freedom and democratic development.

So, like our nation, the IRD finds itself in a period of leadership transition. This gives us the opportunity to assess our priorities and emphases. (And in this regard, let me solicit your help. If you haven't already returned the questionnaire from the November issue of *Religion & Democracy*, let me encourage you to do so as soon as possible. We would be very grateful for your suggestions during this transition period.)

But though this is a time of change, I also want to re-affirm the IRD's ongoing commitments. The IRD is committed to:

- **Religious Freedom.** The IRD affirms that religious liberty is the cornerstone of human

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## *Reconciliation in Southern Africa*

# Once Enemies, Now Allies

By Lonni K. Jackson

A recent visit to Washington, D.C., by two evangelists from African Enterprise (AE) provided insights on the effects of Christians in Africa, as well a challenge for the Church in America, to be a witness for racial reconciliation.

Chris Sewell from AE's Zimbabwe office and Stephen Lungu of AE's Malawi office gave a powerful message of reconciliation in each of the nine engagements IRD arranged during their visit. What made their message compelling was the diversity of their backgrounds.

Sewell had been a member of the white security police in Rhodesia during the war for independence. Lungu, on the other hand, had been a black terrorist/freedom fighter and gang member during the same war. While they never actually fought against each other, it was Sewell's job to arrest people such as Lungu, and it was Lungu's job to

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A special report from IRD recalling some of the history of the world ecumenical movement's troubling record on religious liberty problems in the communist world. What has been learned from that experience? How will it affect the World Council of Churches as it faces other problems? *Page 4*

### **Leadership**, from page 1

rights and that *all* people should enjoy those rights. So we will continue vigorously to oppose religious persecution and repression in China, North Korea, Cuba, Vietnam, and elsewhere. Our Christian Resource and Study Center, which focuses on the former Soviet Union, will continue to be a key IRD program. We are at work expanding our efforts on behalf of human rights and religious freedom in nations dominated by Islam.

- **Democracy Around the World.** The fall of communism and the ouster of other repressive regimes does not guarantee that successor governments will respect human freedom. The IRD works to enable Christians to take part in democratic transitions in Eastern Europe, southern Africa, and throughout Asia and Latin America -- through training, educational materials, and on-site consultations.
- **Democracy at Home.** The IRD is joining those who are asking a very sobering question: "Will the American democratic experiment survive?" IRD will examine the values, habits, and institutions necessary to maintain democratic societies. Perhaps no institution is as central to sustaining civil society as the church, which brings me to the IRD's final and essential priority. . . .
- **Church and Ecumenical Renewal.** The IRD is committed to continuing its work in monitoring, appraising, and influencing the social and political activities of the U.S. churches. Through our denominational committees, publications, and conferences, we promote responsible policies and programs which support democracy and freedom. Tracking the excesses and influence of the new "green" or environmental theology, which seems to be replacing the old "liberation theology," is just one example. We are also exploring a significant new step -- producing study materials, for local church and student groups, focusing on Christian social action, democracy and religious freedom.

The IRD board is moving to fill this important position. Serving on a search committee are: Ervin Duggan of the Federal Communications Commission, David Jessup of the American Institute for Free Labor Development, Michael Novak of the American Enterprise Institute, and the Rev. Dr. John Rodgers of Trinity Episcopal School for Ministry. We will be seeking a strong leader who demonstrates a commitment to the Church and its reform and a passion for freedom around the world. We anticipate a wide search and we solicit your nominations and suggestions.

Most of all, we seek your prayers and continuing support during this transition period at IRD. I am so thankful for our outstanding and dedicated staff, which is more than able to implement this organization's priorities during the interim period. As the founding chairman of the IRD, I've been a witness to the astounding changes in the world over the IRD's first 12 years. I've been proud of the contribution the

IRD has made to the Christian community in understanding these changes -- and even in encouraging and contributing to many of them. And I'm looking forward to the IRD's continuing mission, on behalf of faith and freedom, into the next century.



