



<p><b><i>The Bashkirs</i></b>  <b>August - September 2007</b></p> <p>Part 06, Ch. 52 CRF Media Chronicles</p>	<p><b>Final:</b> 08/14/13  <b>Time:</b> 25:57</p> <p>© 2007, 2013 CRF Media</p>
---	---

**Arline:** It is late August 2007 and we are in Ufa, the capital of Bashkortostan, Russia. Throughout the city construction projects and repair work is underway. All of this activity was in preparation for the upcoming celebration of the 450<sup>th</sup> Anniversary of the Friendship Alliance established between the Russians and the Bashkirs.

The glitter of the recently installed animated signs as well as shopping malls and apartment buildings rival that of progressive cities in America – and ... a significant improvement from our visit four years earlier.

**VIDEO of MAPS**

Workers were even in front of Chris and Eileen Carr's apartment. They live in the same five-story apartment complex as before and on the top floor with no elevator in site! The apartment stairwell remained dirty and the living quarters cramped. The big change is in the five kids – now four years older.

Lives continue to be busy for the Carr family with homeschooling the children, hosting Bible studies and other ministry work. Thankfully, the kids have a playground nearby where they can spend time with neighborhood children.

**Carl:** On our previous visit, we stayed with the Carr family but visa registration requirements now mandate that tourists stay in government authorized hotels. The place we stayed looked OK on the outside but not worth the \$120 a night. Inside, and past the lobby, things went downhill. The room was small with only two twin beds. The bathroom stunk, the pipes were exposed and corroded and the stool did not flush correctly. Our view from the 2<sup>nd</sup> floor window was bad. The food at the hotel was unsatisfactory. We also felt that our every move was being monitored.

The only good thing was that one of the three McDonald's recently opened in Ufa was across the street. We enjoyed meals there along with trying to communicate with the restaurant staff and customers. They were all friendly and helpful.

Most of the time was spent with Victor and Susan Bauer, short-term missionaries, who took us to various places in and around Ufa. They did not have a car so, often, riding public transportation was our only option. Lots of time was spent riding trams, passenger vans and buses. At times, ... even with Victor, ... there were problems due to taking the wrong bus! They were diligent in making sure that we arrived safely at our destinations. Chris also provided us with a cell phone to use while there so we could reach him if needed. A real help and comfort was to have one of our translators, Nastia or Marina, accompany us to interviews and special places.

**Arline:** A surprise visit came when Chris took us to interview the assistant to the Grand Mufti of Bashkortostan. After removing our shoes and putting on my head scarf with respect for their beliefs, we were ushered to his office. He was very congenial and gracious.

### **On-camera Interview**

Over one-half of the population follows Sunni Islam and there are several mosques in Bashkortostan. Chris took us to the largest of these called the Tulip Mosque in Ufa. Visitors are welcome so , ... with shoes off and scarf on, ... we went inside. On the walls of the auditorium are inscribed the 99 names of god. Of course, there are no seats since kneeling is expected.

The following four chapter previews provide a window to Bashkortostan, Ufa and some of the rural parts of the Republic.

- 1. The Remaking of Bashkortostan, Russia**
- 2. Hope for the Peoples of Bashkortostan, Russia**
- 3. A Sweet Gift**
- 4. Where Do We Go From Here?**

**Carl:** We were unexpectedly invited to visit three different schools. The first was in downtown Ufa where a police guard gave me permission to video the activities. Then, surprisingly, the school headmaster invited me inside to meet some of his teachers and students. In the classrooms, I was asked a wide range of questions from the students. It was a great experience but Arline and Susan were left outside and did not know where Victor and I were. Of course, they were much concerned for us.

The second school was in the Dok District of Ufa. The students had already been dismissed but it was a good visit with the director and some of the faculty.

**Arline:** Finally, while in Krivlya attending the worship service, ... the town mayor invited us to visit the local school. The following day I was with Carl on this visit and was very impressed with the students, the classrooms and the teachers.

To my surprise, the school director picked some flowers for me and our translator, Nastia.

After the elementary school visit, we walked a short distance to the kindergarten. Again, we were warmly received and impressed with the school.

We made a special DVD for the schools and mailed a copy to each as a way of thanking them for their hospitality.

Previews of the school visits follow.

- 5. Building the Future**
- 6. Thank You, Krivlya**

**Carl:** The significance of the 450<sup>th</sup> Friendship Anniversary celebration inspired us to look deeper into the history of Bashkortostan, its people and their religious beliefs. To illustrate this information, we found many photographic records of the late 1800's and early 1900's. Most were obtained from the Library of Congress web site.

Four chapters were produced covering the historical subjects and the previews are as follows:

- 7. Ufa: Then and Now**
- 8. A Church Without the GOSPEL**
- 9. "Peace and Submission"**
- 10. The Morning Comes and Also the Night"**

An important part of our visit was observing several outreach activities ranging from large churches to small home Bible Studies.

Humanitarian outreach is an effective method for sharing God's Word in this culture where there are a vast number of orphans and street kids. Various Christian organizations have setup facilities and programs to meet some of the physical, as well as, spiritual needs of these seemingly forgotten kids.

There was a prison ministry for inmates as well as support after release from prison. Valentine has worked for years with this ministry. Seeking to rebuild destroyed lives, he also ministers in alcohol and drug rehabilitation centers.

**Arline:** Visiting the small congregation in Krivlya was almost like coming home. We recognized many faces including the

mayor of this small town. This was also an opportunity to share the video we produced from our earlier visit. It was exciting to watch their faces as they viewed this short chapter made four years earlier.

The following previews introduce the range of Christian outreach activities in Bashkortostan.

11. **A Lonely Place**
12. **Good News for Krivlya**
13. **Sail of Hope**
14. **The Forgotten Ones**

**Carl or Arline:** During our time in Bashkortostan, we were uneasy and concerned about the government watching us. The feeling of oppression enveloped us whether walking around the city, in a restaurant or at a public park. We were always watching our backside. After two weeks, we were relieved and happy to be on our way home.

**Carl:** At home, we produced the 14 chapters of the DVD, “*The Bashkirs: Yesterday, Today, HOPE for Tomorrow*”. Over 2500 copies were distributed. In 2010, we completed the Blu-ray version which is Part 9 of the CRF Media Chronicles.

**Overlay:** CRF Media Chronicles  
© Filmed: 2007, 2013

**Narrators:** Carl, Arline

**Background Music:** Local choirs and musicians



## *HOPE for the Peoples of Bashkortostan*

Ch. 53 (10:59) Filmed August-September 2007

**Video on Pt. 09 Disc**

The friendship alliance established some 450 years ago between the **Bashkirs** and the Russians signaled hope for a peaceful and prosperous future for the peoples of this land. The monument, erected in 1957, is a continuing reminder of the value of friendship between the two powerful ethnic groups.

The 450<sup>th</sup> anniversary of this momentous event was celebrated October 11, 2007. Dignitaries, ... including the Bashkort President **[on screen: Murtaza Rachimov]** and Russian President **[on screen: Vladimir Putin]**, ... along

with other foreign heads of state and diplomats, attended this unprecedented celebration. Posters were everywhere – on large billboards, in windows of business establishments and on the walls.

In **Ufa**, a flurry of repair and beautification activity preceded this huge commemoration of the political and social cooperation between **Bashkortostan** and Russia. Streets along the route used by the delegates are wider now. New sidewalks and cleaned and repaired buildings also marked the route. Throughout the city, major improvements were made. Fortunately, this work will have a lasting effect for **Bashkortostan** offering hope for the future.

### **(on camera interview)**

*“My name is **Ruslan Mirsayapov**. I am Head of the Foreign Economic Relations Department for the City of Ufa.*

*The main goal of this anniversary is not just to spend money on fireworks or shows. The main goal set up by our local president and the mayor is to improve the living conditions of the citizens – to improve the infrastructure.*

*The main thing is that what we like about these festivities is that when the guests are gone we still have lots of things staying here like new construction sites and these new roads and all other improvements so that is the main reason for people to be happy.”*

Rich in natural resources, the Republic of **Bashkortostan** has reason to celebrate and to hope for a good economic future. Oil wells dot the landscape. Petrochemical refineries and processing plants are located in all of the larger cities. **Ufa** is a center for a variety of industrial manufacturing. Most of the Republic is blessed with good farmland endowed with deep black soil and ample rainfall for bountiful crops such as wheat, sugar beets, and sunflowers.

This wide range of economic activity provides sufficient opportunity for the ethnic and religious groups who live side by side in this Republic. There are more than 120 nationalities represented in the approximately 4 million people living in **Bashkortostan**. Two-thirds of the people live in urban areas and only one-third in rural areas.

Large cities, such as **Ufa**, have a small ... but very affluent upper class. ... They are the ones who live in the luxury apartments and drive new imported cars. The driver and passengers can rapidly move from place to place but often are impeded by traffic jams of their own making. Most of these “new Russians” ... as they are often referred to ... live in large, recently constructed homes located at the edge of the city.

The vast majority of the populace does not own a car because it is too expensive. In addition to the cost of the car, a garage or guarded parking lot must be rented at a cost of \$50 to \$100 per month. If a car can possibly be purchased, it may only be used on the weekends and not at all in the winter. Thus, most commute to work via the bus, a van called a **marshrutka**, a trolley, or a tram. The fares are low but the vehicles are often crowded. The line of busses approaching the more popular stops sometimes stretches for several blocks.

