

A QUANTITATIVE STUDY OF
THE BACKGROUND OF RELIGIOUS BELIEFS, ATTITUDES
AND PRACTICES
OF YOUNG RUSSIAN EVANGELICAL CONVERTS

by

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June 2000

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I. INTRODUCTION

A. Overview - Much of the Western evangelistic effort among Russian youth has resulted in nominal joiners rather than true disciples of Jesus Christ. Part of the reason for this result is that many evangelists trying to reach this group have not taken the time to discover much about the religious context of these young people. The purpose of this research is to inform Westerners (and perhaps some Russians as well) regarding the religious context of the young Russians that they are striving to reach with the gospel of Jesus Christ. The results of this study could help Christian workers in Russia to utilize approaches that take into account this context, with the effect that there will be more solid, fruitful converts in the new churches.

B. Background - I began asking questions about Western evangelistic efforts in 1993 as I gained personal experience in following up after Western evangelistic campaigns in various Russian cities. Many hundreds of conversions had been reported at the end of these campaigns, but my informal research revealed that a minute number, if any, of those who had "made decisions" were in the churches. I also observed churches that had been planted in Moscow. Every Sunday a number of people supposedly made decisions for Christ, but very few of these people stayed in the church. This was a special problem with Russian youth, among whom, apparently, a new subculture was developing – one that was not so open to the gospel as the adults of Russia who had experienced communism first-hand. The new youth were easy to talk with, but hard to reach deeply. Westerners didn't seem to be sensing this difficulty well enough, and very few people were questioning their basic assumptions about evangelistic methodology. Uncontextualized messages and methods continued, and many initially interested Russian youth were not brought into the fold. *This new generation of Russian youth needs to be studied more carefully so that their perceptions regarding life and religion can emerge and be dealt with by those attempting to communicate to them regarding the gospel of Jesus.*

C. Research Approach – As suggested above, the general purpose of this research was to inform Westerners (and Russians trained by Westerners) regarding the central biblical and cultural issues that have affected the true reception of the gospel in Russia. In an earlier qualitative study I sought, through a series of individual interviews, to discover and describe the factors that Russian youth themselves identified as those which characterized their religious orientations prior to hearing the gospel and its call on their lives. From the results of that interview process I derived a common set of responses that could be quantified to discover statistics regarding the dominant beliefs, attitudes and behaviors of Russian youth prior to their response to the gospel. I then conducted a cross-sectional survey, using a questionnaire for data collection, with the intent of generalizing from my sample to the population as a whole.

D. Assumptions - This research is based on a simple assumption: that the gospel should be contextualized to fit the world view of the receptor audience – an assumption that has the force of a missiological truism. My further assumption is that contextualization of the gospel for a group must be based on dominant features of that group. If literature is to be written that will speak to a wide audience, the features of that audience must be known to a large extent. The idea of gathering quantitative data regarding the dominant beliefs, attitudes and behaviors of Russian young people is that it will assist Christian workers in preparing answers to common questions, writing explanations for areas of common confusion, and designing apologetics for common objections found in the target audience. This will not

eliminate the need for careful work with individuals, but will ensure that materials designed for a wider audience are more likely to meet the needs of that audience.

E. Theoretical Foundations of the Research –Based on the assumptions noted above, in my qualitative study I sought to discover the world view and religious values of young Russian people prior to their conversion to Christ. This was organized in three sections: 1. Personal beliefs and understanding, 2. Attitudes toward religion, and 3. Religious behaviors and practices. I received many answers that began to show some commonalities among the youth population, but was not able to quantify these in any way. In order to design the survey that I used in this quantitative study, I read over my qualitative results carefully and selected the most common responses to my interview questions. These responses formed the basis of the questions that I placed into my survey. I did not attempt to survey every feature of the qualitative study, but selected those which I felt would be the most helpful toward my overall purpose.

F. Limitations of the Study – It would have been very difficult to achieve a random sample within my population, and I did not attempt this. Therefore, some caution should be exercised in generalizing my findings to the entire group of Russian young people in all Western-planted churches. However, I did seek to find a quota sample of ten young people in fourteen different churches and organizations. Therefore, in spite of the lack of a random sample, the findings should be fairly representative of the overall population, and thus helpful to all Western missionaries doing evangelism in Russia. Since the questions deal with the lives of the young people before they had any contact with any Western organization or church, denominational distinctives should have minimal influence on the results of the survey. However, in addition to purely statistical limitations, there may be a few others ways that my data could be subject to other interpretations. Here are a few of those issues:

1. Sampling bias – Because I relied largely on churches and organizations with which I was familiar, and which were available for this study, it may be possible that converts that came to these churches and organizations form a particular subgroup in the overall population of Russian young people. However, the inclusion of several interdenominational organizations among my sample groups should minimize this potential bias.

2. Validity of data – Members of my sample group may feel some shame about their beliefs and attitudes before becoming believers, and have a temptation to score themselves closer to what they think are "proper" responses to the questions. I took special care to seek honest answers, in an environment of anonymity, to try to prevent this effect. In addition, the memories of some Russian youth may have become affected by events and teachings subsequent to their identification of themselves as Christians, which would tend to invalidate some of the results in my research. I was careful to write questions and explanations clearly, to put subjects in the frame of mind that would promote their most thoughtful and honest reflections.

G. Survey Methodology

1. Rationale – I chose to do a one-time survey in this research because my study was not experimental in nature. I did an exploratory study of existing conditions. It is impossible to go back in time and test beliefs, understanding and behaviors of people, and so I had to rely upon the memories of those who completed my survey. It is very difficult at the present time to do such a survey among unbelieving young people, so the survey was not an attempt to describe the entire Russian youth population. However, the survey helped me come to

some conclusions concerning the nature of the Russian youth population that has ended up in the evangelical churches in the 1990s's.

2. Sample – As mentioned above, my population was church-going Russians who claim that they became Christians (or "believers") in the 1990's when they were between the ages of 14 and 25, in the context of Western-planted evangelical churches or Western evangelistic organizations, and who are now identified with those same churches or organizations. I utilized a non-probability strategy, with a quota sampling method. There is no available list of people who meet the above criteria. An eligibility list had to be drawn up by each pastor of each evangelical church or leader of an evangelistic organization. There is an e-mail forum called "The Gathering" to which many church-planting organizations subscribe. I posted a notice about my research on this forum, and identified churches and organizations that were willing to assist me in my research. Most of these were the same ones that assisted me in my qualitative research, but I was able to add several more for this quantitative study. The resulting list was my sampling frame of churches and organizations, within which young people were selected for my survey by pastors and other leaders. I tried for a minimum of ten people from every church or organization, selected by the pastors and leaders. I ended up with fourteen churches and organizations in which I did my surveys.