*Edmund W. Robb, Jr., is a United Methodist evangelist and has served as Chairman of IRD's Board of Directors since its founding in 1981.*

### **Allies**, from page 1

make the country ungovernable under white rule. It was during this time of intense national turmoil that Lungu came to know Christ in a very dramatic way. One night he and several members of his gang were on their way to rob a bank in order to fund their revolutionary activities. Near the bank, however, an evangelistic tent meeting was taking place. The men decided to attack it instead, since there were mostly white people attending and Christianity was counter to their Marxist beliefs. Arriving at the tent before the pre-arranged time to attack, Lungu listened to the preacher's message for only a few minutes. Lungu said that he felt God speaking to him personally through the preacher, and he dedicated his life to Christ on the spot. The rest of his gang proceeded to attack the tent meeting at the given hour and many people were killed. Lungu believes that because his life was spared, God has called him to share his experience with others. He has been an evangelist ever since.

Sewell came to a faith in Christ while he was in the police force. While his conversion was not as dramatic as Lungu's, he immediately was confronted with the challenge of being a witness for Christ where he worked. In some ways it wasn't too difficult, Sewell explains, because he literally had a captive audience. His first convert, in fact, was a criminal in a cell at his police station! Sewell now says that he spent the first half of his adult life putting people in prison, and has spent the rest of his life using the gospel to let people out of prison.

Sewell and Lungu spoke to the IRD staff about the difficulties Christians face in East and Southern Africa. The Muslim influence is an increasing threat even in Southern Africa, making it difficult for Christians to freely worship and evangelize. As has been reported in previous issues of *Religion & Democracy*, Islam is becoming a more potent political force throughout Africa.

When asked about the reported success of evangelism in Africa, Sewell responded by giving a word of caution. He → see *Allies*, page 8

# Presbyterians Aim for Fairness in Social Witness

By Alan F. Wisdom

*"The long-term goal of social witness policy development and implementation is reconciliation, a weaving together rather than a rending apart.... It is, simply put, a sin to ignore, run over, or abuse our brothers and sisters. Faithfulness requires a fair, respectful, sensitive, and compassionate style for living together as the body of Christ."*

So declared a November meeting of representatives from synods (regional bodies) of the Presbyterian



Church (U.S.A.). The 13 representatives had gathered in Dallas to discuss proposed new standards for "Why and How the Church Makes a Social Policy Witness." Their conclusions promise to move the denomination some distance toward a more participatory, open-minded way of addressing political issues.

The new standards for Presbyterian social witness constitute a response to widespread complaints. The IRD-affiliated Presbyterians for Democracy and Religious Freedom (PDRF), represented by an observer at the Dallas meeting, spoke for many Presbyterians who objected to the old style of social witness. They felt excluded from the church's processes for discerning the "signs of the times" in our society.

Until now, responsibility for discernment has been vested mostly in small groups of ideologically homogenous insiders at the national church level. These groups would produce one-sided "study papers," which in turn led to one-sided policy statements. Drafts of the statements would be published barely two months before the General Assembly that was to vote upon them. Consequently, commissioners at the assembly often saw only two options: either to approve the statements with little reflection, or to mount a bitter, last-minute effort to defeat the statements. If a statement were passed, it would then often be presented as "the Presbyterian position" -- as if all church members shared an almost confessional belief in that position.

In recent years, however, there have been signs that the Presbyterian Church may be moving toward a more open process. The 1991 General Assembly, after a painful debate

on sexuality, expressed its desire to "hear the cry of the church for an assembly that listens to the grassroots." It was recognized that the Spirit is discerned not only by select national committees, but also by Presbyterians in local congregations.

In the proposed guidelines on "Why and How the Church Makes a Social Policy Witness," steps toward openness take a more codified form. The guidelines would require the denomination's Committee on Social Witness Policy, before it could begin studying an issue, to distribute a prospectus outlining the questions to be addressed. Next, the committee drafting a policy statement would have to include "persons of diverse viewpoints." Any study papers would have to "reflect and represent various ethical stances found within the Christian church" -- although they still could argue for a particular stance. A next-to-last draft of a proposed church statement would be submitted to a consultation of synod representatives, who could suggest changes. Finally, any statement adopted by the General Assembly would be accompanied by a cover letter clarifying that it is merely "commended to the free Christian conscience of all congregations and the members of the Presbyterian Church (U.S.A.)."

