

# News from Keston College

Around the end of last year, it seemed that Keston College—wonderful though it was—could not survive through lack of financial support. We feared that the letter which was sent out with the last issue of *RCL* might be my last to our supporters. But it is with deep thankfulness that I write “News from Keston” this time. Friends have responded so generously to my request for help that the worst of the crisis is past, though we have not yet liquidated the debt we owe on the building of Keston College. As well as individual support, we have received generous help from the Billy Graham Association, the Dutch Reformed Church and Aid to the Church in Need, among others. The latter organization will be leasing part of our premises for their British headquarters quite soon.

The news which has given the staff at Keston College the greatest encouragement of all is that of an award from the Ford Foundation. This is our first major grant from a Trust or Foundation. To receive such recognition is an honour at any time. To have it now, when the Ford Foundation (and other similar bodies) are so reduced in their ability to support organizations, constitutes the big breakthrough for which we have been hoping and praying. This grant is to do a specific piece of research into religion in Lithuania and the Ukraine over the next two years and to write on Vatican-Kremlin relations. In this project I will be joined by Professor Bohdan Bociurkiw of Carleton University, Ottawa, Professor V. Stanley Vardys of the University of Oklahoma and Professor Dennis Dunn of Southwest Texas State University. The grant was half of the amount for which we applied, but we hope to raise additional money from Trusts and Foundations in order to do the research as originally planned. None of this money can, of course, be used against capital expenditure on Keston.

We have said a sad goodbye to Heidi Hansen from Norway, who has been working with us on a voluntary basis this year, to Vivienne Brown, whose careful work with the finances has been much appreciated, to Margaret Allen who is expecting a baby, and to Sally Carter who goes to Oxford University shortly. Christine Waine will be getting married in August after which she will live in Coventry.

We are, however, being joined by Marite Sapiets, who will be helping with research at Keston College. Professor Alexander Pyatigorsky will be living in the school house with his family. He was one of the experts on

Oriental Affairs in the Moscow Academy of Sciences until he left last year. He will be working part-time at Keston College and part-time with the School of Oriental and African Studies in London. We have recently welcomed Judy Grieves as our new secretary. Keston College now has a warden in the person of Richard Ablitt, a young man but an old supporter, who is in charge of the finances and the administration of *RCL*.

We hope to publish the same number of pages in the journal in 1975 as we did in 1974. Provided that support for our work continues, we hope to publish a further issue before the end of the year.

We still need substantial new support, but recognise with deep gratitude that our efforts are now beginning to bear fruit.

MICHAEL BOURDEAUX

## Religious Broadcasting into the Soviet Union

Keston College has begun an extensive survey of Christian radio programmes broadcast into the Soviet Union. This report is a summary of progress made so far—it is by no means comprehensive. Research is being conducted into the following aspects of the broadcasts :

1. (a) Identification of radio stations broadcasting Christian programmes into the Soviet Union.

(b) The programmes and their purposes—a survey of (i) the technical side of the broadcasts—the frequency, target area, languages, etc. and (ii) their ideological basis, i.e. the “credo” that has led to their involvement in Christian broadcasting to the Soviet Union. (The content of this section is mainly dependent on material received from the radio stations themselves.)

(c) Sponsorship of programmes : involvement in broadcasting of missions to communist countries.

2. “Official” reactions to Christian broadcasts, as expressed in Soviet newspapers and books.

3. “Unofficial” reactions to Christian broadcasts, as expressed in letters to the radio stations from believers and unbelievers; and in conversations between believers and Western visitors.

### **1. (a) Identification of radio stations broadcasting Christian programmes into the Soviet Union.**

These radio stations fall into two groups : those which broadcast only Christian programmes into the Soviet Union (1-8 and 12), and those