3. Instrument – The survey instrument is shown in Appendix A. I have designed this survey without reference to any other existing instrument. The questions are currently listed in the same basic order as was my qualitative interview, moving from beliefs and understanding to attitudes to behaviors. The demographic questions appear last, based on common conventions in such surveys.

In order to test the validity of my questions, I went through several steps. I had an American missiologist examine my questions to help me identify whether or not my questions were properly formulated. At this point I had these questions translated into Russian by a qualified translator, with whom I worked in order to ensure proper translation. I then did some pilot testing of the instrument in Ryazan and Moscow, gathering a list of suggestions that I implemented to improve the translations and the questions themselves.

4. Data Analysis – Since my surveys were distributed to quota samples, in which a pastor or leader selected young people to fill out the forms, non-return of surveys was a potential factor in my study. And, in fact, of the 200 surveys I distributed, only 118 (59%) were returned. However, this is a fairly good return, given the fact that I usually gave more surveys out than I thought a pastor might be able to return, and given the general difficulty that others have reported in getting surveys back from Russians. In addition, four of the eighteen originally selected locations who were given a total of 40 surveys, failed to respond completely for one reason or another. Subtracting these from the total, the return rate of those taking part was actually around 74%. I was not able to personally examine all the surveys to ensure completeness, although I assigned the leaders to do this examination. However, even with this precaution there were surveys returned with unanswered questions. For these surveys I ignored the missing data in my analysis. The effect on the outcome is not clear, since I did not conduct a probability sample strategy.

All of the data that I collected in my survey was in either nominal or ordinal form, with the exception of the numerical data of the current age, age of conversion, and age of Orthodox baptism of the young people filling out the survey. I looked primarily for descriptive statistics based on this data. The actual percentages that answered each question in the survey is recorded in a summary chart in Appendix B.

III. RESULTS OF THE RESEARCH

A. Religious Beliefs

1. Regarding the Existence of God – The first set of questions (A1) asked about the personal beliefs and those of the parents of the young people prior to their exposure to the gospel. See Table #1 below, which compares these beliefs. Several observations can be made. First, note that for the young people, belief in one God was the most common of the selections. Also, when combined with the second and third selections, a total of 78.1% of the young people believed in some kind of supernatural power higher than man. Second, the beliefs of the mothers were not far off from that of their children. Less of them believed in one God (29.1 % as compared to 35.1%), but the overall total who believed in some higher supernatural power was comparable (74.6% compared to the 78.1% noted above). The beliefs of the fathers differed greatly from that of the children. The most common belief among the fathers was that there was no God. The total believing in some supernatural power was only 44.8%, with only 16.2% believing in one God. More young people were ignorant of their father's views than they were of their mother's, perhaps partially due to the large number of single-parent families in Russia, and perhaps also partially due to a tendency of fathers to be more secretive about their beliefs.

Table #1	Three is one God	Something higher, unknown	Impersonal higher power	There is no God	Didn't think about it	I don't know or remember
Myself	35.1%	29.8%	13.2%	11.4%	8.8%	1.8%
Mother	29.1%	30%	15.5%	17.3%	2.7%	5.5%
Father	16.2%	18.1%	10.5%	38.1%	5.7%	11.4%

One question (A2) was asked of the young people that I have not charted here. When asked if one or the other of their grandmothers believed in God, 69.4% answered in the affirmative. Another 13% answered "No" to this question, and another 17.6% didn't know. If the proportion of the grandmothers whose beliefs were unknown was consistent with those that were known, approximately 82% of the young people would have had at least one grandmother who believed in God.

2. Regarding the Nature of God – Questions about the nature of God (A3) came in two parts. The first five questions were asked about "God," and the next six questions were asked about "Jesus." The results from these questions are displayed in two ways below. Table #2 below shows the percentages of the young people who made selections along the scale from "I believed" to "I rejected."

Table #2	I believed this	I tended to think this	I didn't think or know	I tended not to think this	I rejected this
a. God was close to me	12.4%	19.5%	43.4%	15.0%	9.7%
b. I could approach God without a mediator	8.0%	12.5%	54.5%	17.9%	7.1%
c. God was a very strict judge who punishes	14.4%	31.5%	29.7%	18.0%	6.3%
d. God was caring and gracious	9.8%	31.3%	40.2%	12.5%	6.3%
e. God was willing to answer my prayers	21.7%	27.0%	29.6%	13.9%	7.8%
f. Jesus was the Son of God	25.2%	27.0%	37.8%	3.6%	6.3%
g. Jesus was God and man	18.9%	15.1%	49.1%	8.5%	8.5%
h. Jesus died for my sins	9.3%	12.0%	63.9%	6.5%	8.3%
i. Jesus was raised from the dead	24.1%	25.9%	35.2%	9.3%	5.6%
j. Jesus is the way to God	4.6%	10.2%	70.4%	7.4%	7.4%
k. Jesus is going to return to earth	13.0%	10.2%	58.3%	9.3%	9.3%

The first thing to notice about this chart is the high percentage of young people that didn't think about these issues or simply didn't know about them. In fact, one might say that for almost every proposition the most prevalent "belief" among the young people was *no belief at all*. And, by the way, an important point to make is that young people have reported that they had an uncertain and changing mixture of the possible beliefs listed in this question and in the one prior regarding beliefs about the existence of God. One should be careful of coming to the conclusion that each young person was certain about a particular choice, even though he or she may have selected it in this survey.

Notice in particular two points central to the gospel, for which the highest percentage of young people had no beliefs, questions h and j. Around 64% had no idea about Jesus dying for their sins, and over 70% had no idea about Jesus being the way to God (but note: some had trouble with the notion of Jesus being the "way to God" because it could be interpreted in a few different ways). In spite of the ambivalence regarding these two statements about Jesus, one can see in the graphics below that fairly healthy percentages of young people had favorable beliefs regarding the person and work of Christ in general. So a positive attitude about Jesus was accompanied by ignorance about His person and work.

Another way to analyze this chart is to compare the number of young people who made selections to the "belief" side of the chart and the "reject" side of the chart as compared with those who had no belief. These comparisons show where certain propositions tended to be more understood in the youth culture. In no case did the total of "tended not to think this" plus "rejected this" surpass the total of those who had no belief. However, in several cases the total of "believed this" plus "tended to think this" surpassed the total who had no belief: (1) That God is a strict judge who punishes, (2) That God is caring and gracious (where the totals were very close to being equal), (3) That God is willing to answer my prayers, (4) That Jesus is the Son of God, and (5) That Jesus was raised from the dead. These are fundamental facts about God and Jesus that young Russians are most likely to hear and receive. God as a strict judge does not rule out God as being caring and gracious. Young people are ready to turn to God in prayer (usually in crises). The fact that Jesus is the "Son of God" is widely understood and accepted, without knowing what it means (note the relatively small number that believed that Jesus was God and man). Finally, the resurrection of Jesus is proclaimed openly every Easter, the most important Christian holiday in Russia.