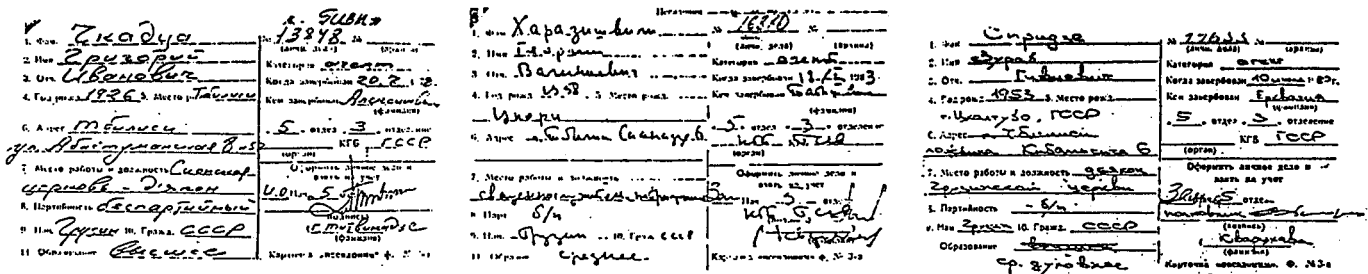
The advice of the synod representatives in Dallas would move the process further in the direction of openness. They suggested that policy study prospectuses be sent to all congregations of the church, with information on how the congregations could participate in the process. The representatives also desired a broader discussion of the next-to-last draft of a policy statement. So they asked that copies of the draft be sent to all presbyteries, "who should devise a consultative process for soliciting input from local congregations."

These guidelines for Presbyterian social witness do not guarantee that it will be truly participatory and inclusive. Nor do they give an adequate answer to questions about the level of authority and specificity with which the church speaks to social issues. Nevertheless, they are a gratifying response to the longtime concerns of groups such as PDRF.

Since its founding in 1985, PDRF has been pressing for reform of the social witness process. It has supported overtures for change, it has given oral testimony before the Committee on Social Witness Policy, and it has published written critiques of the document on "Why and How the Church Makes a Social Policy Witness." Speaking after the Dallas meeting, PDRF President Whit Ayres said: "This is an encouraging development. We hope that the church will continue to move toward openness, in order to regain the confidence of those in the pews."

*For a copy of PDRF's recommendations to the Presbyterian Church (U.S.A.) on why and how to make a social policy witness, write: PDRF, 1331 H St., NW, #900, Washington, DC 20005.*

**KGB Agent Cards**



The above are reproductions of cards obtained from KGB files that contain information on church leaders enlisted to provide information to Soviet authorities.

# What's the Truth about the WCC and the KGB?

By Stan De Boe and Kent R. Hill

The fall of Soviet communism has not brought the end of religious persecution in the world. The Church and its ecumenical bodies need to pay heed to this now, more than ever. But a first step must be a re-evaluation of ecumenical strategies for relating to persecuted churches. The World Council of Churches' (WCC) experience with the Soviet Union offers a case study on how ecumenism's voice was often muted, and rarely, if ever, "prophetic." Many internal factors may have contributed to the WCC's failure -- a naive optimism about socialism, an antipathy toward Western economic and political systems, a one-sided focus on the threat of nuclear weapons. But there were external factors as well. And one was the influence of the KGB.



In 1987, Gregory Glushik arrived in Geneva to begin a four-year assignment for the Russian Orthodox Church at the WCC. He made quite

an impression. Glushik, a Russian Orthodox priest, lived in an apartment and had access to a car, both well beyond the means of most priests and of others from the Soviet Union. He became quite visible in the social life of Geneva. But when asked to lead liturgical functions, he was unable to do so and found it difficult even when he had the books in front of him. Soon, this led many to question Glushik's real vocation. Was he actually a representative of the KGB? He returned to the USSR one year after arriving in Geneva,

never completing his assignment.