The riders of these busses, vans, trolleys, and trams can only hope for a regular job that pays a good wage. They must make due instead with an income of only a few dollars per hour. Many times the work is sporadic and this low wage offers few luxuries. Home for most is a small apartment ... perhaps shared with others ... located in the Soviet style apartment complexes. Maybe it is in a small house ... one of the old decaying wood frame structures scattered throughout the city of **Ufa**. These homes, ... some dating back over 100 years, ... will soon disappear. The construction of new roads and large apartment complexes is making room for the ever-increasing influx of people to the city.

In the small towns and villages, ... muddy roads, the predominantly wood frame homes with rusting sheet metal roofs and large vegetable gardens is illustrative of a much different lifestyle; ... a lifestyle that has changed little over the years. The major traffic jam is caused by geese waddling their way up the road or by the occasional out of town visitor stopping to watch as a grandma works in her garden in preparation for the long, cold winter. Occasionally, an old tractor sits idle while the horse and wagon provide the most dependable service.

The villages offer little hope for the younger generation and most move to the larger cities to attend college as well as to obtain meaningful employment. However, their hope is dimmed by the large crowds and relentless traffic.

The farm collectives ... once centerpieces of the Communist era ... are no more. The buildings remain but few are used. These buildings ... along with rusting farm machinery ... have long since lost their glitter and their usefulness.

Today, combines harvest the wheat as they roar across the fields and huge tractors plough large swaths of wheat stubble in preparation for next season's planting. Occasionally, the horse-drawn wagon makes its way down the highway giving little notice to cars speeding by.

Hope for the rural lifestyle is hard to find but perhaps it is embodied in this lady as she milks the family cow.

#### **Segment of milking cow ...**

Religious beliefs match that of the ethnic background of the people. For the most part, the Russians claim the Orthodox Church and the **Bashkirs** and **Tatars** are **Sunni Hanafi** Muslim. Still because of Lenin's insistence that there is no God, an ambivalent attitude toward religious beliefs remains throughout **Bashkortostan**. Attendance and corresponding allegiance to their traditional beliefs is very low. Few put their trust in God and ... fewer still ... possess the true hope provided only in Jesus Christ. Instead they seek comfort in ritualistic prayers.

The pathways to belief in Jesus are available but are often difficult to find. These opportunities are most often observed in the younger people as they seek something better for themselves. Nowhere is this more evident than at any one of the three McDonald's restaurants located in **Ufa** ... all of which offer service and food consistent with the standards of this restaurant chain. People ... mostly young adults ... spend a lot of time and money here. They are seeking something different ... something in which to place their hope.

It is this young populace that is most open to God's Word. Evangelical believers are reaching out to this group. They meet in homes and in small rented places. Some meet with others to learn English as a second language.

These small groups ... along with the traditional established evangelical churches throughout the Republic ... are spreading the Gospel. They are telling others of the HOPE found only in Jesus Christ.

Spreading God's Word throughout **Bashkortostan** often appears to be a slow process ... one that is beset by much difficulty

and frustration including those caused by government bureaucracy and the high cost of facilities. The believers here in this Republic are considered as a cult by the traditional religions. Thus, they have little influence in the government.

The Russian – **Bashkir** friendship alliance made in the distant past was indeed a momentous event. Yet, it is nothing when compared with the cross of Calvary and the salvation offered by Jesus Christ. He alone is the source of true hope.

The believers in this Republic need your help and encouragement. You can help in these ways.

**(Scroll while “How Great Thou Art” is being sung by congregation of Andrei’s church.**

PRAY ... PRAY ... PRAY

Encouragement

Conduct ESL Classes

Bible Schools

Humanitarian Needs

Recreation Programs:

- ◆ Scholarships
- ◆ Construction of Facilities
- ◆ Materials Expense
- ◆ Operating Expense
- ◆ Assist in Activities

[www.hope4ufa.com](http://www.hope4ufa.com)



## *The Remaking of Bashkortostan, Russia*

Ch. 54 (6:47) Filmed August-September 2007

**Video on Pt. 09 Disc**

**Bashkortostan** is beautiful in many ways, but life all across this Republic is changing. The tree lined hills and valleys, rustic rail fences and green pastures make picturesque scenes for the traveler and the resident alike. Small villages next to fast flowing mountain streams or nestled among the trees are homes to many but, in reality, they are relics of the past; ... slowly decaying into history as the younger generation move to the cities to find employment.

**This is the Republic of Bashkortostan ... 700 miles from Moscow and on the western edge of the Ural Mountains.**

**All across this land, ... from the rural villages to the large cities, ... from the political power of the churches and the mosques to freedom of religion for all, ... from a state controlled economy to free market enterprises, ... changes are under way.**

Change is nowhere more evident than in the cities beginning with **Ufa** the capital of **Bashkortostan**. This is a modern city with a population of over one million. It is also the economic, industrial and academic hub of the Republic. New construction is all around ... apartment buildings, exhibition centers, shopping malls and new roads. Manufacturing centers, petrochemical processing plants and universities all contribute to a sense of prosperity fueled by the free market economy set up since the fall of the Soviet Union.

New innovative styles for the apartment buildings are rapidly appearing as they replace the drab monotonous structures of the past. So too, private automobiles are now the transportation for some as they compete for space on the crowded streets. Nevertheless ... trams, trolleys and buses are still the dominant mode of transportation for the working class citizens.

Most of the cities of the Republic are miniatures of **Ufa**. The style of the old apartment buildings is the same in all of the cities. Likewise, the tall smokestacks emanating from the petrochemical processing plants are the beacons that attract those from the farms as they seek employment. **Beloretsk**, ... located in the **Ural Mountains**, ... is an exception. It was once a major metallurgical processing center but now this industry is decaying much like the small villages in the rural areas.

The Republic is rich in oil and natural gas as well as minerals. The oil, mining and manufacturing industries were quickly developed in the early 1940's to supply fuel and material for the war effort. Today, petrochemical industries are the engines that drive the economy of **Bashkortostan**.

Large-scale farming enterprises also represent a major economic input for the Republic. Wheat and other small grains along with sugar beets, sunflowers and a variety of vegetables provide excellent yields from the deep, black soil. These farms are no longer the labor-intensive collectives of the Soviet era. The buildings and much of the farm machinery from this earlier time remain idle as they waste away.

The rural lifestyle at one time represented the personification of **Bashkir** culture. Much of this past is still in the present such as horse drawn wagons, which continue to be used but now on paved roads. Cattle are driven to and from their daytime pasture down the village main street. The family cow is milked by hand and chickens, ducks and geese forage for food in yards and along the roadside. Gardens are essential for sustaining the residents throughout the year. Often, the villagers earn extra income by taking some of their produce to the city to sell to passersby. To accomplish this, they rely on the bus for transportation. Covered bus stops along with frequent schedules are available for most small villages.

The people of this land have a long religious heritage stretching back a thousand years for the Orthodox as well as for the Muslim faith. Churches and mosques continue to be a significant part of the skyline of many cities, towns and villages throughout **Bashkortostan**; however, attendance is often sparse. For many, ... regular attendance is considered to be one or two times a year. These religious traditions are a strong connection to the past; a legacy clung to ever so tightly.

There are a few evangelical Christian churches in the Republic although they are considered to be a cult by the government and the dominant religions. The few thousand evangelical believers appear to make only a small ripple in a large ocean of 4 million people.

True change in the lives of those living in **Bashkortostan** is a God-sized task. God alone can change their hearts, ... their attitudes toward believers, ... their long entrenched allegiance to a lifeless faith. Will you help show them the light? Will you walk with them past the obstacles along the way?

[www.hope4ufa.com](http://www.hope4ufa.com)



## *A Sweet Gift*

Ch. 55 (4:07) Filmed August-September 2007

**Video on Pt. 09 Disc**

Mmm ... mmm ... sweet **Lipa** Honey ... found nowhere else in the world. The flavor of this delicious honey is so distinctive that the **Bashkortostan** honeybee has been awarded gold and silver medals in Russia. The honey produced has received international gold medals.

Beehives are everywhere from the large business to the small backyard family enterprise. In **Bashkortostan**, it is the honey, beebread and beeswax that provide the economic venue, whereas in the United States the pollinating of fruit and vegetables is the primary purpose of commercial bee operations.

The flavor of **Bashkirian** Honey owes its unique character to a large tree known as the **Lipa** or Linden Tree. This tree blooms during June and July with small white flowers. It is during this time that production is at its peak with often as much as 100 pounds of honey produced per hive.

The **Lipa** Tree is similar to the Lime Tree in England and to the Basswood Tree in North America. However, none of the related trees provide the profusion of flowers, as does their cousin in Bashkortostan.

After the blooms fade, small green fruit is produced by the tree. It is then that the bees forage on alternative plants to obtain nectar for honey and pollen for beebread. These options include buckwheat, clover, flowers and weeds growing around homes, in the fields and even in cemeteries.

The honey is extricated from the hives by first cutting off the caps of the cones with a knife. The cones are then placed in a hand-cranked centrifuge to extract the honey. The honey is then filtered and stored in large 5 to 20 liter containers for subsequent distribution.