Another way to view the results of these questions is to compare the totals of "believe" plus "tend to think" against the totals of "reject" plus "tend not to think" for each proposition. This analysis shows the tendencies to believe or not believe, among those who had some belief about each proposition. It must be remembered that a very large portion of the population is left out of this analysis – those who had no beliefs either way. However, taking into account the high percentage that had no opinion on these propositions, it is still helpful to see what are the leanings of the rest of the population.

Table #3 below deals with the first five propositions regarding God. Of those who had an opinion regarding the propositions, more tended to believe each of the propositions except for the belief in a direct access to God. The influence of Orthodoxy can be seen here, where young people consider the priest and the church to be the mediator. More young people accepted than rejected the notion that God was close to them. The biggest difference is seen in the proposition that God was willing to answer prayers. And, as mentioned above, young people were able to accept that God was both a strict judge who punishes, along with the proposition that God is gracious and good.

Table #3	God is close to me	I have direct access to God	God is a strict judge	God is gracious and good	God answers prayer
Believed	31.9%	20.5%	45.9%	41.1%	48.7%
Rejected	24.7%	25.0%	24.3%	18.8%	21.7%

Table #4 below deals with the six propositions about Jesus. For each proposition, there was a low percentage of young people who rejected or tended to reject these biblical propositions. A low percentage believed or tended to believe that Jesus was the way to God, or that He died for their sins. On the other hand, it was much more widely accepted that Jesus is the "Son of God," and that He rose from the dead. In general then, there was a readiness to accept these very well-known propositions, without understanding their central connection with the gospel message.

Table #4	Son of God	God and man	Died for my sins	Raised from the dead	The way to God	Will return to earth
Believed	52.2%	34.0%	21.3%	50.0%	14.8%	23.2%
Rejected	9.9%	17.0%	14.8%	14.9%	14.8%	18.6%

3. Regarding the Afterlife – Two questions (A4-5) were asked of the young people regarding their belief in the afterlife before hearing the gospel. The first question considered the existence and nature of the afterlife, and the second question considered the individuals personal expectations for the afterlife. Regarding the existence and nature of the afterlife, note in Table #5 that under 8% of the young people definitely believed that nothing would happen after death. Over half believed that there would be an afterlife, but only about a quarter of the total accepted the biblical notion of Heaven and Hell. Another quarter of the total wasn't sure about it either way.

Table #5	Something, but unknown	Either Heaven or Hell	I wasn't sure	Reincarnation	Nothing after death
After death there was:	28.9%	26.3%	25.4%	11.4%	7.9%

Belief regarding the young people's individual destinies revealed that the overwhelming majority (80%) either didn't know (63%) or didn't even think about (17%) what would happen to them after death. Very few had an opinion that leaned toward either Heaven or Hell, with 10% thinking they would more likely go to Heaven and 10% thinking they would more likely go to Hell.

4. Regarding the Way to Heaven – The question regarding the way to get to heaven (A6) was a bit problematic. The young people were to select as many of the answers as they considered applied, but it appeared that many didn't understand this, and instead selected what they considered to be the most important factor. With this in mind, note in Table #6 below that the most commonly selected option was to "Live a good life," with over half of the young people making that one of their choices. After that selection, the other options seem to diminish in the order of how specific to precise religious practice they are. Over 30% again didn't know or didn't think about this issue. Another interesting feature is that "Believe in God" was far less often chosen than "Live a good life." Apparently, in the minds of many young Russians, the notion of Heaven is not always attached to the central issue of religion.

Table #6	Live right	Believe in God	Be baptized	Go to church	Confess sins before death	Didn't know or didn't think about it
How to get to Heaven:	55.2%	31.0%	16.4%	12.9%	11.2%	30.2%

5. Regarding Self Identity – The next question (A7) related to how young people viewed themselves before God and compared to others. It also allowed for a selection of more than one option, and may have caused some confusion. However, a few interesting features can be noted. First, slightly more young people identified themselves as a "good person" (40.7%) as opposed to a "sinner" (33.1%) Second, only a minute number (2.5%) related their acceptability to God based on how they fulfilled the requirements of the Orthodox Church. The most commonly selected option (44.1%) was "I thought that I was better than most people I knew."

6. Regarding World Religions – The question regarding world religions (A8) allowed only one answer from each person. Note a few features from Table #7. Almost 40% of the young people had no opinion about world religions. Of those who had an opinion, the most common one was that all religions are equally capable of reaching God. Relatively few considered Christianity to be the only way, or even the best way, to God. Combining selections 3 and 4 on the graph, only a total of 28.4% of the youth population favored the Christian faith over other faiths. Only a very small minority consciously rejected all religions. It was far more common to simply ignore them than to reject them.

Table #7	No opinion	All religions equally capable	Christianity the only way	Christianity the best way	All religions were wrong
Regarding world religions I believed:	39.7%	24.1%	15.5%	12.9%	7.8%

7. Regarding the Bible – The final question regarding religious beliefs (A9) related to the identity of the Bible. Again, multiple selections were possible, and again there may have been some confusion over how to answer the question. In Table #8, note that the most common answers to this question showed that young people did not consider the Bible to be of any special origin or divine purpose. Over a quarter of the respondents did, however, believe that the Bible was the Word of God (though, as will be seen later, very few read it). Less than 10% had considered the Bible to be a "Fairy tale," indicating that there was little disdain for the Bible, even though there may have been also little reverence for it.

Table #8	Simply a religious book	A good, moral book	The Word of God	Historical book	Fairy tale
Regarding the Bible I believed:	42.1%	29.8%	27.2%	13.2%	9.6%

B. Religious Attitudes – In section B on religious attitudes, sets of propositions were presented, grouped by categories as shown below. Young people were asked to indicate their agreement or disagreement with each proposition along a five-point scale. The tables show us which direction the population was leaning with regard to each proposition. The numbers are fairly self-explanatory, so I will offer only a few comments at the head of each section prior to the tables themselves.