Documentation from recently opened KGB archives reveals unequivocal evidence that many members of the Russian Orthodox clergy, including important hierarchs, were viewed by Soviet authorities as agents of the KGB.<sup>1</sup> The same was true of other Christian denominations and religious groups. These leaders of registered churches -- churches that agreed to abide by the guidelines established by the state -- often actively promoted the policies of the Communist Party and the Soviet Union and its sister states. They frequently did this at world ecumenical gatherings.

Following the collapse of communism in Eastern Europe and the Soviet Union, there have been numerous revelations about the infiltration the Communist Party in churches. For example, in January 1992 *Izvestia* published an article entitled "The Eternal Slave of the Chekha" by Vyacheslav Polosin, an Orthodox priest and chairman of the Russian Supreme Soviet Committee on Freedom of Conscience. The article quotes a July 1983 KGB report telling that 47 of the delegates sent to the WCC Sixth General Assembly in Vancouver were "agents of the KGB who are religious authorities, clergy, and technical personnel." Another KGB report, quoted in the same article, indicated that the Russian Orthodox delegation to the

<sup>1</sup> An important caution is required in interpreting the KGB archives. "Agent" can mean anything from a paid operative to a reluctant informer. Thus, the listing of agents in the archival material offers a picture of the scope of KGB concerns and influence, but does not necessarily give the final word on the level of compromise or cooperation of individuals in question.

WCC Central Committee contained several agents who were assigned the task of "obtaining the election of a candidate for the post of general secretary who is acceptable to us. Emilio Castro was elected to this post, because through the help of the Russian Orthodox Church, the socialist countries voted for him."<sup>2</sup>

In 1988 and 1989, Konstantin Kharchev, former Director of the Soviet Council for Religious Affairs, confirmed there was a pervasive infiltration of the Orthodox Church by individuals reporting to the Central Committee of the Communist Party and KGB. In 1990, Major General Oleg Kalugin, who headed the KGB following the August 1991 coup attempt, stated that "some of the top hierarchs of the Russian Orthodox Church are on the payroll of the KGB." A February 1992 article in *Moscow News*, noted that just as in the tsarist days the Holy Synod was considered the "eyes of the tsar," today students in church schools call the Holy Synod the "Metropolitburo."

Archival information made available to the Institute on Religion and Democracy by those studying the KGB files, illustrates the extent of the infiltration. Code names given to many agents of the KGB have been revealed. Some of those identified as agents are Metropolitan Filaret of Kiev, who is referred to as "Antonov"; Metropolitan Yuvenaly of Krutitsky, "Adamant"; and Metropolitan Pitirim of Volokolamsky, "Abbat." Even prominent victims of KGB activity were given special code names. Father Alexander Men was called "Missioner"; Alexander Ogorodnikov, "Aptekar"; and Andre Sakharov, "Asket."



Gleb Yakunin

The influence and infiltration of the KGB did not end at the borders of the Soviet Union. Yuvenaly of Krutitsky, or "Adamant," was an important and influential figure in the World Council of Churches.

Yuvenaly headed the Russian Orthodox delegation to the WCC Assembly in Nairobi in 1975. It was at this assembly that a letter was addressed to the WCC by Father Gleb Yakunin and Lev Regelsen, appealing for the ecumenical body to speak out against the repression of religion in the Soviet Union, and offering suggestions as to how Christians around the world could help.

Though not officially on the agenda for the assembly, the

<sup>2</sup> Again a caution. Emilio Castro, whose term as General Secretary ends on December 31, was undoubtedly quite unaware of KGB involvement in his election. What is interesting is to see how seriously the KGB viewed the WCC and its activities, and its own role in influencing them.

appeal caught the attention of many representatives and hearings were held outside of the regular meeting times. Yuvenaly offered the official response of the Orthodox Church through a letter which, rather than answering allegations, attacked the authors of the letter. Yuvenaly's letter attributed the repression of religion to the violation of Soviet laws by local officials.