After extracting the honey, the beeswax is removed from the frames, then the empty frames are set outside for bees to do the final cleaning. The frames are then stacked -- ready for the next year's season.

Commercial operations store their honey in underground bunkers to protect from freezing and from predators. The long, cold winters of **Bashkortostan** require that the beehives be stored in a large building in order to improve the survival rate and have a stronger hive for the next spring.

Honey, beebread and beeswax are sold to retail outlets in **Bashkortostan** as well as in the United States and Canada ([www.bashkirianhoney.com](http://www.bashkirianhoney.com)). However, most small family producers sell their product along the roadside. It is here that one can purchase half liter and 2-liter sizes of flavorful honey. One of the half-liter containers of honey sells for approximately \$10. Beebread is packaged in small bags and sells for about \$5 per bag.

Honey production began in **Bashkortostan** some 1,000 years ago and is one of the many unique characteristics of this small republic within the Russian Federation.

Won't you come for a visit and enjoy the bountiful harvest of this sweet gift from the bees of **Bashkortostan**?

[www.hope4ufa.com](http://www.hope4ufa.com)



## *Where Do We Go From Here?*

Ch. 56 (6:42) Filmed August-September 2007

**Video on Pt. 09 Disc**

The buildings are decaying. The paint is fading away and the sheet metal roofs no longer stop the rain. These buildings were part of the Communist farm collective system of the former Soviet Union. It was the centerpiece of an aggressive farm policy where all were to work together in fulfilling the government dictated quota of products. However, this policy resulted in a significant decline in production causing famine and starvation among the farm families of Russia. Today, these buildings and rusty machinery are little more than grave markers for a failed system.

The farms of **Bashkortostan** are now based on a free market economy. They are very productive but no longer labor-intensive enterprises. Huge tractors, pulling five-bottom ploughs till the rich black soil. With a roar and a cloud of dust, new combines quickly harvest vast amounts of wheat. By the middle of September, most of the wheat has been brought in from the field and hauled to grain storage facilities. The wheat straw is packed in large round bales or stacked in piles for use later.

Sugar beets are well adapted to the local growing conditions and are processed in early October. Sunflowers bloom in late August. Ready for harvest in September, their seeds are a favorite snack food in Russia.

The growing season is short in **Bashkortostan** but the days are long enabling the crops planted in the spring to quickly sprout and grow to maturity. Rainfall, for the most part, is sufficient; however, in some areas the yield is improved by using large sprinkler irrigation systems.

The way of commercial farming has changed over the years since the break up of the Soviet Union but the small towns and villages appear much as they did a century ago. The vegetable garden, ... an integral part of each home, ... is tilled and planted in the spring. Potatoes, cabbage, carrots, squash and tomatoes are staples to these villagers. Fertile soil and frequent rainfall along with time-tested methods of growing, harvesting and preserving these crops are part of the culture that will sustain the residents through the long cold winter.

The lack of meaningful employment opportunities in these villages has left an aging population. Young men and women

most often leave their homes for better opportunities in the cities.

Those remaining continue with a strong sense of survival. Some earn extra income from a few beehives in their backyard. Others have their flock of sheep or herd of cows. In the backyard of many homes is a milk cow, ... dutifully milked by hand morning and evening. Geese provide not only food but the fluffy down is used for blankets to keep warm during the cold winter nights. Chickens and ducks are also an essential part of survival for the villages.

Once a part of a farm collective, the aging **Belarus** Tractor is still in use. The rusty sheet metal roofs have withstood generations of faithful service. So, too, the shallow well with its windlass continues to be the source of water for many. Nevertheless, it seems to be a race against time to see which will succumb first – the resident of the home, the tractor, the well or the building.

Paved streets within the villages are few. When it rains, muddy roads are treacherous for cars but few living here have a car ... relying instead on the horse and wagon. Brick and mortar have replaced the wood frame homes of the fortunate few. Even so, the toilet remains outside ... often behind a wood shed or in the corner or side of the barn lot.

In the past, there was hope that village life would never end. But now, ... watching a child calmly walking to school passing the horses and cows grazing along the quiet main street, ... villagers wonder about their grandchildren. Are they happy living in a crowded apartment in Ufa? They know that their children and grandchildren will never return to live in this village.

The unspoken fear for many is that these small out of the way hamlets of the past will continue to decay and, ... occasionally, completely disappear. As time marches on, will this simple life succumb to the large tractor and its five-bottom plough? It was the farm families who suffered during the Communist era. Today, the production efficiency brought about by free enterprise is again making life unsustainable for the aging population in the small villages of this land.

Yet, village life in Bashkortostan is prized as the heart and core of Bashkort existence. Cultivated for generations, the deep sense of hospitality and friendship found among villagers gets lost in the busyness of city life.

Where do those remaining go from here? The road is dim; the pathways uncertain and little time remains.

[www.hope4ufa.com](http://www.hope4ufa.com)



## ***Building the Future***

Ch. 57 (9:39) Filmed August-September 2007

**Video on Pt. 09 Disc**

Their future before them, their parents beside them and carrying bright bouquets of flowers for their teachers, these students are ready for classes to begin on this first day of September 2007.

The bright sunshine of this early morning event is accentuated with the smartly dressed girls and boys eager to begin the new year of building their future place in the life of **Bashkortostan**, Russia.

The kids, ... excited to greet their friends and teachers, ... talk among themselves as the P.A. system broadcasts the latest musical beat. The focus quickly changes, however, as

the Russian national anthem is played followed by the **Bashkortostan** anthem.

### **Russian national anthem - Scroll on screen:**

Russia - our sacred stronghold,  
Russia - our beloved country.  
A mighty will, a great glory  
Are your inheritance for all time!

### **Chorus:**

**Be glorious, our free Motherland,  
Ancient union of brotherly peoples,**



**Ancestor given wisdom of the people!  
Be glorious, country! We take pride in you!**

**Overlay: Bashkortostan Anthem**

The school director gives a short speech emphasizing the importance of education to the children. As the students, ... along with their teachers, ... proudly enter the school building, we are reminded of the emphasis always placed on education by the Russia of today ... as well as the Soviet Union of yesterday.

The bright and cheerful classroom décor matches that of the students awaiting the start of their classes ... but on this beginning of the opening day, the center of attention was the unexpected guests as we visited several of the classes. This short time with the students and teachers provided a rare opportunity for us to learn about them. The questions from the students demonstrated a strong desire to learn more about our country and about us.

**Questions in the classrooms:**

1. Is it beautiful in America?
2. How many \_\_\_ in London? (check on this)
3. Where is your country?
4. What is your name?
5. What do you do?
6. What is your name? (English)
7. Is it clean in America?
8. Are there forests in America?
9. Are the cities large?
10. What subjects do they learn at school?
11. What languages do you learn in America?
12. Are your schools free?
13. What city are you from?
14. What about vacations?
15. Do the pupils study on Saturdays?
16. How old is America?
17. What is your name? (English)
18. When do children start to school?
19. Why do students wear uniforms in private schools but not in public schools?
20. What about Russian language in America?
21. Is Russian language difficult to learn?
22. How many lessons in a day?
23. Is our education better than in America?

Later the same day, we took a bus to the **Dok** district of the city. After a walk around the area, we visited another school located adjacent to old apartment buildings. Unfortunately, the students had an early dismissal on their first day of school and we were unable to meet with them. Nevertheless, some of the teachers and the school director gladly offered to show us around. The wide hallways, ... all brightly decorated, ... brought to mind similar public schools in the United States.

The classrooms, ... now with their empty seats and desks, ... offered a good learning environment though we actually never understood the purpose for the various types of student desks in the different classrooms. The gymnasium was small but we were told that it is an extremely active place during the cold winter days. The dance classroom ... with its mirrored walls ... was another reminder that Russia has long emphasized the fine arts. This was also demonstrated in another classroom that featured painting materials. Nearby were recently completed works of art by the younger students. Not far away is the well-equipped computer classroom all set for eager students. This school, like others in **Bashkortostan**, ... is an active place with a strong learning environment ... an environment that will shape the boys and girls to take their rightful place in the **Bashkortostan** of tomorrow.

It is our prayer that the students of today will seek out that which is good, be repulsed by that which is evil and care for those around them as they would themselves. We also pray for a desire to become life-long learners and thus build a future that is based on these principles.

**Overlay: Спасибо, школы Уфы!!! Thank you, Ufa Schools**

Thank you Ufa schools for allowing us to share this time of building the future.  
[www.hope4ufa.com](http://www.hope4ufa.com)



## *“Thank You, Krivlya*

Ch. 58 (9:29) Filmed August-September 2007

**Video on Pt. 09 Disc**

On a September afternoon, we traveled out of **Ufa** by car to the south of **Bashkortostan**. Once out of the city, there are large farms as far as one can see ... wheat fields heavy with grain ready to be harvested ... and sunflowers and sugar beets also nearing harvest. There is evidence of another harvest from deep underground, ... oil and natural gas.

Large-scale agricultural and petrochemical operations represent the new **Bashkortostan** fueling the wealth of this Republic.