1. Toward Orthodoxy

a. Toward Orthodox Worship – Table #9 below indicates five tendencies of attitudes among young peoples (Question B1). First, they tended not to understand what was happening during the Orthodox services. Second, a majority felt happy that they had come to the services. Third, a majority did not experience deep, spiritual feelings during the services. Fourth, a majority indicated boredom during the services. And fifth, a majority felt uncomfortable during the services. Given the general negative attitudes toward the services

themselves, it is interesting to note that young people nevertheless tended to feel happy that they had gone to the services. This is consistent with several comments that were made during my qualitative research, that attending services was often simply a religious duty that brought satisfaction in its performance, without much personal, emotional involvement in the process itself. This is an important point to note about participation by young people in Orthodox worship. One might come to the wrong conclusion from the striking data of the first line, in which lack of understanding was the experience of the vast majority. A person from the West would be much more likely to abandon something that was not understood. However, for the Russian religious mind, a lack of understanding was not always considered a hindrance to people attending the services. More likely, the attitude would be that the person is touching the sacred and the holy, and it is to be expected that they would not understand it. And many considered it a kind of heroic sacrifice to God to attend services even when they were boring. Thus they could be glad that they attended the service, since they had fulfilled their duty to God. They may not want to know any more than they had to, because they would stand out from the crowd, and would perhaps have to change their lives more than they wanted. And this attitude is not limited to Orthodox attenders – some among the evangelical churches may have similar attitudes. The reluctance of a young person to want to learn more may be a carry-over from this common Orthodox attitude.

Table #9	Agree	Tend to agree	I Don't know	Tend to disagree	Disagree
I understood what was happening in the services	6.6%	12.1%	15.4%	20.9%	45.1%
I was happy that I had come to the service	28.1%	22.5%	23.6%	6.7%	19.1%
I experienced deep spiritual feelings during the services	14.6%	12.4%	19.1%	21.3%	32.6%
I was bored during the services	35.6%	19.5%	13.8%	16.1%	14.9%
I felt uncomfortable during the services	38.1%	18.6%	17.5%	16.5%	9.3%

Note that with each proposition, the "I don't know" option was never the most commonly chosen option as it often was in other sets of questions in this survey. Young people tended to have more opinions of Orthodox services, even though very few went to Orthodox services very often. Orthodox services are commonly seen on television, and some young people told me that they received impressions through this medium. And most said that they had gone into an Orthodox service on an excursion.

b. Toward Orthodox Believers and Leaders – The sets of questions regarding Orthodox believers and leaders (B2-3) are identical. They are separated due to the fact that young people often see them as two different kinds of groups. I am combining the data together in Table #10 below for the five questions for each group. First note some overall tendencies. In each case there is a sizeable percentage who had no opinion in the matter, and in a few cases the "I Don't know" percentage is much higher than any of the others. Those propositions in which the "agree" or "disagree" side of the chart was higher than the "don't know" column should tell the most about definite opinions among the youth. Also, note that there is a fairly good range of answers to each question, with the curve usually only slightly skewing to the left or to the right. There is usually not an overly strong tendency to one side or the other among young people as a whole who had opinions.

Table #10	Strongly agree	Tend to agree	I don't know	Tend to disagree	Strongly disagree
Regarding Orthodox Believers:					
I had a general respect for them	14.2%	43.4%	22.6%	11.3%	8.5%
They seemed strange to me	18.5%	28.7%	20.4%	22.2%	10.2%
They seemed wise to me	8%	23%	36%	19%	14%
They thought they were better than others	12.7%	24.5%	36.3%	18.6%	7.8%
I thought that they were sincere	8.7%	24%	41.3%	15.4%	10.6%
Regarding Orthodox Leaders:					
I had a general respect for them	21.7%	32.1%	30.2%	6.6%	9.4%
They seemed strange to me	17.3%	36.4%	22.7%	17.3%	6.4%
They seemed wise to me	14.3%	31.4%	31.4%	13.3%	9.5%
They thought they were better than others	15.4%	26.9%	47.1%	7.7%	2.9%
I thought that they were sincere	10.4%	20.8%	47.2%	12.3%	9.4%

Secondly, note some general tendencies in the various propositions. Both believers and leaders tended to be respected by the young people, with over half of them agreeing or tending to agree with this proposition. A similar distribution can be found in the proposition "They seemed strange to me." Leaders were cited somewhat more often than regular believers as seeming strange to the young people. The proposition "They seemed wise to me" received a higher percentage of "Don't know" answers, but generally more tended to agree than disagree with the proposition. It was common for young people to see no contradiction between someone seeming "strange" and "wise" at the same time. The historic Russian idea of the "holy fool" has led many to accept the idea that a deeply religious person will be strange, and that is not to be disdained at all. Young people tended more to agree than disagree with the proposition that Orthodox believers and leaders considered themselves to be right and better than other people, but again the largest percentage went to those who had no opinion on the matter. Finally, a very slight tendency is shown toward agreeing that believers and leaders were sincere, with the "I Don't know" answer again being the most dominant. Many young people also had the idea that they were not capable of judging a priest, because there is a wide clergy-laity split in Orthodox thinking. The same judgment cannot be applied to them, because they are part of another culture from the common Russian person.

c. Toward Orthodox Devotion – The three propositions regarding attitudes toward Orthodox devotion (B4) had very strong "no-shows" among the surveys. The young people were allowed to skip the questions if they had no Orthodox convictions. As a result, only about 35% of the young people answered these questions. Table #11 shows partial results of those 35% who answered, mainly looking at the agree/disagree mix among the three questions, and ignoring those who had no opinion (thus the totals do not add up to

100%). Note that even among the small percentage who had Orthodox convictions, few of those had desire for more forms of devotion. They weren't seeking more devotion or more fellowship, and a minute fraction had any intention of leading other people to any form of devotion to Orthodoxy.

Young people often noted that it was best to keep away from the strict mechanism of the Orthodox duties. People tended to be ashamed to really need God in their daily lives, and don't want other people to know about their inner life. Faith is profoundly personal, and is not something to open up to one another. It has the aura, for young people, of being old-fashioned and "uncool."

Table #11	Agree	Disagree
I had a desire to become a more committed Orthodox believer	22%	39%
I had a desire to associate more with other Orthodox believers	17.1%	43.9%
I had a desire to influence other young people to become more devoted to Orthodoxy	4.8%	61.0%

2. Toward Russian Baptists – The first question regarding Russian Baptists (B5) was intended to identify how many of the young Russians knew of the existence of the Baptists prior to hearing the gospel. Only 46.5% of them had heard of the largest Protestant body in Russia. The following sets of questions were only for those who had heard of the Baptists, and were intended to discover a few aspects of their attitudes towards them. Even among those who had heard of the Baptists, a significant percentage had no opinion about them, and so the total of "agree" and "disagree" is always less than 100%. Note a few key features from Table #12. First, the proposition bringing by far the greatest agreement was that the Baptists were a "false religion or sect." Much smaller percentages considered them to be either "bad people" or "uncultured people," and were surpassed by those who disagreed with such an opinion.