Following the hearings -- and a threat by the Russian Orthodox Church to leave the WCC if the Soviet Union was targeted for religious liberty violations -- the WCC adopted a watered-down resolution which asked for a report to be submitted to the Central Committee of the WCC on religious liberty in all nations which had signed the Helsinki Final Agreement. This pretense of fairness only served to delay and ultimately kill any effective action by the WCC regarding this urgent appeal for help.

Unfortunately, the Nairobi response was not the exception, but the rule for WCC handling of questions of persecution and discrimination in communist countries. In stark contrast, groups of secular scientists and writers in the West did far more to raise the issue of repression of their colleagues in communist areas than did their Christian counterparts.

The appeal to Nairobi was the second that Yakunin and Regelson addressed to the WCC. The first, ten years earlier, received no response. Later, in 1983, when Deacon Vladimir Rusak addressed an appeal to the WCC General Assembly in Vancouver, the Russian Orthodox representatives responded by again attacking the author, claiming that Rusak had been affected by a childhood kick in the head from a horse. Numerous other appeals including evidence of persecution and isolated WCC-member attempts to bring up religious liberty violations in the Soviet Union were all successfully halted by the Russian Orthodox representatives.

With the collapse of Soviet communism, the WCC has responded in a variety of ways to its past policies. The March 1990 apology for past silence (see sidebar, page 6) was a promising beginning, but has been derailed by two further WCC statements. The first was a booklet entitled *Religious Freedom in a Changing World* (1992) by Ninan Koshy, former director of the WCC's Commission of the Churches on International Affairs. Koshy acknowledges that "in some instances, even when the WCC knew of persecution of the church in particular and religion in general, it has been hesitant to denounce the government." He rightly observes that the relation between the WCC and the Russian Orthodox Church "provides a fascinating case study of the impact of religious liberty in a country on the global fellowship of churches." He further asserts that the WCC was "fully aware of the limitations of the situation and their consequences." Koshy is correct in identifying this as an important "case study," but his failure to draw any

## After the Revolution: Reformed Pastor Speaks out against the WCC

Probably nothing illustrates more clearly the WCC's uneasy and sometimes compromised relationships with the "captive" churches -- nor the detrimental influence of the KGB -- than the case of Laszlo Tokes, a Hungarian Reformed pastor and hero of the revolution in Romania.

Tokes, the Hungarian Reformed pastor whose dismissal sparked the downfall of Ceausescu in Romania, sent a paper in 1990 to the WCC in which



Laszlo Tokes

he condemned the fact that "the international representatives of the churches in Romania were deeply intertwined with the state policy structure." In a March 1990 interview with the Norwegian daily *Aftenposten* Tokes said, "One of the biggest disappointments of my life has been to experience the total

lack of support from official church bodies abroad.... In Geneva they were not interested in this single pastor's fight for freedom."

Later that same March, the WCC Central Committee met in Geneva and passed a resolution saying it "regrets its mistaken judgement in failing to speak adequately about this situation at its Moscow meeting" the previous July. WCC General Secretary Emilio Castro, when asked about Tokes' criticisms said, "In my view, I did the best I could ... but maybe he is right and I am wrong." Other WCC leaders were more forthright, saying they were "ashamed" of their silence and calling the incident a "painful lesson God taught us."

How was the KGB involved in all this? The WCC's July 1989 meeting in Moscow, about which the WCC later apologized, was in fact the target of KGB influence. The KGB report on that meeting notes that the Executive Committee of the WCC Central Committee adopted eight societal statements and three messages which "corresponded to the political line of the socialist countries. Measures connected with agents and technical operatives were taken with respect to 29 objectives.... Many favorable interviews were obtained."



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conclusions leaves the study barren. His analysis does not seriously treat the controversy over the WCC's pattern of silence and of being co-opted by Kremlin strategists using registered church pawns to check-mate Western co-religionists.