Still, despite the glitter and promise of the new, ... the old is never far away. For us, it is apparent that the villages are

repositories of the past ... places where time seems to move very slowly. [ **INSERT Map of Bashkortostan** ] Our destination is located a 3-1/2 hour drive from **Ufa** and at the extreme southern tip of **Bashkortostan**. We are making a return visit to the village of **Krivlya** ... population of 700. It seems as if nothing has changed in the 4 years since our last visit.

Along this main street there are no sidewalks. There is no need since most everyone walks down the middle of the street. There are a few cars and trucks along with horse-drawn wagons. Occasionally, a fast moving sidecar motorcycle passes by. The only traffic jams are those that occur early in the morning and the late afternoon when the flocks of sheep and herds of cows make their way to and from the daytime pasture. The cows are pinned up at night where they are milked in the evening and morning. Many of the residents have one or two cows that are milked by hand. Standing patiently, the family cow is quickly milked.

Some of the houses are old ... others appear to be recently built. The kitchens are small but well equipped with a refrigerator, gas heating stove, sink and a 4-burner cooking stove. Flowers are frequently planted in the front and the vegetable garden planted at the back and sides. It is the potatoes, tomatoes, carrots, cabbage and other vegetables from the garden that sustains the residents during the entire year.

The chickens, geese and ducks roaming freely around the village as they seek plant seeds and insects bring smiles to our faces.

Primarily, employment is farm related including the huge grain processing facility located near the center of the village. Here grains are cleaned, dried and stored for later distribution. Another source of income is from honey. Bees are very productive in June and July while the **Lipa** Trees are in bloom.

The Mayor of **Krivlya** invited us to visit the school and we gladly accepted.

The public school is by far the largest building. This 2-story brick structure was built during the Soviet era nearly 30 years ago and reflects the commitment of the government to the education of the populace. The sign proclaims “Welcome” in Russian and **Bashkir**.

The school director greeted us warmly as we arrived. She was very pleased to show us around and introduce us to some of the teachers and students.

The first graders were a bit shy with their American visitors. The low number of students, ... such as in this class, ... makes the rooms appear somewhat empty. The boys and girls were getting ready to start their day. School enrollment, at its peak in the early 1980’s, counted over 200 students in grades one through eleven. Today there are only 104 students ... a reflection of the general decline of the population in the farm areas of Russia.

The 4th grade class and their teacher were in the midst of a lesson as we opened the door. They were working quietly while sitting side by side at desks made for two. The professional demeanor of the teachers enhances the learning process. The cheerful décor of the rooms creates a pleasant environment.

Upon entering the 6<sup>th</sup> grade class, we noticed the inspirational and informative items that were neatly arranged in the back of the room. As in other schools throughout **Bashkortostan**, students are well dressed; often wearing stylish uniforms.

Apparently, our visit interrupted a math lesson. Getting back to work, the students were carefully studying the material as their teacher moved among them providing individual help when needed. Of course, some felt a little self-conscious on camera!

Walking into the small gymnasium, we were in time to see a class doing calisthenics. The opportunity provided here to play basketball ... their favorite indoor sport ... makes this a fun place.

In addition to academic subjects such as math and science, the arts are included. The music teacher is a very talented musician with skill on the piano and other instruments. What is more, he has an excellent singing voice.

### **On camera: ... teacher singing**

Vocational education is also important for some. The shop classroom includes metal and wood working equipment. The instructor proudly demonstrated the workings of an animated owl ... one of the popular articles for sale. He also showed us a large variety of items in process. We were amazed with the quality of the crafts being made ... many of which will be sold at markets in the larger cities providing a source of income.

The food prepared in the kitchen provides the students with a mid-day meal, which is eaten in the adjoining room.

Learning the care and maintenance of vegetable gardens is important for survival in the rural areas. The attention to the detailed cultivation of the small plot of land adjacent to the school is a testimony to the students as well as the instructional staff. Carrots, tomatoes, cabbage, and other plants will be harvested prior to the onset of cold weather.

As we finished our tour, flowers from the gardens in front of the school were given to Arline and our translator, **Nastya**. These ... along with the warm smiles of the school director and the village mayor ... and a group picture are enduring reminders of the beauty and friendship that exists in this part of the world.

Last, but certainly not least, is the kindergarten. Located in a separate building, this facility continues the theme of excellence found at the school. The director was also happy to introduce us to the children ... about a dozen boys and girls. Breakfast of cereal and milk is provided for them at the beginning of the day while they visit with each other. There is plenty of room for learning and playing in a happy atmosphere as these younger children are prepared for the “big” school. Naps are taken in a comfortable and quiet area. Outside, ... behind a security fence, ... is a well equipped and maintained playground for these small children.

The school and kindergarten is the place for the future of this village of **Krivlya**. Yet, ... across the road, ... there is a horse and wagon with a driver who is also a part of this village. Will the children of **Krivlya** remain here continuing the simple but difficult lifestyle of their grandparents or will they follow other young people who have left the village for the larger cities?

From your American visitors, **SPASÍBO**, ... thank you ... to the residents of the quiet, friendly and peaceful village of **Krivlya, Bashkortostan**. We will not forget you and your kindness. [www.hope4ufa.com](http://www.hope4ufa.com)



## ***Ufa: Then and Now***

Ch. 59 (12:31) Filmed August-September 2007

**Video on Pt. 09 Disc**

A long time ago in the land of the **Bashkirs** several families sought protection from tribal conflict as they built their homes next to a small fort established by the Russian military. This garrison, ... with its watchtowers, ... provided security for those living along the banks of the White River. The settlement grew and ... in a few years ... the village known as “**Ufa**” was founded. This was in the year 1574.

Logs cut from the surrounding forest were used to construct homes for the ever-increasing population. Eventually, some of the muddy roads were paved with cobblestone to make it easier to travel from place to place. Houses of worship were also built ... some for the Russian Orthodox believers and

others for the **Tatars** and **Bashkirs** who were Muslim. By 1802, the protection of the fort was no longer needed. **Ufa** was designated the capital of the region that later became known as **Bashkortostan** ... the land of the **Bashkirs**.

Good quality timber was plentiful ... oak, pine, maple, lipa and birch trees were cut from the forest and brought to sawmills to make lumber in support the housing boom. The rich, deep soil produced bountiful crops of fruit, vegetables and grain. Entire families were involved in harvesting, threshing and cleaning the wheat. Cattle enjoyed lush green pastures. In the nearby hills, gold and other minerals were mined. The red iron ore was scooped up by the shovelful and loaded on horse drawn carts. The oar was then hauled to **Ufa** where it was stacked in piles awaiting processing in the blast furnace.

The Trans Siberian Railway across Russia was completed by the early 1900's. **Ufa** was an important terminal along this 6,000-mile route. Huge amounts of wood products along with minerals and grain were shipped to markets in Moscow and St. Petersburg. The steel bridge across the White River extended the railway eastward to the Pacific Ocean. The small bridge at the river's edge was used for horse and wagon cargo crossing the river to and from the city.

**Ufa** was now a major industrial center and, ... in 1910, ... the home of over 50,000 people. Throughout the city new structures were built. There were hotels, schools, apartments, houses and factories. Here too, ... dominating the skyline, ... were mosques for the **Bashkirs** and **Tatars** and Orthodox Churches for the Russians. The city continued a steady growth for the next 30 years ... until the onset of World War II.

When Hitler began the invasion of the Soviet Union in 1941, manufacturing industries were moved out of harms way. **Ufa**, 700 miles east of **Moscow**, was quickly transformed into an important industrial center. In addition to manufacturing, oil resources were developed. Petroleum processing plants were built along the White River ... some in places where small wooden houses once stood.

New housing was required for the large increase in the population of **Ufa**. Large apartment buildings were constructed for the industrial workers and their families. These were all about the same ... a drab gray, with small rooms, a balcony and a tiny playground outside for the children. There were few parking places since most did not own a car. The people rode the tram to get where they needed to go. This system is still in use today even though the major mode of public transportation is now by bus and van.

Huge central plants with tall smokestacks were constructed to provide heat for the apartments. Large pipes were buried underground to supply both heating water and household water to each building. Above ground pipes provided natural gas for cooking. Painted red or yellow, they were easy to install and, ... in case of leaks, ... to repair.

The City of **Ufa** remained much the same until the breakup of the Soviet Union in 1990. **Bashkortostan** gained a new level of independence and set up a free market economy. New apartment buildings were built. Some looked similar... but bigger and more colorful ... than the old. What's more, there were many new and diverse designs. These are the homes of the newly empowered business people. "New Russians", ... as they are sometimes called, ... are the ones who own a car, ... shop at the malls or the new Metro, ... eat at a restaurant or enjoy a frequent stop at one of the three McDonald's in **Ufa**. At present there are over one million people in this city.

October 11, 2007 marked the 450th anniversary of the friendship agreement between the Russian government and the **Bashkir** tribal leaders. Preparation for this celebration provided money and incentive to widen and resurface the highways, construct new sidewalks, refurbish old buildings and build new facilities for the people of **Ufa**.

Join us for a quick tour of the city, its people, their schools, their places of work and their transportation system.

**Long segment of city with music and captions.**

**Ufa**, ... spurred on by the freedom that came with the breakup of the Soviet Union, ... is much different now but the old is still just around the corner. A young mother walks her children to school as three **babushkas** ... grandmas... sit on a bench outside their apartment talking about the way it once was. Many still live in log houses while nearby apartments offer housing for the masses. Drivers of fast moving imported cars compete for a place on the crowded highways while others shop for fresh fruit and vegetables at a sidewalk market.

