Chapter 18

Richard A. Morris

Paul J. Wigowsky, Yoshikazu Nakamuru, Richard Morris

I met Richard A. Morris in 1976 when I moved to Oregon to teach at Ninety-One Elementary School (Hubbard). I was working with Russian Old Believer students, a topic which both of us had in common. We also participated together in the Marion County Russian Resource Committee, which included all the people (representatives: teachers, social workers, etc.) who worked with Russian Old Believers in the area.

Throughout the years, I kept in touch with Richard, and we sometimes visited the local Old Believer churches together, especially the ones in Bethlehem Village. Richard was very helpful in directing graduate students and others doing research on the Old Believers to the right people and resources.

After 2005, when I visited Richard at his home in Woodburn, I also became acquainted with his wife Tamara (Yumsunova) Morris, whom he had recently married. It was a pleasure seeing Richard finally happily married to a scholarly person like himself. I helped both of them on several projects in the years before Richard's passing. We will truly miss a great man who dedicated his life to the exploration of the Russian Old Believer culture.

The reason I include Richard A. Morris in this historical perspective is that he was an anthropologist with a PhD degree who was researching the Russians who had settled in the Willamette Valley in Oregon. The dissertation he wrote focused on three specific groups: (1) the Old Believer community, (2) the Molokan community, and (3) the Russian Pentecostal community. He writes: "These communities are ethnically Russian and use the Russian language or its predessor, Church Slavonic, in most of their daily conversation and religious observances. They are each oriented toward some verson of Christianity as a focus for their group identity. Because of their beliefs, they have reacted to the religious persecution by the Russian tsarist government and to the anti-religious orientation of the Soviet government by seeking refuge in territories outside of their homeland. The three groups have arrived independently in the Oregon area. Each has come by various paths at various times. The durations of migrations vary considerably from group to group, and even within each group. Since arriving in Oregon, the groups have remained as entities relatively independent of each other. Each ascribes to its own standards of group behavior. These standards frequently restrict behavior and group activities to the extent that each can be viewed predominantly as a distinct unit which maintains varying degrees of contact with the other units within the host society."

In short, each Russian group could interact with each other, but they basically stayed within their own group, mainly because of culture, tradition, and religion. I witnessed years of interaction with the Old Believer group because I was a teacher in a school that had many Old Believer students. I understood that the original mission of my brother Stanley Wigowsky and his father-in-law Joseph Lokteff to initiate a missionary endeavor in Oregon failed because of the differences. Richard clearly describes those differences, and I felt that including him in this story would help the reader understand what happened when the two groups (Evangelicals and Old Believers) collided. There was no possibility of conversion, as Stanley hoped. Proselytizing was fruitless. The Old Believers were solidly convinced that their religion (Orthodox) that they had inherited from their forefathers since the beginning of Christianization in Kievan-Rus in 988 AD was the true religion. The Protestands (and Pentecostals) were heretics (or "pogany," ritually unclean) as I was called by my students. I had to accept that fact and not take it personally. I was not one of them, as they say.

Nevertheless, I felt it important to see the Pentecostal group (church) through the eyes of a scholarly work. About the Russian Pentecostals he writes: "The Russian Pentecostal Church is an outgrowth of the basic Pentecostal movement which was organized around the turn of the 20th century in mid-western United States. The movement spread to Europe and to pre-revolutionary Russia and found acceptance among Baptists and dissident sects from the Orthodox Church. Many of the forefathers of the San Francisco and Oregon Russian communities were members of the Pentecostal Church in Russia. After the communist

Revolution of 1917, a large number of Pentecostals escaped to form communities in China and later arranged to immigrate to the United States. Other members of the Oregon Pentecostal church have converted since their arrival in the United States. There are still other Pentecostals who have recently arrived directly from the Soviet Union.

“The members of the current community in Oregon are, for the most part, originally from a large church in San Francisco. They decided to seek a rural setting, disliking the bustle of their big city, and gravitated towards the small-town Russian communities which were already established in Oregon. The Pentecostals started their movment to Oregon around 1974. They are allied with the American members of the Assembly of God Church and other Pentecostal churches. Services, nevertheless, are conducted in the Russian language. Members of the congregation feel a definite missionary obligation to preserve their language so that they may continue Russian radio broadcasts to Russians throughout the world and especially in the Soviet Union. The group is estimated at approximately 500 people.”