Table #12	Agree	Disagree
I considered them to be a false religion or a sect	50%	30%
I considered them to be bad people	23.4%	40.5%
I considered them to be uncultured people	20.8%	33.4%

3. Toward Western Religions – The questions regarding Western religions were set up the same as with the Baptists, starting with a question of knowledge about their existence (B7), and followed by a few propositions with which to agree or disagree (B8 - again on a 5-point scale). Among the young Russians, 60% knew of the existence of Western religious groups who were teaching about God in Russia. The following percentages measure the attitudes of that 60% (See Table #13). The first three questions drew a good share of both agreement and disagreement, showing much difference of opinion regarding the Western groups. Slightly more agreed that they were interested in their work and were even favorable to them but at the same time were less likely to trust them. Wider divergences were found in the last two questions. By a wide margin, young Russians were more likely not to understand the motives for these Western groups to be in Russia. Yet, also by a wide margin, they did not tend to consider them to be heretics because of the fact that they were not Orthodox.

Attitudes seen in Orthodoxy can often be carried over to the evangelical realm. Western religious workers may be seen as good and helpful, but also strange at the same time. As with Orthodox priests, it may be good not to trust them too closely. They may keep them at a distance for the same reason that they keep priests at a distance. They don't want to be drawn into something that will make demands on their lives. If becoming more devoted to Orthodoxy is "uncool," that judgment will also be made regarding evangelical devotion.

Table #13	Agree	Disagree
I was interested in their work in Russia	38.8%	34.3%
I had a positive attitude to their work in Russia	42.6%	30.9%
I didn't trust them	40.0%	33.9%
I didn't understand their motives for working in Russia	56.2%	20.3%
I thought that they were heretics, since they weren't Orthodox	21.8%	51.6%

C. Religious Practices – Young Russians, as seen in the results of the surveys up to this point, had considerable differences among them in their religious beliefs and attitudes. It is when we come to the point of actual religious practices that we see much more commonality among the group.

1. Baptism – Orthodox baptism, as a one-time event, required only two simple questions. In response to the first question (C1), 69% of the young Russians had been baptized by an Orthodox priest some time in their lives. The array of baptism ages (C2) is seen in Table #14. By far the most common time of baptism was as an infant. After that there is a fairly even distribution of ages of baptism between two and twenty years of age.

Table #14	Birth - 1	From 2-5	From 6-10	From 11-15	From 16-20
Age of Orthodox baptism	39.5%	17.1%	14.5%	15.8%	13.1%

2. Ongoing Religious Practices – Water baptism for the very young is not a personal religious practice, and reportedly for many young teenagers it had taken on a "fad" status in the 1990's. The measures that are more meaningful are those of their ongoing practices, and here we see some of the most dramatic statistics. In each proposition in this section (C3), the young people were asked to select the frequency of their practices along a 5-point scale. These are some of the most universal measures as well, since there was no way to escape the question by having "no opinion" of the matter (as was possible regarding beliefs and attitudes). The results are shown in Table #15.

Table #15	Always	Very often	At times	Rarely	Never
I visited Orthodox services	1.8%	2.7%	18.6%	39.8%	37.2%
I wore a cross	17.9%	14.3%	13.4%	21.4%	33%
I prayed at home	3.6%	13.6%	15.5%	15.5%	51.8%
I read the Bible	0%	3.6%	16.2%	18.9%	61.3%
I observed Orthodox fasts	0%	2.8%	0.9%	7.4%	88.9%

a. Church Attendance – Most young Russians (77%) rarely or never visited Orthodox services. It was a very small fraction that regularly attended services, even though this is a very important aspect of Orthodox practice.

b. Wearing of a Cross – Of all the religious practices listed, this was the only one in which a substantial number of young people took part regularly. Wearing a cross is reportedly an important Orthodox practice, and any committed Orthodox believer would wear a cross at all times. But this is a very easy practice to continue after baptism (when most young people would have been given a cross to wear), and is not necessarily indicative of any level of religious commitment. And even though the practice was more common than the other ones listed, and almost 70% of young Russians had been baptized, over 50% rarely or never wore a cross.

c. Prayer – The immediate observation from the table is that over 50% of the young Russians never prayed at home (the distinction "at home" being important to distinguish it from ritual prayers in a church). Just over 17% of them prayed in a way that might be called regular. However, in my earlier qualitative research, several who said they

prayed at home reported that these were all ritual prayers rather than spontaneous prayers. Many even of those who prayed "at times" or more often were not praying in the way that Western evangelicals would think. Many of the ritual prayers were not even memorized (other than the Lord's Prayer), but would have been read from a book.

d. Bible Reading – The results of this proposition look similar to those for prayer, but with even less young people being involved in Bible reading of any kind. Almost 80% of them rarely or never read the Bible prior to hearing the gospel.

e. Fasting – The most striking results are found in the question about fasting, a practice that would surely set apart the committed believers from those who are not. And note Orthodox fasting was never practiced by almost 90% of the young Russians.

D. Survey Demographics – A few comments can be made about the age, gender and origin of the young people who took part in this survey.

1. Current Age – The current age of the young people who took the survey ranged from 14 to 37 years of age (the older ones having been converted several years back, yet still within the 1990's). The average age of the people who took the survey was 23.4 years old.

2. Age at Conversion – This information deserves a table (#16) to examine an interesting phenomena with age of conversion. The age of conversion, after a slightly higher number for those converted at age 14, stays fairly level until starting to drop off sharply starting at age 22. The only exception to this is for those converted at ages 19 and 20, which had the highest frequency of all ages. If this is a representative sample of the whole, it suggests that there is a period of openness at these ages for some reason. Perhaps the fact that young people are in times of difficult decisions at that age, moving on to higher education and work, makes them more open to ultimate questions.

Table #16	14	15	16	17	18	19	20	21	22	23	24	25
Age at conversion	12%	9%	9%	10%	9%	15%	15%	9%	7%	4%	1%	1%

3. Gender – The young women outnumbered the young men in this survey by 55% to 45%. It is hard to say if this percentage holds true in the churches, since the sample was not a random one.

4. Location of Conversion – The young people were asked in which oblast they lived at the time of their conversion. I only kept track of those in Moscow oblast versus those outside. Those from within the Moscow oblast totalled 52.5% of the survey population, and the other 47.5% were from other locations. Therefore the statistics, although weighted in favor of the Moscow oblast, should be generally representative of Russian youth.