This is **Ufa**; ... a place where the old and the new exist side by side as do the ethnic Russians, **Tatars**, **Bashkirs** and over 100 other people groups with diverse beliefs and traditions. It is also a place where religious convictions are shallow at best and often nonexistent. A place where there are only a few evangelical churches, ... some in sturdy brick buildings, ... others in rented office space or in homes. It is these followers of Jesus Christ who have struggled through the years to share God's Word with the people living in **Ufa** and throughout **Bashkortostan**.

It is the gospel message that will bring change ... transforming ... this part of the world as the Russians, the **Tatars**, the **Bashkirs** and others come to know and to live God's Word. [www.hope4ufa.com](http://www.hope4ufa.com)



## *A Church Without the GOSPEL*

Ch. 60 (11:06) Filmed August-September 2007

**Video on Pt. 09 Disc**

A century ago Russian Orthodox Churches dominated the skyline of nearly every city, town and village of Russia. There were gleaming gold-plated domes and ornate towers in the big cities such as Moscow and Saint Petersburg. Following a similar theme, were other cities, ... from **Minsk** in Western Russia to **Ufa** in the East near the **Ural** Mountains. .... In the towns and villages, large gleaming white masonry structures appeared out of place among the small wooden houses. Throughout the country, these churches seemed to be an opulent display of religious power with little regard for the welfare of the populace.

Small chapels, ... often made of wood, ... were constructed near rivers or lakes; ... all with the characteristic Orthodox

cross symbolizing Christ crucified on the top bar and the disposition of the two thieves represented by the lower slanted bar ... one end pointing upward to heaven and the other downward to hell.

Orthodox Christianity began to dominate Russian political and religious life in the year 988. This was when Prince **Vladimir** of **Kiev** was baptized and the great idol, **Pernin**, was torn down, tied up, and drug into the **Dniper** River. The next day most of the residents of **Kiev** were baptized. Orthodox Christianity was now, by decree, the official state religion.

Russian Orthodoxy grew rapidly throughout Russia for the next millennium. During this time, worship practices similar to their Byzantine origin, were established such as the icons identified as “Windows to Heaven”. These are always paintings since statues are not allowed. Also, there are no pews in the churches and music is entirely vocal. Musical instruments are considered to be inappropriate. Infant baptism is most often done by sprinkling. For those older, an immersion baptismal tank is available in some churches.

The Orthodox Church services are conducted amidst the glamorous splendor of gold and silver, but there is no religious teaching. The people do not know the Word of God and are captive to a life of fear and hopelessness ... no salvation, ... no eternity. They do not have the source of joy and life. It is a church without the Gospel.

After the 1917 **Bolshevik** Revolution, the power of the Church was no more. ...**Vladimir** Lenin confiscated much of the Church treasures and real estate. ... The buildings decayed or were converted into museums. ... The priests were either shot or went into hiding. ... Church attendance dwindled significantly.

The 70 years of dictatorial communist rule in the Soviet Union nearly destroyed the Church. Its political, moral and spiritual influence was reduced to a mere skeleton of its former glory. The people became generally disillusioned with religion and apathetic toward spirituality.

Today, there has been some regrowth of the Orthodox Church and nearly all of the 110 million ethnic Russians, 80% of the population, claim the Orthodox faith. However, their attendance at the worship services may be only one or two times a year ... if at all. The Church has little influence on the people. Crime, corruption, alcohol abuse and decaying moral values continue to be major problems among the young as well as the old. Their lives are an empty spiritual shell ... with no signs of the joy of knowing Jesus Christ.

[www.hope4ufa.com](http://www.hope4ufa.com)



## “Peace and Submission”

Ch. 61 (5:28) Filmed August-September 2007

**Video on Pt. 09 Disc**

It is the year 1574. Islam has been here for over 500 years and is now the dominant religion among the tribes living in the land we call **Bashkortostan**. The word “Islam”, when translated, means “**peace and submission**” ... but this new religion did not stop the wars, the killing and the plundering among the peoples of this area.

It was a desperate situation for the tribal elders. Needing help, they chose to make the difficult 700-mile journey to Moscow to meet with **Ivan** the Terrible, Tsar of Russia. They requested ... and received ... support from Ivan’s army. A friendship alliance was put into place between Moscow and the tribal elders of **Bashkortostan**. It was Orthodox Christians and Muslims working together for

peace.

This opened the door for significant migration of the Russians to the tribal area.

By the late 1700’s, a large portion of the land was controlled by the Russian immigrants. The Muslim **Bashkirs** had now become peasants working for the Orthodox Russian overseers. In 1773, a bloody revolt led by **Salavat Yulaev** was crushed by the Russian army. Nevertheless, the **Bashkirs** were allowed to live with a measure of autonomy unknown in the rest of the Russian Empire. **Salavat** is now the most revered hero of the Republic of **Bashkortostan**. His plaque is often displayed directly below the **Bashkirian** flag.

Today, the descendents of the Russian immigrants makeup about one-third of the population and are Russian Orthodox. Over one-half of the population follows **Sunni** Islam most of whom are descendants of the indigenous population.

Although most of the people are Muslim, it is rare to observe the distinct attire. Even on these occasions, they appear as part of the crowd. Some display a small emblem. Surprisingly, a wedding at the main mosque appears little different from that of non-Muslim weddings.

The assistant to the Grand **Mufti** of **Bashkortostan** explains the working relationship between Christians and Muslims as well as community involvement.

It’s because we have an understanding of each other. We meet often. We fulfill our ministry and they fulfill theirs. We don’t interfere in their activities and they don’t meddle in ours. We find common language with Buddhists and Catholics. There aren’t any places in the Koran, the Bible, or in any other holy book about forcing someone to believe or murdering them. Both the Koran and the Bible speak of Jesus’ immaculate conception and that he will return and unite us in peace and agreement. We are Sunni Muslims—we are moderate, peaceful Muslims.

**Of course, we are against drug abuse and alcoholism. In our sermons we always talk about the bad influence of drugs and alcohol. We explain that the Koran forbids everything that hurts our health.**

There are several mosques in the country with a diversity of styles and sizes. However, the largest is the Tulip Mosque in **Ufa**, so called because of the shape of its minarets. Visitors are welcome here but respect for their customs must be shown including the removal of your shoes before entering. Often, an imam gives prayers for individual requests.

The inside of the auditorium is spacious and a marked contrast to the crowded collection of icons in the Orthodox Church. A closer look reveals the inscription, ... in Arabic, of the 99 names of god ... revered by the devout followers. During prayer time, these names are often recited in song.

**Scroll with names and translations along with song.**

<b>Allah</b>	<b>The Greatest Name</b>
<i>Ar-Rahman</i>	<b>The All-Compassionate</b>
<i>Ar-Raltim</i>	<b>The All-Merciful</b>
<i>Al-Malik</i>	<b>The Absolute Ruler</b>
<i>Al-Quddus</i>	<b>The Pure One</b>

<i>As-Salam</i>	The Source of Peace
<i>Al-Mu'min</i>	The Inspirer of Faith
<i>Al-Muhaymin</i>	The Guardian
<i>Al-'Aziz</i>	The Victorious
<i>Al-Jabbar</i>	The Compeller
<i>Al-Mutakabbir</i>	The Greatest
<i>Al-Khaliq</i>	The Creator
<i>Al-Bari'</i>	The Maker of Order
<i>Al-Musawwir</i>	The Shaper of Beauty
<i>Al-Ghaffar</i>	The Forgiving
<i>Al-Qahhar</i>	The Subduer
<i>Al-Wahhab</i>	The Giver of All
<i>Ar-Razzaq</i>	The Sustainer
<i>Al-Fattah</i>	The Opener
<i>Al-'Alim</i>	The Knower of All
<i>Al-Qabid</i>	The Constrictor

These names reflect the attributes of Allah as defined by Mohammad, ... the founder of Islam nearly 1400 years ago. While many describe the power and majesty of their god, they do not describe a loving God. For the Muslim, salvation is dependent upon their adherence to the five pillars of Islam. Jesus is revered but not as personal savior. There is no assurance of eternal salvation for the followers of Mohammad.

Will you thank God for the peaceful co-existence of all the peoples of **Bashkortostan**?

[www.hope4ufa.com](http://www.hope4ufa.com)



## ***“The Morning Comes and Also the Night”***

Ch. 62 (11:06) Filmed August-September 2007

**Video on Pt. 09 Disc**

The Orthodox Church has been the dominant religious organization in Russia for a thousand years. For most of this time, it was the State Church and enjoyed the political power and the financial backing of the government as well as the control of religious activities in Russia. However, there were significant changes underway in the latter part of the 1800's as the Evangelical Christian Movement began. Ivan **Prokhanoff**, one of the leaders of this movement wrote the following:

“During the 1860's, it was very dark in the religious world of the Russian people, but the morning had really begun to

dawn. This was when the last books of the Bible were translated from the old Slavic language into Russian.”