I must point out that Richard is actually doing an ethnographic study about the three groups: **Ethnography** is a branch of anthropology and the systematic study of individual cultures. It explores cultural phenomena from the point of view of the subject.

Richard Morris begins his analysis of the three groups demonstrating that all three religious groups actually were products of the historical events of some 330 years ago. He refers to the “Great Schism” (Raskol) in Russia:

CHAPTER II

HISTORICAL ASPECTS

THE DERIVATION OF THE RELIGIOUS GROUPS

Each of the groups of this study is a product of the historical events of some 330 years ago. At that time, the mid-17th century, Russia was shaken to its very core by what has since become known as the *Raskol,* literally, the 'breaking up'; or as it is referred to in English, the Great Schism within the Orthodox Church. Under Tsar Alexis Mikhailovich, the Great Schism of 1651 to 1667 summarized and brought into focus the currents that had been developing for more than a century in Russia. Prior to this time, the Russian nation and the Orthodox Church had experienced troubles and disputes, but nothing to compare with the internal disruption caused by this highly polarized schism.

THE RISE OF THE ORTHODOX CHURCH

A fledgling Russia, a loose conglomerate of principalities, officially accepted Christianity in 988 when Prince Vladimir of Kiev marched his people into the waters of the Dnieper for mass baptism. Although the people had developed cultural ways conforming to their beliefs and values in animism, they were instructed to give up their pagan ways, no longer to give homage to the pagan gods of their fathers, and to accept instead the ornate and highly developed Eastern Christian Church of Byzantium. Thus, the Russians accepted a complete religious doctrine with its literature and its literati in the form of priests and monks. Greek monks were the first to come to Russia as instructors of the religion. It is understandable, then, how Greek asceticism took firm root among the Slavs at an

early date and continued for centuries as a valued manner of conduct.

The religious literature and heritage that the Russians accepted aligned them neither with Europe nor with Asia, for the religion came from the Byzantine Empire which lay between the two. The Byzantine version of orthodoxy was Greek in language but oriental in magnificence. The Russians imported wholesale the majestic rituals and formal services of Byzantium. In the process they also imported the Byzantine tendency of maintaining a close relationship between the Church and the government, often referred to as Caesaropapism.

In the early 13th century, the Mongol hordes swept from the east and occupied most of the southern part of what is now European Russia. The period of occupation is referred to as the Tartar Yoke. Ironically, under the Mongols, the Orthodox Church enjoyed a Golden Age. In a charter issued by Genghis Khan, the Orthodox Church was offered protection and exemption from tribute and taxes in return for a pledge by the churches to pray for the Khan and his family (Pipes 1974:226). This exemption was in stark contrast to the ruthlessness and heavy demands placed on the rest of the subjugated population. Nonetheless, this was a considerable boon for the Church and the various monasteries began to grow wealthy rapidly. By the 14th century the Russian monks were able to start a colonization program which, in a short amount of time, doubled the number of monasteries established in the country. Due to the continuity of the Church and the fact that it did not need to practice subdivision in terms of inheritance, the amount of land under the Church's control grew larger and larger to the extent that the monks were no longer able to till their land and had to resort to tenant labor. By 1550 there were some 200 active monasteries.

At the end of the Tartar Yoke (c. 1480) the Russian clergy assumed influential positions of responsibility. They were certainly zealous and dedicated, but nonetheless poorly educated. The classic complaint of Genadius, the archbishop of Novgorod of the 15th century, was that he was asked to ordain priests who were illiterate. Even the council of the Stoglav one hundred years later lamented, "Unless the illiterates are ordained, the churches will remain without chant and the Christians will die unrepented" (Miliukov 1943:10).

Historians have later observed that the early Church, in its acceptance of the Byzantine formalism and its attraction to the ascetic rigor as practiced by the Greek monks, paid a great deal more attention to the external forms of the religion than to the substance of the religion. Illiterate and unversed, many Russian monks placed a great deal of emphasis on asceticism in the form of a monastic, reclusive life and in varieties of corporal self-torture. The struggle was to worship through denial of worldly natural desires. Fasting and vigils became equated with spiritual achievement. At the same time, ascetic rigor had to somehow be reconciled to orthodox formalism and its obsessive attention to form. Ascetic priests grew more and more accustomed to confusing the substance of religion and the form of ritual. The masses, in assimilating the form of the ritual, grew to value it and attribute a mysterious significance to it (Miliukov 1943:8).