IV. IMPLICATIONS AND RECOMMENDATIONS

A. Implications: Expectations for the Youth Context - The primary implications arising out of this study relate to the nature of the Russian youth context that should be expected by those doing evangelism. This section will summarize the results in a way that provides a basic sketch of the Russian youth context with regard to prevalent religious beliefs, attitudes and behaviors. There will be many exceptions that do not match this sketch, but it should ring true of the majority of the youth audience that evangelists are attempting to reach with the gospel. The assumption I am making is that the Russian converts taking part in this survey were representative of Russian youth as a whole.

1. Religious Beliefs – Christian workers should expect to find that a large percentage of the youth audience has few strong religious beliefs. On the other hand, very few will have consciously *rejected* propositions of truth related to the Bible. Ignorance and apathy will be

much more common than intelligent belief and conviction about God. Several of the beliefs that are found will be important biblical beliefs, particularly the facts that God is good and He answers prayer. Other beliefs will not match the Western evangelical expectations, such as the tendency to see God as a strict judge to whom there is no direct access. Beliefs about God may show some inconsistency, especially among young people who haven't really spent much time thinking about how these truths all work together. Beliefs about Jesus will include a few important biblical truths that are commonly heard among Russians, such as that He is the "Son of God" and that He was raised from the dead. However, the understanding of Jesus will be less developed, especially how His death relates to the message of redemption, and how centrally important He is to the entire Christian life.

Much difference of opinion will be found regarding the nature of the afterlife, and a great ignorance (and often without any urgency to discover) exists regarding one's personal destination after death. Young people will tend to display a works orientation when they consider the way to Heaven, and will not be very clear on the meaning of the sin nature and its implications for personal merit before God. They will tend to be tolerant of world religions, if they are not ignorant of them altogether. In this connection, the Bible will generally be seen as just another book for which not special reverence is accorded.

2. Religious Attitudes – Young Russians will tend to have an attitude of distance from religion. Regarding Orthodoxy, they will tend to have a general respect for the believers and leaders, or at least few will have disrespect. Yet many will think them to be strange (even though, at the same time, wise in some way). Many will have very little attitude at all about Orthodoxy, and only a minute percentage will have a personal desire to be more devoted to the Orthodox faith. Orthodoxy has clearly not won the hearts of young Russians. They may have a vaguely positive attitude, but it would be a vague admiration from a distance. They may be ready to defend Orthodoxy, but not become a close part of it.

Regarding Protestant groups, a general ambivalence may be commonly found. Less than half of the young people will be aware of Russian Baptists, and around half of that group will consider them to be a sect. A small minority will have stronger negative feelings toward them. Overall it will be hard for them to consider identifying with the Baptists. The majority will be aware of the presence of Western evangelical groups in Russia, with a mixed response. Young people will be divided over the issue of their interest in, favor toward, and trust of Westerners teaching about God in Russia. Most will not understand the reason that they are in Russia, with a minority being convinced that they are outright heretics. The stronger the Orthodox leanings, the more strident will be the opposition against Protestants.

3. Religious Practices – Although a very high percentage of the young people will have been baptized Orthodox, they will generally have very little experience of religious practice – and almost nothing that would indicate any level of religious devotion. For most, their only idea of religion will have come from observing Orthodoxy, with which they hardly identify. They will have little notion of what the Bible says, having had very little exposure to it. They will not see religion as something to which to devote much time or energy, and deep commitment will seem strange to them.

B. Recommendations for Evangelical Workers – The implications of the research results call for several recommendations in the practice of evangelism among Russian young people. The following are some of the more important ones that I would put forth. They come in two categories: the building of relationships and the presentation of the gospel.

1. Building Relationships – Because of the strange mixture of intense curiosity and cautious suspicion, Westerners need to make the building of relationships an essential part of their evangelistic strategy. This should be true in any context, but the Russian context seems to call for it to an even greater degree.

a. Move deliberately to gain trust. As a Westerner, you should not expect that methods and approaches with which you are comfortable will build this trust. Your ways may be strange, and feed the suspicion that these ways (and beliefs that accompany them) are too foreign for the Russian.

b. Spend time meeting individuals. Due to the various beliefs and attitudes that exist among the young people, it is well worth your while to invest time getting to know a person before spending too much time declaring the truth. Find out what the young person thinks and feels in order to know how to apply the truth to his or her specific situation.

c. Make them want to be a part of what you are doing. Young Russians rarely have a sense of religious duty, and will not have much patience with sermons that bore them because they don't relate to them, or with impersonal approaches that don't reach their hearts. Work hard to build a total atmosphere that helps them to experience the love of God and the joy of His children.

d. If you are working with Russian Baptists, much *more* time may be required to gain trust and confidence among the young people (and their parents). Don't expect the process of assimilation to be automatic – it can be a very difficult process.

2. Presenting the Gospel – There are many ways to present the gospel, as seen in the New Testament. The context dictates the way that the truth is to be packaged, since we are most concerned with gaining the attention and answering the hidden questions of our particular listeners. In thinking about the presentation of the information of the gospel, however, one must always keep in mind that the logical path to conversion (inherent in many Western assumptions) may not be the proper path to assume with Russians. You may be much more likely to see emotional pathways, which reach the heart of the Russian in ways that are not strictly rational, as the most effective. This section must be seen in the context of the section above. Build loving relationships, or else the gospel truths may not gain an attentive hearing.

a. Learn the youth context. This is actually the point of this whole study, but it deserves another mention here. Don't start with your favorite way to preach the gospel. Start by learning the audience to which you will be speaking. Don't assume you know what are their beliefs, attitudes and values. Discover them so that your application of the gospel truths is relevant to them. Of course the basic truths of the gospel are universal. However, always involved in our presentation is some measure of persuasion – and persuasion is intensely context-sensitive.

b. Don't assume that the young people understand very much. They may have heard many ideas of the Bible, but are probably lacking any biblical frame of reference within which to analyze and put together the propositions you will be presenting. Be prepared to explain yourself carefully.

c. Teach the basics progressively, building on what is already understood, and always keeping it relevant to the context of your audience. Jumping right in to the call of the gospel may seem efficient, but too many out of your audience will actually be lost and confused. Teaching that begins by laying the foundation for the gospel takes more time, but bears better fruit.

d. Teach especially carefully on the nature of God and the identity of Jesus. When you start right out by assuming you share with Russian youth a common idea of the character of God, you risk turning them off immediately. Also, build carefully on the person and work of Jesus, since these are truths that are not likely to have been heard before.

e. Prove all things from the Bible. Faith comes from hearing the Word of God, and your ability to teach and persuade is limited by your handling of the Bible. Don't expect anybody to "take your word for it" that something you say is true. Show it from the text of Scripture with reverence and conviction. At the same time, be able to prove the reliability of Scripture, since most young Russians will not be likely to accept its reliability, let alone its spiritual authority. At the same time, don't assume that you have proven your point once you have shown it in the written words of Scripture. Young Russians will want to see how it *works* in life. They will be sensitive to contradictions in your life, and if you mouth words that you can't make relevant to your life or their lives, you will not be communicating effectively.