A further step backward for the WCC was taken in June of this year in a letter to Christian communions around the world from General

Secretary Emilio Castro and Moderator of the Central Committee Archbishop Aram Keshishian. Readers are told that the WCC joins in the celebration of the new opportunities for the Christian communities in Eastern Europe and the former Soviet Union. At first it would appear that the WCC is prepared to be more open than in the past. Its authors recognize, albeit belatedly, that the "attacks on religion and conscience were more widespread than even most people within these oppressive situations themselves recognized." Not only is the pervasiveness of the attacks on the Church noted, but the infiltration of the churches and all society by intelligence services is acknowledged as well. (The WCC would have dismissed this as "right wing" ten years ago, but times have changed.)

Unfortunately, the WCC leaders then begin to backpedal. They raise questions about the veracity of the archival information. "Many people seem to assume without question that the information in these secret service files is completely accurate, forgetting that the entire system these agencies served was based on lying and pretense." If this is really what they believe, why did they earlier concede the extent of "infiltration"? The officials seem to find it difficult to face fully the implications of the revelations. The KGB files do need to be interpreted carefully, but it is most disturbing that the WCC fails to note the significance of internal documents which were *not* designed for public propaganda. The WCC's interpretation simply allows it to downplay the effect the infiltration had on its own policies and responses. And it permits the WCC to resist, even at this late date, any serious re-examination of its policies in light of new revelations.

The WCC, according to the Castro/Keshishian letter, received many appeals which it acted on over the course of the years. The reader is told that all of these, with few exceptions, were dealt with openly and directly with member churches and the nations from which the appeals came. The exceptions, it said, had "to do with information that might affect the lives or security of particular individuals and communities." Yet when, time and again, believers such as Rusak or Yakunin and Regelson asked for open, public discussion and intervention, the WCC ignored the appeal or responded in a feeble, anemic manner.

Thankfully, there were voices and organizations -- East and West -- willing to speak out. The various Committees for the Defense of Believers' Rights in Eastern Europe and the Soviet Union, the numerous "samizdat" journals, and many individuals had the courage and wisdom to go beyond quiet diplomacy when necessary. Keston College in England, and other groups in the West including the IRD, consistently monitored and reported on religious persecution. The forthright stand of Roman Catholic leaders, and the election of Pope John Paul II, invigorated not only the Catholic community, but other persecuted believers as well. The strategy of those who aggressively and publicly advocated on behalf of the persecuted has been vindicated in no small way by the overwhelming gratitude shown by those formerly persecuted.

The WCC, on the other hand, now finds itself in the position of defending past policies and in some cases continuing attacks on some of the very groups who took the lead in defending persecuted believers. The Castro/Keshishian letter asserts that the "World Council of Churches provided the only caring, trusting link between separated ecclesial communities and the peoples of which they were a part." This is flatly false. Indeed, it is nothing short of preposterous to refer to relationships so riddled with infiltration, manipulation and subterfuge as "trusting." Such assertions simply compound the credibility problems with which the WCC continues to wrestle.

It is critical that we understand that this reassessment of the past is not a matter of settling old scores -- of WCC critics such as the IRD claiming a touchdown and slamming the football down in the end zone. What is at stake is far more important than that.

First, there is the matter of ecumenical credibility. Many of the World Council of Churches toughest critics are staunch believers in ecumenism. We count ourselves among them. This world desperately needs responsible ecumenical dialogue and witness. One has only to consider the role of religious conflicts in the blood bath taking place in the former Yugoslavia to be persuaded of the urgent need for responsible ecumenism.

Where ecumenism has been compromised, there is no quicker way to gain credibility than to deal honestly with the past. With such honesty comes the possibility of a future in which the WCC can be a more influential and positive force in the world.

Second, if we do not learn the lessons the past has to teach us, then we will almost certainly repeat our errors in the future. We are not talking about some abstract theories regarding political spectrums; we are struggling to protect and defend those suffering for their faith *today*. In China and in many Islamic societies, Christians face tremendous discrimination and outright persecution. Our ecumenical organizations, individual denominations, and parachurch

groups face challenges similar to those encountered for many years in Eastern Europe and the former Soviet Union.

Will we be up to the task? Will we find the way to balance the legitimate concerns for security and discretion with the demands for courage and pressure? Will church leaders, safe in Geneva or New York, match the courage and boldness of those persecuted in Beijing or Cairo? The answer will, in large part, depend on whether we are willing to learn from past errors. For the sake of those who still suffer, we dare not scorn the painful lessons of the past.