In their efforts to follow precisely the ritual according to the 'teachings of the Holy Fathers', the monks regularly participated in long vigils and religious services apparently far more arduous than the services in other patriarchies of the Christian world. The Archdeacon Paul, who came to Moscow in the 17th century with the patriarch of Antioch, reported that they were moved by everything, but the eight-hour standing in church was difficult. "We were quite weak during Lent...and felt the agonies of tor-

ture. Without question all the Russians will take their place with the saints, for their piety surpasses that of the hermits" (Miliukov 1943:12).

Byzantium was long known as the *new* or *second Rome,* for it continued to be the capitol of the eastern half of the Roman Empire for many centuries after the Roman Empire had crumbled. However, by 1453 the Moslems conquered the city of Constantinople and engulfed the heart of the Christian world in Moslem occupation. With prophetic passion the monks of Moscow foresaw that Moscow was now the last remaining bastion of the pure Orthodox faith. Eventually, the concept of Moscow as the *third Rome* evolved. In the 16th century the Moscow Church canonized 17 saints, more than had been canonized over the five previous centuries. Shortly thereafter, the Council of the Stoglav met and clarified the orientation of the Russian Church. By 1589, Moscow authorities finally obtained their own patriarch. The Russian Orthodox Church assumed its Messianic role in the Christian world (Miliukov 1943:23).

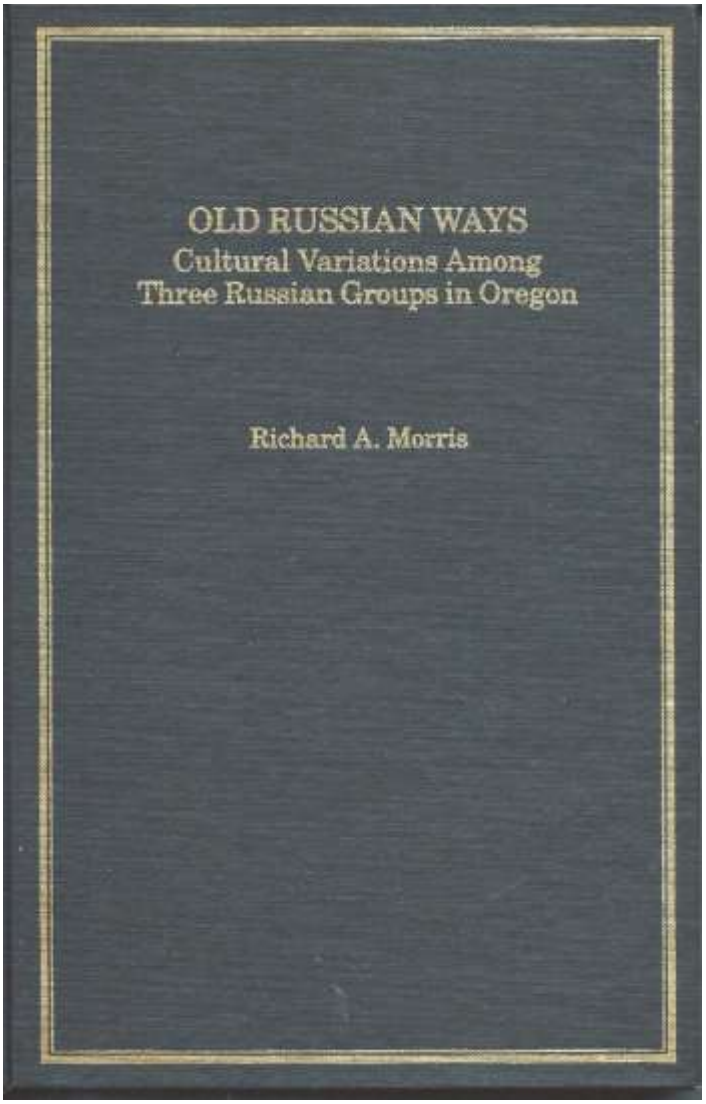
In the 15th and 16th centuries, there was a predominance of monasteries which also became centers for education; teaching reading, writing, and penmanship. Monasteries continued as the centers of education until Peter the First, in the late 17th century, forbade the monks to have pens and paper (Conybeare 1921:4).

The Accuracy of the Copied Church Books

In this early period, education was confined to the monasteries. The activity in the early days of the monasteries included translating and copying service books from Greek into Russian. In the process of accumulating Russian service books, however, some books were translated from Moravian, Serb and Bolgar versions of church books.