C. Ideas for Further Research – I believe that much more qualitative and quantitative research is needed among young Russian people. This research project only touched on the surface of many issues that deserve further effort. The following are only a few ideas for research that could possibly be built out of what I have already done.

1. Selected Expansion – Various portions of this survey could be carefully analyzed and expanded, in an effort to acquire more in-depth understanding of the youth context. Some qualitative research could be done in the narrowly-defined area selected, a new survey instrument drawn up, and more specific results obtained.

2. General Population – The same survey that I used for the Russian converts could be modified and administered to a sample of the general population at various times. This could give more current results, and could be defined within smaller age ranges. A few questions would need to be redesigned as well to make sure they were clearly understood.

3. The Evangelistic and Conversion Processes – Based on other papers I did built on qualitative research, a quantitative instrument could be designed to measure the responses of young Russians to the evangelistic process that they experienced with Westerners, as well as the various ways that young Russians describe and understand their own conversion.

D. Two Tips for Quantitative Research in Russia

1. Test the Instrument Carefully – There are many potential problems with creating a survey that is clearly understood by those who will fill it out. The translation from English to Russian may clearly change the connotations of the words, and thus lose for you the meaning of the responses. Your Western ideas may in fact not easily translate into the Russian cultural situation. In order to overcome these problems, be prepared to test your survey several times, and to make several revisions prior to the final distribution.

2. Administer the Instrument Personally – Young Russians are not used to filling out surveys that are handed to them, and you may be faced with a very low return rate if you simply hand out surveys and ask people to bring them back. Much time will be lost in running around attempting to gather your results (speaking from personal experience). A much better way is to schedule time to come to a youth group, classroom, or meeting of another sort, where you can have young people fill the survey out in front of you and hand it back immediately. This may seem like it takes more time to do at first, due to the significant increase in planning time required. However, the time saved on the back end will more than make up for the extra effort made on the front end.

Appendix A - Russian Christian Youth Survey

Serial # _____

Dear Friends!

Thank you for your agreement to take part in this survey. You may take part in it if you became a Christian in the 1990's, when you were between the ages of 14 and 25, at least partially through the help of Western Christians, churches, or organizations.

Part A – In this section you will be answering questions about your beliefs and understanding in the 2-year period prior to the time that you began to hear and respond to the gospel through Western Christians. Be careful to recall your perspectives at that time, and not perspectives that you have gained since the time you became a believer. Place an X in the box, or circle the letter or number in front of the best answer for each question.

1. The people in my family believed as follows:

	Myself	Mother	Father
a. In one God			
b. That there was no God at all			
c. In some kind of impersonal higher power or force			
d. That there was something higher, but I didn't know what			
d. I didn't think about it			
e. I don't know or I don't remember			
d. Other:			

2. One or both of my grandmothers believed in God: a. Yes b. No c. Don't know

3. Regarding the following propositions, I believed as follows:

	I believed this	I tended to think this	I didn't think or know	I tended not to think this	I rejected this
a. That God was close to me					
b. That I could approach God without a mediator					
c. That God was a very strict judge who punishes					
d. That God was caring and gracious					
e. That God was willing to answer my prayers					
f. That Jesus was the Son of God					
g. That Jesus was God in human form					
h. That Jesus died for my sins					
i. That Jesus was raised from the dead					
j. That Jesus is the way to God					
k. That Jesus is going to return to earth					

4. Regarding the afterlife, I supposed:

- a. That there would be no life after death
- b. That people would either go to Heaven or to Hell
- c. That people would have more lives on this earth (reincarnation)
- d. That there would be something after death, but I didn't know what
- e. I wasn't sure about any of this
- f. Other: _____

5. Regarding my own afterlife, I believed:

- a. That I would most likely go to Heaven
- b. That I would most likely go to Hell
- c. I didn't know
- d. I never thought about it

6. What did you think that one would have to do to go to Heaven? (Select as many as apply)
- a. Believe in God
 - b. Be baptized
 - c. Confess ones sins before dying
 - d. Live a good life
 - e. Go to church
 - f. I didn't know or I didn't think about it
 - g. Other: _____
7. Regarding myself, I thought: (Select as many as apply)
- a. That I was a good person
 - b. That I was a sinner
 - c. That I was better than most of the people I knew
 - d. That God would accept me, because I fulfilled the requirements of the Orthodox Church
8. Regarding world religions, I believed:
- a. That Christianity was the only way to God
 - b. That Christianity was the best way to God, but not the only way
 - c. That all religions were equal and able to reach God
 - d. That all religions were wrong
 - e. I didn't have an opinion about world religions
9. I believed that the Bible was: (Select as many as apply)
- a. The Word of God
 - b. A good, moral book
 - c. Simply another religious book
 - d. Simply a historical book
 - e. Simply a fairy tale
 - f. Other: _____

Part B – In this section you will be answering questions about your religious attitudes prior to the time that you began to hear and respond to the gospel through Western Christians. Place an "X" in the proper box that corresponds to each statement in every chart.

1. Regarding my attitude toward Orthodox worship services: (If you never were in a service, and it is too difficult for you to answer, you may skip this question)

	Strongly Agree	Agree	Don't Know	Disagree	Strongly Disagree
a. I felt that I could understand what was happening during the service					
b. I was glad that I had come to the service					
c. I had deep, spiritual feelings during the services					
d. I was bored during the services					
e. I felt uncomfortable during the services					

2. Regarding my attitudes toward Orthodox believers:

	Strongly Agree	Tend to Agree	Don't Know	Tend to Disagree	Strongly Disagree
a. I had a general respect for them					
b. They seemed strange to me					
c. They seemed wise to me					
d. I felt that they considered themselves to be right, and better than other people					
e. I felt that they were sincere					

3. Regarding my attitudes toward the Orthodox priests and monks I knew about

	Strongly Agree	Tend to Agree	Don't Know	Tend to Disagree	Strongly Disagree
a. I had a general respect for them					
b. They seemed strange to me					
c. They seemed wise to me					
d. I felt that they considered themselves to be right, and better than other people					
e. I felt that they were sincere					

If you did not hold to any Orthodox convictions, skip to question #5

4. Regarding my attitudes toward devotion to Orthodoxy:

	Strongly Agree	Tend to Agree	Don't Know	Tend to Disagree	Strongly Disagree
a. I had a desire to become a more committed Orthodox believer					
b. I had a desire to associate more with other Orthodox believers					
c. I had a desire to influence other young people to become more devoted to Orthodoxy					