The Word of God had a great influence upon the religious condition of the people. It was like the first rays of the rising sun in the early morning. Simple workmen and peasants began to read the Bible and the New Testament. Blessed truths gripped their hearts and transformed their lives. They began to preach the Gospel to their neighbors. Thus it was that the Gospel was let loose and the Evangelical Movement began in Russia.”\*

\*I. S. Prokhanoff, *In the Cauldron of Russia (1869-1933)*, Autobiography of I. S. Prokhanoff, Founder and Honorary President of the All-Russian Evangelical Christian Union; (New York, 1933 All-Russian Evangelical Christian Union) page 25.

The morning was dawning. Missionaries from the Baltic region, Germany, Ukraine and Georgia began the spread of the gospel of faith and holiness. This message continued an eastward progression all the way to the Pacific Ocean.

It was guided by outstanding spiritual leaders who not only preached the Gospel but set up organizations to produce and distribute Christian literature including Bibles, song books, newsletters and Sunday School material. In Moscow and St. Petersburg, seminaries were developed to train pastors and missionaries.

Visible signs of the beginnings of this movement were observed.

- ♦ In St. Petersburg, German evangelist **Johann Oncken** began the work among the aristocrats in 1864. There were military officers, merchants, artisans and people of noble birth among the new believers.
- ♦ In **Tbilisi**, the capital of Georgia, **Nikita Voronin** was baptized in 1867, ... the very first Russian Baptist Believer. Nikita was a follower of the **Molokans** and several from this group were also baptized.
- ♦ About the same time in the **Ukraine**, German factory workers began studying the Bible during their lunch hour. They were called "**Stundists**", the German word for "hour". These studies developed into a major outreach among the workers and peasants. In some rural areas, even Baptist communes and farms were started.

The rapid and seemingly spontaneous growth of the evangelical believers alarmed the Orthodox Church and by 1880, persecution began as a government policy. Evangelical leadership, ... as well as many followers, ... were rounded up and sent to work camps in Siberia. This did not stop the movement. For example, **Vasili Pavlov**, ... during his four-year exile, ... developed a congregation of 150 believers.

As the movement grew, the persecution also grew. Shortly before he died in 1894, Tsar Alexander III decreed that meetings of evangelicals were prohibited. Widespread persecution continued unabated for the next 11 years. However, in 1905, Tsar Nicholas II, ... recognizing the instability caused by the persecution, ... issued a decree that required religious tolerance. It became legal to leave the Orthodox faith. Houses of Prayer were allowed as well as meeting in homes.

Thus launched a revolution of rapid expansion for the Baptists. Recognizing this growth, the 1911 Second Congress of the Baptist World Alliance invited a large group of Russian Baptist leaders to Philadelphia for this conference. Still, persecution continued, but sometimes with unexpected results. In 1910, Pavel **[Overlay: Pavel Nickolaevich Tkachinskiyi ]** was exiled to a village **[Overlay: Valentinovka]** about 40 miles southeast of Ufa, **Bashkortostan**. While in exile, he quickly formed a church. In 1912, the government registered the new Baptist church. By February 1917, the beginning of the Bolshevik Revolution, there were about 200 Believers in Ufa and over 2000 in **Bashkortostan**.

The ten years following the Bolshevik Revolution, was a golden decade for evangelical Believers. This was due to **Vladimir Lenin's** decree of 1917 declaring that all the churches had equal rights. The support for the State Church was no more; consequently, the effect was to nearly destroy the established religions. Fortunately, ... because of its small size, ... the Evangelical Movement was virtually ignored and allowed to grow with little government interference.

It grew at a phenomenal rate. By 1905, there were over 20,000 Russian Baptists and by 1928, over 600,000 Baptist Believers as well as thousands of Believers of other denominations.

By this time, Stalin saw this movement as a threat to his power. Accordingly, he enacted a law that effectively halted all evangelical church planting. Thus began a systematic annihilation of all religious organizations including evangelicals. Fortunately in 1953, ... after Stalin's death, ... amnesty was granted to religious prisoners, including those who were Orthodox, Muslim and Evangelical. Nevertheless, the oppression continued through Khrushchev and on to the end of Gorbachev's rule. By the time the Soviet Union fell in 1991, the number of evangelical Believers was reduced to less than 10% of that during the 1920's.

**Boris**, a Believer living in Ufa, grew up during the early years of Stalin's rule. Listen to his words:

**In those days it was very difficult and we were treated like trash. Many people wouldn't even greet us on the streets. I was called bad names.**

**The Believers had a difficult time of meeting together in those days. After hearing the sermons and worshipping, we had to be careful about what the authorities would say in case they were listening. Things were very strict back then. We gathered in the homes with no more than eight in a group. We could not openly preach behind the pulpit.**

**After Stalin's death and on into the time of Brezhnev, the difficulties reduced and overall the situation became better.**

**Before I was born, the Baptist Believers met in the basement of a home. Later a larger home was bought where meetings were held. This is the church where I attended in my youth. We had a good choir there but soon this building was torn down and we moved to our current location. First, we held meetings in the large wooden home on the property but later constructed the brick church where we are now holding services.**

**During all of this time, the authorities were watching us ... even during the wintertime baptisms in the icy waters of the White River. We always chose the White River for baptisms and, ... even today, ... we choose the White River.**

**Years ago we gathered to pray for the authorities ... for Stalin and for America, because America helped us in World War II**  
U- 16 Part 06, Ch. 52-66 CRF Media Chronicles Bashkortostan, Russia Aug.- Sept. 2007



**War II. We are praying that there will be lots of Believers in America and in Russia and in other places because we are in the last days and it is written in scripture that all will know about God. We are praying constantly for world leaders.**

Today, evangelical churches continue to struggle with government restrictions and the high cost of meeting places. Peter **Zhuk**, Senior Pastor for Baptists in **Bashkortostan**, explains:

**I am concerned that Russian Baptists are treated like a sect and are not recognized as a traditional religion or denomination. Our missionaries and church workers need encouragement because we have a political situation in Russia right now that is allowing us less and less opportunities to openly conduct evangelistic activities. They are trying to drive us behind church walls. They say to us, “There’s your church building. Go and conduct your evangelistic activities there.**

The oppression of the evangelical movement in Russia has not destroyed the church as Lenin hoped would happen shortly after the Bolshevik Revolution. In the face of persecution, the Believers have become stronger in the Word and in their commitment to their beliefs.

The wedding ceremonies held in the bright sunshine of this special day symbolize a new beginning. The groom proudly carries his bride out among the crowd ... all cheering the new couple as they begin their life together.

The wedding is illustrative of the dawning of a new day ... the HOPE of a new time for the Believers ... and for all the peoples of Russia. **(Fade in background music from wedding ceremony.)** But it is the commitment of this couple, ... as they pray together on their wedding day, ... which is most crucial. Their prayer is not only for themselves but also for a day when God’s Word triumphs over the darkness of this land.



## *A Lonely Place*

Ch. 63 (10:11) Filmed August-September 2007

**Video on Pt. 09 Disc**

An old man, ... all alone, ... shuffles his way up to a memorial commemorating a horrendous time for Russia. As he progresses along, he remembers those of his family who were sent off to fight in the war ... and never returned.

He is left alone. ... Even the strangers that stop by seldom speak.

Crowds of people in the cities ... hurrying to and fro; ... workers enjoying a break from their toil; ... children lining up for their first day of school; ... college students heading for their classes; ... all following a familiar path and seldom alone. Someone always seems to be next to them; ...

someone to talk to; ... someone to share the daily routine.

Among the crowds of humanity there may be a few ... one or two ... who are following a different path ... a lonely path among those who call themselves Russian Orthodox, ... or Muslim, ... or atheist. The few who have chosen a different path are believers in Jesus Christ.

### **Overlay: Less Than .1% Evangelical Believers**

They would like to share their faith with those around them. ... But, who will hear?

Peter **Zhuk**, Senior Pastor for Baptists in **Bashkortostan**, tells us how it is with the believers in this republic.

### **Male Voice #1 -- Peter:**

**I am concerned that Russian Baptists are treated like a sect and are not recognized as a traditional religion or denomination. The Orthodox and Muslims have more power. Often, when we seek permission to conduct an evangelistic activity, we are asked if the Orthodox archbishop has already given us permission for such an activity, which of course he has not and will not. They won’t accept us as a valid religion, even though, according to the law we**

have the same rights as others. That's the situation we find ourselves in right now.

**Narrator:**

The Orthodox Church has a 1000-year history as the state church of Russia. In addition, the large Muslim population in Bashkortostan continues to have a strong influence on the local, as well as the regional government. This makes it difficult for evangelistic programs. Peter goes on to say ...

**Male Voice #1 -- Peter:**

Our missionaries and church workers need encouragement because we have a political situation in Russia right now that is allowing us less and less opportunities to openly conduct evangelistic activities. They are trying to drive us behind church walls. They say to us, "There's your church building. Go and conduct your evangelistic activities there." This puts me on guard, as it appears to be leading us to stagnation. Our brothers have difficulty in moving forward, they are told to conduct their services in their buildings and settle down.

**Narrator:**

Often, humanitarian and educational activity is the only avenue open to missionary work. Rufina, director of the orphanage in Durtuli, discusses the importance of outside help.

**Female Voice #1 -- Rufina:**

We have government support for *basic* needs; *however*, it is great when someone else is able to help us. We want to surround the children with beauty and good relationships so that when the child grows they will continue taking this approach to life.