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## The Cuban Missile Crisis, 30 Years Later

*IRD's Vice President, Diane Knippers, gives a weekly radio commentary to some 100 radio stations across the U.S. with UPI Religion Radio. The following is from her commentary of November 13, 1992.*

I was ten years old when my mother and brother and I were evacuated from the U.S. Naval Base at Guantanamo Bay, Cuba. The Cuban Missile Crisis lasted only a few weeks; we rejoined my father back in Cuba by Christmas time.

I still remember the indignity and fear suffered by the Cubans I met 30 years ago. I knew women who were strip-searched on their way home from work; teenagers who risked their lives swimming shark-infested waters to reach the American base; and parents making painful decisions about whether to leave their children and seek asylum. I saw first-hand the price the Cuban people would pay for Fidel Castro's experiment in Marxism-Leninism.

When you are ten years old, you remember people as older than you judge them as an adult. When I was ten, I thought Fidel Castro, with his beard and cigar and scowl, was very old. I thought he would probably die soon and the Cuban people could be free. He was 36.

Now Castro is 66. He now seems too young. In the last 30 years, tyrants and dictators have risen and fallen elsewhere -- Pinochet, Marcos, Ceausescu. The Soviet Union has been dissolved and its empire disbanded. But Castro, and North Korea's Kim Il Sung, remain.

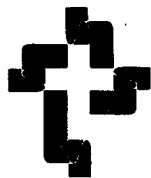
Castro puts on the same gadfly guerrilla act today that he did then; he's like the boy who wouldn't grow up. His image is ubiquitous on TV and billboards exhorting the people to revolutionary discipline. He still vows "socialism or death" and would sacrifice his people rather than compromise with the capitalist Yankee enemy. He still threatens and imprisons dissidents -- Cubans who dare to hope and dream for freedom.

I was wrong in expecting Castro's imminent demise 30 years ago. But I pray I'm not wrong in believing it today.

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explained that much of Africa is influenced by animism and polytheism. What this means for evangelism is that many who have been reported as "converts" to Christianity are actually simply adding another religion to the collection they have with no real, exclusive faith in Christ. The challenge, Sewell said, is to make certain that those who make a commitment to Christ actually come to a real faith.

Responding to questions about their impressions of America, both were amazed by the size and wealth of many churches they visited. Lungu, referring to how busy Americans can be, exclaimed that "everybody here has watches, but nobody has the time. In Africa, people always have time. There is always time for one another." Perhaps American Christians have many lessons to learn from our African brothers and sisters as we face the problems of racial division, family breakdown, and violence.

**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

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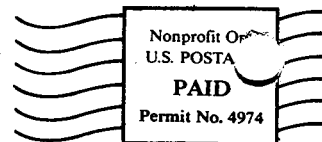
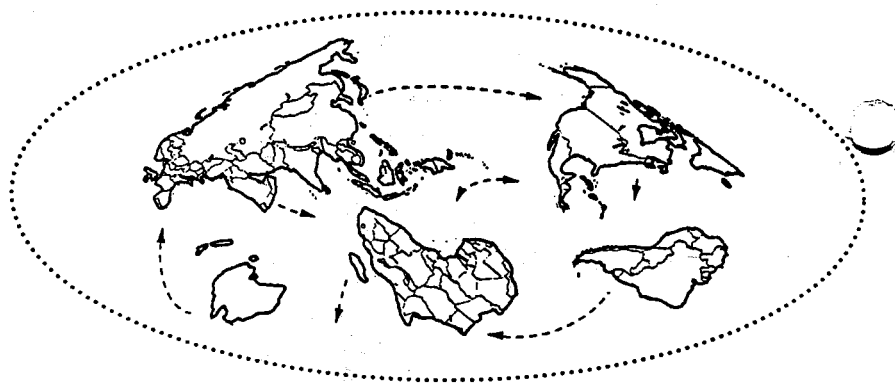
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