With the historical background in mind, Richard proceeds to devote five chapters to the Old Believers, two chapters to the Molokans, and only one chapter to the Pentecostals. The reason only one chapter was devoted to the Pentecostal group was because it had become Americanized to the point where very few differences were observed, whereas the Old Believers had not changed much from the 17th century. Thus, it was more interesting to research and understand the Old Believers because of the culture and traditions that they had preserved from antiquity. I became aware of this fact when I was teaching Old Believer children in the Elementary-Middle School in Hubbard, Oregon. There was an intense interest to know more about these Old Believers from the outside world, especially since they were so secretive. Even I was convinced to research them and their "exclusive world" they lived in when peple in the community asked me questions about them. I also wrote a book about them, which I will share at the end of this chapter.

Here is the chapter (Ch X) that Richard Morris wrote about the Pentecostal group (church):



Chapter X

THE RUSSIAN PENTACOSTALS

RELIGIOUS OBSERVANCES

The Russian Pentecostal church of this study, as an extension of the American Pentecostal movement, shares many of the beliefs and values which reflect American cultural standards. For instance, the American cultural emphasis on individualism corresponds to the Pentecostal emphasis on individual responsibility for one's personal salvation. In adopting the faith, however, they have given it their own particular Russian flavor by virtue of the cultural orientation they have as Russians.

Evangelism is no small part of the Pentecostal movement. Their missionary effort is given considerable attention and support by the membership in general, and by the ministers and lay people charged with missionary work in particular. Members of this church feel a strong obligation to preach the Gospel, and to extend their missionary work to other Russians around the world—especially to those within the Soviet Union. Their missionary work takes the form of Russian broadcasts, as well as infrequent contacts and charity support to Pentecostal and other religious groups within the borders of the Soviet Union.

At home, their religious activities revolve around the events taking place at the one Russian Pentecostal church located in the countryside not far from the major city of this study.

Description of the Church

The church is a large, brown, unimposing structure in the middle of a field some six miles outside of the major

city. There is no name or plaque on the church. Nothing on the outside indicates that it is a church, what's more, a Russian Pentecostal church.

The plain exterior belies its size. Inside, the church appears surprisingly large, with many rooms for various functions. In addition to the sanctuary, there are small individual rooms for Sunday school classes, offices, a large kitchen and dining area, as well as restrooms, all under the same roof. It is modern and well-built: an up-to-date church facility.

The sanctuary is large with a vaulted ceiling. There are permanent pews set up in the room and, in front, a raised platform with a piano on one side and an electric organ on the other. There is no cross displayed on the podium. As a matter of fact, the only noticeable crosses in the sanctuary are those carved on the ends of the pews. I was told, however, that the pews were acquired from a Protestant church during the building of this church. This underscores the approach that according to the abstract spiritual doctrine of the Pentecostals, a cross is not necessary and usually not displayed. However, consistent with their lack of emphasis placed on doctrine, there is no objection to the presence of a cross if it happens to be there.

Religious Services

As a Christian sect, an associate of the American Pentecostal movement, the religious calendar of the Russian Pentecostal Church follows the western Gregorian calendar rather than the Julian calendar (Old Believers) or Jewish calendar (Molokans). The main weekly services are held on Sunday. The morning service consists of an hour of Sunday school followed at 11:00 A.M. by a main Sunday service which lasts an 1 1/2 to 2 hours. On Sunday evening there is an evening worship service of approximately the same length. During the week there is a regular Wednesday worship service; an evening for

choir practice; occasional special programs on Friday night; and a great deal of emphasis on children's programs, especially with regard to support for the Russian school program held two nights a week.

Services are consistently conducted in contemporary Russian and are open to outsiders. There are frequently a variety of interesting guests from allied churches in California and in Canada. Many visiting individuals have come from communist countries. There have been visiting Ukrainian preachers, others from Rumania, and several religious dissidents who have either escaped or have been expelled from the Soviet Union. Additionally, the church frequently sponsors refugees and legal immigrants from the Soviet Union. These people are not necessarily Pentecostals or believers in general, but have been referred for help and assistance to the church by other religious organizations in the world. Upon arrival they are invited to attend services and are introduced to the American concept of freedom of religion. They are also assisted materially in housing, finding a job, and basically in getting satisfactorily established in the United States. They are not pressured into joining the church or attending the church, although, as with all others, they are invited and made to feel welcome to participate to the extent they choose.