5. I was aware of the existence of the Russian Baptists: Yes No

If you answered "No" on question #5, skip to question #7

6. Regarding my attitude toward the Russian Baptists:

	Strongly Agree	Tend to Agree	Don't Know	Tend to Disagree	Strongly Disagree
a. I thought they were a false religion or sect					
b. I thought they were not good people					
c. I thought they were uncultured people					

7. I was aware of the presence of Western religious groups teaching about God in Russia: Yes No

If you answered "No" on question #7, skip to Part C

8. Regarding my attitude toward the presence of Western religious people teaching about God in Russia

	Strongly Agree	Tend to Agree	Don't Know	Tend to Disagree	Strongly Disagree
a. I was interested in their work in Russia					
b. I had a positive attitude to their work in Russia					
c. I didn't trust them					
c. I didn't understand their motives for working in Russia					
d. I thought that they were heretics, since they weren't Orthodox					

Part C – In this section you will be answering questions about your religious practices prior to the time that you began to hear and respond to the gospel through Western Christians.

1. I had been baptized by an Orthodox priest: a. Yes b. No
2. If you answered "Yes" to question #1, how old were you at your baptism? _____
3. Regarding my religious practices:

	Always	Very Often	At times	Rarely	Never
a. I went to Orthodox services					
b. I wore a cross					
c. I prayed at home					
d. I read the Bible					
e. I observed Orthodox fasts					

Part D – Please Provide the Following Information about yourself.

1. Your age now _____
2. Your age (estimate if you are not certain) when you became a believer _____
3. Your Gender M F
4. The Oblast in which you lived when you became a Christian: _____

Appendix B – Chart of Survey Results

1. The people in my family believed as follows:

	Myself	Mother	Father
a. In one God	35.1%	29.1%	16.2%
b. That there was no God at all	11.4%	17.3%	38.1%
c. In some kind of impersonal higher power or force	13.2%	15.5%	10.5%
d. That there was something higher, but I didn't know what	29.8%	30%	18.1%
e. I didn't think about it	8.8%	2.7%	5.7%
e. I don't know or I don't remember	1.8%	5.5%	11.4%

2. One or both of my grandmothers believed in God: a. Yes 69.4% b. No 13% c. Don't know 17.6%

3. Regarding the following propositions, I believed as follows:

	I believed this	I tended to think this	I didn't think or know	I tended not to think this	I rejected this
a. That God was close to me	12.4%	19.5%	43.4%	15.0%	9.7%
b. That I could approach God without a mediator	8.0%	12.5%	54.5%	17.9%	7.1%
c. That God was a very strict judge who punishes	14.4%	31.5%	29.7%	18.0%	6.3%
d. That God was caring and gracious	9.8%	31.3%	40.2%	12.5%	6.3%
e. That God was willing to answer my prayers	21.7%	27.0%	29.6%	13.9%	7.8%
f. That Jesus was the Son of God	25.2%	27.0%	37.8%	3.6%	6.3%
g. That Jesus was God in human form	18.9%	15.1%	49.1%	8.5%	8.5%
h. That Jesus died for my sins	9.3%	12.0%	63.9%	6.5%	8.3%
i. That Jesus was raised from the dead	24.1%	25.9%	35.2%	9.3%	5.6%
j. That Jesus is the way to God	4.6%	10.2%	70.4%	7.4%	7.4%
k. That Jesus is going to return to earth	13.0%	10.2%	58.3%	9.3%	9.3%

4. Regarding the afterlife, I supposed:

- a. That there would be no life after death - 7%
- b. That people would either go to Heaven or to Hell - 26.3%
- c. That people would have more lives on this earth (reincarnation) - 11.4%
- d. That there would be something after death, but I didn't know what - 28.9%
- e. I wasn't sure about any of this - 25.4%

5. Regarding my own afterlife, I believed:

- a. That I would most likely go to Heaven - 9.6%
- b. That I would most likely go to Hell - 10.4%
- c. I didn't know - 63.5%
- d. I never thought about it - 16.5%

6. What did you think that one would have to do to go to Heaven? (Select as many as apply)

- a. Believe in God - 31%
- b. Be baptized - 12.9%
- c. Confess ones sins before dying - 11.2%
- d. Live a good life - 55.2%
- e. Go to church - 16.4%
- f. I didn't know or I didn't think about it - 30.2%

7. Regarding myself, I thought: (Select as many as apply)

- a. That I was a good person - 40.7%
- b. That I was a sinner - 33.1%
- c. That I was better than most of the people I knew - 44.1%
- d. That God would accept me, because I fulfilled the requirements of the Orthodox Church - 2.5%

8. Regarding world religions, I believed:

- a. That Christianity was the only way to God - 15.5%
- b. That Christianity was the best way to God, but not the only way - 12.9%
- c. That all religions were equal and able to reach God - 24.1%
- d. That all religions were wrong - 7.8%
- e. I didn't have an opinion about world religions - 39.7%

7. I was aware of the presence of Western religious groups teaching about God in Russia: Yes - 60% No - 40%

8. Regarding my attitude toward the presence of Western religious people teaching about God in Russia

	Strongly Agree	Tend to Agree	Don't Know	Tend to Disagree	Strongly Disagree
a. I was interested in their work in Russia	11.9%	26.9%	26.9%	22.4%	11.9%
b. I had a positive attitude to their work in Russia	17.6%	25%	26.5%	23.5%	7.4%
c. I didn't trust them	16.9%	23.1%	26.2%	15.4%	18.5%
c. I didn't understand their motives for working in Russia	23.4%	32.8%	23.4%	9.4%	10.9%
d. I thought that they were heretics, since they weren't Orthodox	10.9%	10.9%	26.6%	18.8%	32.8%

1. I had been baptized by an Orthodox priest: a. Yes - 69% b. No - 31%

3. Regarding my religious practices:

	Always	Very Often	At times	Rarely	Never
a. I went to Orthodox services	1.8%	2.7%	18.6%	39.8%	37.2%
b. I wore a cross	17.9%	14.3%	13.4%	21.4%	33%
c. I prayed at home	3.6%	13.6%	15.5%	15.5%	51.8%
d. I read the Bible	0%	3.6%	16.2%	18.9%	61.3%
e. I observed Orthodox fasts	0%	2.8%	0.9%	7.4%	88.9%

Part D – Please Provide the Following Information about yourself.

3. Your Gender M - 44.9% F - 55.1%

4. Oblast Moscow - 52.5% All Others - 47.5%