Items such as clothes and even something small or seemingly insignificant brings joy to a child from one viewpoint. From another viewpoint, that child knows that someone cares about them and that is important.

**Narrator:**

Mark and Lydia have a ministry helping 12 different orphanages in Bashkortostan.

**Female Voice #2 -- Lydia:**

At least twice a year we try to visit each orphanage and get updated on their needs so that we can help them by bringing such items as clothes, shoes, hygienic and medical supplies. We receive packages such as toys and sports equipment from abroad and take them to the kids. We work with volunteers from many different places such as England, United States and Canada.

**Male Voice #2 -- Mark:**

Some volunteers, while here, live in orphanages along with the kids, fellowshiping with them and assisting with their own resources and strength.

Recently we helped the Durtuli orphanage to acquire a piece of land and building on which some of the kids can live and work. Soon they will have a small business using a tractor and other farm equipment to raise the crops for sale.

Also, we helped set up a new computer classroom here at the orphanage. It's our first experience with such a computer project and it's a very good gift for the orphanage. We would like to see similar computer classrooms in every orphanage in Bashkortostan.

**Narrator:**

Alcoholism and drugs are national problems that destroys many lives.. Empty alcohol containers are just about everywhere. Alcohol is for sale in most kiosks along the street.

Valentine, for many years, has worked with the people in prisons as well as in the often-neglected alcohol and drug rehabilitation centers in an effort to rebuild destroyed lives. He distributes Bibles, teaches classes and encourages those behind the prison walls and in rehabilitation centers.

Natalya has a similar ministry but addresses the young people who have no meaningful family and often end up on the streets.

**Female Voice #3 -- Natalya:**

We minister to the kids in many different ways. When we get a kid off the streets, it's important that he or she becomes a normal, full-value member of society.

Therefore, first off, we feed them, clothe them, get them shoes. After taking care of those needs, we are able to give attention to their documentation needs including identification, medical and school records. We help those living on the street find a home.

Most of these kids have a family, if you can call it that. Often the father is in prison or is dead; the mother an alcoholic. The children are left alone and not cared for. We take it upon ourselves to care for such kids.

At the present time, our family and two helpers are all that is involved in this ministry. We really do need help, at the minimum a team of ten people in order to work with these children.

**Narrator:**

Victor and **Natalya** are also directors of the “Summer Children's Christian Camp ... SAIL OF HOPE”.

**Male Voice #3 -- Victor:**

For many years, we have prayed for our own campground in order to conduct children's activities. We have been conducting this type of camp for fifteen years. In the beginning, we held the camps on rented property with rented quarters. Later, because of rising costs for property rental, we started having camps in tents and small cabins, which we set up each summer in the countryside.

In the year 2007, it was possible to purchase a camp 30 miles from Ufa. The camp is located in a great part of nature in the countryside and it's a good place for the kids to rest and for us to conduct all kinds of activities.

After a lot of work, we were able to use the camp for the first time in July of 2007 but still there is much to be done and a need for more finances to get it done.

**Narrator:**

Classes in English as a Second Language also offer outreach opportunities. Many young men and women as well as some older people are eager to develop fluency in English. The fellowship time and the friendships developed in these classes allow sharing of God's Word in the small groups.

Several small churches have been started ... often meeting in homes or in rented office space. Most congregations are small and their pastor is bi-vocational and has limited time to devote to the outreach work.

Half of the churches in Bashkortostan do not have their own building because it is difficult to find a place to rent and very expensive if found.

There are four **million** people living in Bashkortostan but merely four **thousand** evangelical Christians and only 24 Baptist churches. The responsibility to take the Gospel to this entire Republic is great. Your help is needed. Your prayers are essential. Your support can make a difference. You can be part of reaching **Bashkortostan** for Christ.

The believers know that with Christ they are not alone. They feel the power of your prayers. The door to **Bashkortostan** may close soon. The need is urgent for you to be personally involved. Will you go before the door closes? Will you be the one to stand along side the few who have chosen to follow Jesus?

[www.hope4ufa.com](http://www.hope4ufa.com)



## Good News for Krivlya

Ch. 64 (6:56) Filmed August-September 2007

Video on Pt. 09 Disc

The main street running through this small village of **Krivlya** is occasionally used by cars but it is shared by all ... the old tractor with its grain wagon, ... herds of sheep and milk cows, ... an occasional motorcycle with a side car and, of course, the geese claim their portion of the road. Meanwhile, the ducks are happy with the ditch full of water.

This too is the pathway for the 700 or so people living here. It is only about a mile from the beginning of the village to its end. The public school is along this street, just behind the gates. It is the largest building in **Krivlya**. On a hill, about two blocks away is a grain processing and storage facility. The wood frame homes, most of which are old, line both sides of the street. There are a few recently constructed

masonry buildings.

No church building in this village – not even an Orthodox Church; however, on the east end of Main Street is a place where evangelical believers meet. There is no sign pointing the way but all in the village know about those who meet in the pastor's home – an old wood frame dwelling with a roof in desperate need of repair.

This small group of believers usually holds Bible study and fellowship on a weekday evening. Pastor **Nafis** gives a short message followed by a time of worship in song and prayer. The fellowship continues during a meal with a wonderful time of sharing and seeking the will of God.

In August 2007, volunteers from the country of **Latvia** visited **Krivlya** to help in sharing the Gospel with those living here. Nearly all of the people heard the Gospel through songs, games and personal witnessing but, disappointingly, no one responded.

Listen as Pastor **Nafis** shares his heart and the needs of this small church family. ....

“Greetings to you, brothers and sisters in America. We are joyous that you are extending to us your hands of fellowship, that you are interested in our lives. We are thankful for you. My desire for your church is that you are always abiding in the Word, because that's the most important thing for us. It's the source of our lives. Preserve your trueness to God, because we live in such a tough time. This is my desire.

*We need prayers, because if God doesn't do it, then people can't understand our needs. Praying for us is the most important thing.*

Our special prayer needs: Our church is still small...we need most of all to preserve trueness to God's Word—we need people to pray for this. We are also praying that we have more male believers in the church so that we can have more male leadership and counsel—there are only two men in our church.

*Next, we are also praying for our village. Practically everyone here in the village has heard the good news. We can't force people to respond and we are relying on God to work in the lives of people and we are praying for spiritual rebirth.*

*Next, we were involved in a summer camp...we are praying for the kids who were a part of the camp. We want to organize a Sunday School for them. Please pray for God's provision since we need a printer to print the Sunday School lesson material.*

*We also need to pray for our church to live in the Word, especially so that the work in Sunday School will teach God's Word.*

*We have an additional prayer need... which our church is trying to address as we gather funds -- the roof of the house here where we meet needs repairing. It's currently our biggest need. So far, it hasn't started leaking.”*

Pastor **Nafis** and his wife **Gulnaz** have been leading this house church in their home for several years. Their children Daniel and Lily attend the local public school. Won't you pray for this family and those living in the village of **Krivlya**?

[www.hope4ufa.com](http://www.hope4ufa.com)



## *Sail of Hope*

Ch. 65 (12:08) Filmed August-September 2007

**Video on Pt. 09 Disc**

Out of the **Ural** Mountains the waters came ... turbulent, fast moving ... but the river was following a well-worn path. It is here in the rich farmland of central **Bashkortostan** that it found tranquility, peace and solitude.

In the cities and towns, ...day in, day out ... the people travel on the same road; tired, discouraged. ... But only 30 miles from Ufa and near the **Sym** River... there is a path that few travel. Those who find this path discover hope, ... truth, ... and salvation. In this tranquil, forested area is a group of buildings ... a camp. The entrance sign says "Summer Children's Christian Camp ... SAIL OF HOPE". Camp **Paros Nadhzde** is a place where boys and girls, men and

women can escape crowded city life and spend a few days of fun, adventure, meeting new friends ... and, ... most important, ... hearing the Word of God.

This campground, was purchased in the year 2007 by the Baptist Union in **Bashkortostan**. For 15 years prior to this time, the camp had not been used. Consequently, a significant amount of work was required to prepare for the upcoming summer camp.

The main building, ... even with its peeling paint, sagging floor and rusty roof, ... was put to good use. It has several rooms suitable for meetings, dorms, offices and a first-aid station. The building nearby was fixed up to serve as a kitchen for the campers. Small propane stoves were used for cooking the meals. In the back of this brick building, two large heaters provided hot water to wash the dishes. The adjacent tent worked well as a dining hall. It also served other activities including music and worship.

The building planned for the camp director's residence was in very bad condition and required a new roof as well as other major repairs before it could be used for its intended purpose.

The water from the shallow well is used for washing and for the **banya** or sauna. The **banya** was in good condition and the wood fired heater generated plenty of heat for the steam room. This was the only place to bathe except for the nearby river.

Water for drinking and cooking was hauled in since the shallow well water was considered unacceptable for this use.

Prefabricated rooms were set up under the shade trees for sleeping cabins; six people in each, ... three on the top bunks and three on the bottom. These small buildings were originally constructed a few years ago when they started the camping activities and must be taken down at the end of summer and reinstalled for the next year's camping season.

The play and game area was cleared of brush and weeds and provided with a small stage. This was perhaps the most used area of the entire campground.

Outdoor toilets were also built but placed a good distance from the other buildings. Of course, there was no running water so no flush toilets.

The first group of campers arrived in July 2007. However, the mile and one half road to the camp was too muddy for buses and vans, therefore the campers walked. Electric power was still not connected by this time.

The following scenes were taken during previous camping activities. Join in the excitement as some of the camp staff tell about their experiences, their plans for the future and their needs.

**Zhenya**, one of the camp directors, describes twelve days with kids ages 6-13.

**(Male voice #2)**

**The fact that we had no electricity in the camp made some problems for us. We didn't know how to save food without refrigerators and how to take water from the river without an electric pump. We had to pray a lot and be wise to solve all these problems, trusting God in everything.**

**We had a good kitchen-team too. Thank God for them! The kids always had good healthy food.**

**We had no shower in the camp – but we had one banya so kids could bathe there once every 2 or 3 days. We also went to the river to swim almost every day.**

**(Narrator)**

After the first camp electricity was finally hocked up; however the road to the camp has not been repaired.

Victor and his wife **Natalya** are camp directors with a real passion for helping children. Listen as Victor tells about the camp activities and his vision for the future. This interview was made in mid September of 2007.

**(Interview in Russian – text has been corrected for English narration which will be done in different voice.)**

**(fade to Victor and Male Voice #1)**

**At the present time we've already conducted a children's and a youth camp in separate sessions. During the twelve days of the first camp, there were approximately 200 kids here and probably 150 of them were not believers nor were their parents. 50 of the kids had previously been in one of our summer camps. They all heard the Word of God. They discovered the importance of reading the Word of God from the Bible and had their eyes opened in a whole new way. We could have conducted a third camp, but ... instead ... decided to do something even bigger next year.**

**In between the two camp sessions, a Creative Arts Festival consisting of different music groups from churches of the region was conducted. About 70 youth participated in the practical seminars on topics relevant to youth; they also fellowshiped, rested, and had fun.**

**After the kid's camp, we had a missionary meeting here at the campground with all the missionaries' families including their children. It was a time of fellowship and also a time of improving the campground, such as repairing roofs that leak, etc. We are presently continuing the upgrading process of the campground.**

**We are planning to have a family camp here in the future and also have a goal to use the campground as a rehab center for young people who have suffered from either alcohol or drugs.**

**We are not able to use the campground in the winter because natural gas lines have not been run and we have no way to heat the buildings.**

**We began camp work in 1993 but then it was necessary to rent places to hold the camp meetings. Usually, this was along the White River near Ufa.**

**Making use of suitable rented places was difficult because of government regulations and property restrictions as well as access to the location. Setting up and taking down the camp was a big effort.**

**Ownership of the camp gives us freedom to conduct the meetings without government interference. Much work remains before we will be able to realize the full potential of this camp.**

**We have been blessed by funds from several organizations.**

**(List on screen)**

- ◆ Southern Baptists
- ◆ Slavic Gospel Association
- ◆ Barnabas Fund
- ◆ Kernel of Wheat Fund

**About \$40,000 from different sponsors and individuals was received this year. These monies have allowed us to purchase materials; however, help is needed to do the work.**

**I'm thankful to the team of foreigners we had who served with us as camp teachers, worked with the puppet ministry, and helped us with arts and crafts.**

**There are many ways that volunteers can be involved in helping with Camp Sail of Hope and the future of children. Here are just a few.**

**(scroll on screen)**

- ◆ Bible Teachers
- ◆ Puppet Ministry

- ◆ Arts and Crafts
- ◆ Recreation
- ◆ Counselors
- ◆ Carpentry

Victor and Susan, two Americans, shared thoughts about volunteering at the youth camp.

**There were about 80 campers with several counselors and adult workers and a nurse. Each day started with a short exercise program. After this came breakfast of cereal and juice. There were many activities daily as well as a Bible lesson, Scripture reading and a story with Biblical references. They had services in the evening with singing, skits and movies. The movies always related a moral theme and social implications.**

**The camp was well organized with many opportunities for the campers to share time together, read, play sports, sing, arts and crafts, take walks and get to know each other and the adults working in the camp. The campers shared in the responsibilities of running the camp.**

**Friendships developed and there were many tears at the end of the camp by both workers and campers. The concern that the workers had for the campers was very evident and touched many lives that would not have had that opportunity if they had not attended the camp. There were at least eight campers that we know of that prayed the prayer of salvation and two that were expressing a desire to get into a church.**

You can help change the lives of the young people of **Bashkortostan**. Jesus will change a life of turbulence, uncertainty and hopelessness to peace, joy and hope. Are YOU ready to set sail for Camp Sail of Hope?

[www.hope4ufa.com](http://www.hope4ufa.com)



## *The Forgotten Ones*

Ch. 66 (7:42) Filmed August-September 2007

**Video on Pt. 09 Disc**

It is the first day of school and children are all dressed up and carrying beautiful bouquets of flowers for their teachers. Parents and grandparents proudly join in trying to capture the excitement.

Most of these families make their home in a high-rise apartment complex in **Ufa** ... some are new ... others are old. A wide variety of single-family homes are Clustered along the White River and away from the high-rise apartments. A number of these houses are large enough to include the extended family.

However, there are those for whom life is much different.

There is no caring family; ... no place to feel safe. They might find a place to sleep down the alleyways, behind the graffiti walls, next to the discarded alcohol bottles or, ... perhaps, ... in the decaying wood frame buildings scattered throughout the city. It is in these neglected and out of the way places that *The Forgotten Ones* live a precarious life. Most are teenagers without a family who cares. Furthermore, they are faced with scorn and persecution by government officials. These are the street kids of **Ufa**.

No one really knows how many of these kids there are, exactly where they live or how they survive but for some, ... the fortunate ones, ... there is a place of refuge ... there are people who care.

Listen to **Natalya** as she tells of showing Christian love to those who have been forgotten by others.

**(Interview in Russian – text has been corrected for English narration, which will be done in different voice.)**

**We minister to the kids in a variety of ways. When we get a young person off the streets, it's important that he or she become a normal, full-value member of society.**

First, we feed them, ... clothe them, ... and get them shoes. After taking care of those needs, we are able to give attention to their documentation including identification cards and medical records. In addition, school attendance needs to be arranged. What's more, for those who live on the streets, we help them find a place to live. Sometimes we bring them home with us.

Most of these adolescents have a family, if you can call it that. The daddy may be in prison or dead or the momma is an alcoholic. There aren't a lot who are truly without parents, but their parents really aren't taking care of them. We take it upon ourselves to care for such kids.

Five times a week we get together with the kids at the Good News Baptist Church; ... give them food and clothes and take them on field trips into nature. Every year we take them to a summer camp where they work and also hear the good news of Christ.

We can't be satisfied saying that we've fed them and that then they don't have any other needs. It's only the beginning. It's a long road to get a child to the place of becoming a fully contributing citizen.

Every youngster responds in a different way. There are some who break out in tears when you help them. They accept the help with such joy and love that it's really neat. Others are used to constantly getting things and they don't value what is given. A third type of child sees that we have clothes and things and they try to show up and steal when we're not around. During the four years we've been ministering to the street kids, overall they have been wonderful. Many of them pass a point in which they are able to go back to their families and back to school. We try to help get them set up with jobs to earn a living.

**When it comes to the Gospel, Bible stories that they hear are no more than just stories because some of the kids don't know how to read. It is very important to show God to them by modeling the Christian life by your deeds.**

When 10, 15, or 20 of the young people started showing up in the worship services at the church, it was very difficult in the beginning because they didn't smell good or had been trying out alcohol or drugs. They weren't able to behave themselves ... interfering with the worship times, fighting during the prayer time ... not understanding what was going on during worship.

I am thankful to God that Pastor Zhuk allowed this ministry to develop. In a way, the church became unified because of this ministry and each began to find a way to serve. The grandmas starting knitting warm socks and caps for the kids. People started bringing casserole dishes made of potatoes. Their own clothes were also given. Several of our women even wanted to take care of some of the kids in their homes, but I couldn't allow this because most were not ready for re-integration into family life.

Here at the church building, a child can come and find love, care and forgiveness. The government does not give any care, forgiveness, or mercy. This is very painful. I understand that the only person who can be occupied with these children is the one who has God in their soul. Only God will fully allow us to be involved with such as these and fully take care of their needs.

Some kids have stolen many things from this church and, unfortunately, those kids are now in prison. You understand that it's not just that *they* cause pain; it's painful to see *their* lives. What they are doing is the consequence of their sin. We don't have the right to judge them about this, because no one cared for them and warned them not to do such things.

This ministry needs lots of people ... a team of ten people minimum. We really do need help. I thank those who have been supporting us in different ways such as when a church sends us hats and mufflers for the kids, or people remember us in prayer or give financially. Most of all, we need you to support us and lift up our arms and hands. Speaking realistically, we are tired. This is one battle in the war we are in; it's not a war against flesh and blood, but against sin and the devil.

Even as Aaron and Hur held up the arms of Moses in battle, God can use you to prop up those involved in this battle for the lives of the forgotten ones of Ufa. Will you help them?

Would you pray that God would show the beauty of Jesus and His love to these young people? Could it be that God is calling you to personally spread the sweet aroma of God's love and spend time with the forgotten ones of Ufa? Are you willing to go?

[www.hope4ufa.com](http://www.hope4ufa.com)