Most of the membership attends both Sunday school discussion classes and the morning worship service. The children are divided into age groups for Sunday school, and they retire to one of the small rooms. Sunday school classes for the young are usually conducted in English. Adults attend a discussion group held in the sanctuary where the discussion is normally carried on in Russian. I asked one of the adult men of the church about this and he explained that the language was not important. He stressed that this was an Americanized church. Although they spoke Russian and used Russian in their services,

they did so not to retain Russian traditions, but make the religious message available to Russian-speaking people. They strive to use the language that the most people will understand. It is more important, for instance, for the children to learn the substance of the lesson rather than be exposed to a language session at Sunday school. However, Russian language is encouraged in many ways; and since the congregation speaks and understands Russian, the Russian language remains the basic language for services. Even when a visiting American minister preaches a sermon, the remarks are simultaneously translated into Russian by one of the Russian ministers so that it will be understandable for the older members of the church who do not understand English sufficiently.

Following Sunday school, the main Sunday morning worship service takes place in the sanctuary. At the entrance to the sanctuary, a welcomer greets the members and guests as they enter. Unlike the Old Believers who stand throughout most of the service, Pentecostals take their seats in the pews available. An unlike both the Old Believers and the Molokans, the Pentecostal men and women sit together in no distinct seating pattern. The older women in the congregation normally wear a scarf or hat, whereas many of the young women, married as well as single, wear no covering on their heads. Once seated, many people cross their legs, which is something that is never seen in either Old Believer or Molokan religious services.

The service begins with the greeting, *"Mir vam!"* (Peace to you!) and a call to prayer. From the podium, the prayer leader starts the prayer but is immediately joined by the entire congregation: each praying aloud in his own words and his own style. The prayer leader normally maintains the dominant voice and through inflection signals the closing of the prayer which he performs, followed by a general "Amen." Everyone praying aloud

together is the typical pattern for the prayers said throughout the service, as well as at any other time, *i.e.*, the blessing at meals, *etc*. Common group prayer symbolizes the Pentecostal concept that the Holy Spirit descended on all of the disciples at once and united them in the Spirit.

The prayer is followed by a hymn. The Pentecostal hymnal contains the Russian words to various hymns but no musical notation. Some of the hymns have a Russian musical motif and others are translated copies of American Protestant hymns. It was striking to sing the familiar American Protestant song *The Old Rugged Cross* in an excellent rhyming Russian translation. In general, the congregation knows the melodies of most hymns well. They are further assisted by a song director from the podium and the accompaniment of a piano and organ.

Following the opening prayer and hymn, the order of the service is: a scripture reading; a special event (a poem or solo); the introduction of guests and the invitation for anyone to make desired remarks; an anthem by the choir; another prayer; remarks of one or two main speakers; summary comments by the minister; and a benediction. The order is not always followed. Said one of the ministers, "We are Russian, and we draw it out and speak out here and there."

The service involves a great deal of participation by the congregation. Not only are the prayers said in a general, collective manner, but the various people having particular parts to present in the service remain in seats in the congregation until they are called upon by the minister who presides over the sequence of the entire service. For instance, when the time for the choir anthem is announced, the members of the choir sitting throughout the congregation rise and collect on the podium to perform the anthem. At the completion they return to their seats.

The presiding minister does not normally deliver the sermon. Usually another member of the congregation has prepared a talk, or a visitor has been invited to make remarks. Sometimes there are two speakers in succession. On one particular Sunday, the first speaker was a visiting pastor from San Francisco. (He had brought his brother, a Soviet citizen, on vacation in the United States. The brother admitted he was a non-believer but was impressed with the religious services.) The second speaker was a young man who gave a very sincere presentation in good Russian, although he occasionally had to pause to find the right Russian word. I was told later that this young man had earlier been unconcerned about the language and uninspired about the Church. After getting married and attending church more regularly, he had been "born again" and was now taking a very active part in services, as well as leading a young adults group in another town. He has also gone back to school with renewed enthusiasm to refresh the Russian he learned as a youth, and to learn more.

When the service is over and the benediction is given, the people file out greeting each other, and often lingering in the lobby to visit and socialize.

The Sunday Evening Service

The evening service on Sunday is similar to the morning worship service. It is attended, however, by a smaller number of more dedicated members. The evening service is more intimate and intense. It is not unusual for one or more of the members to feel the Spirit and suddenly speak out in tongues. When this happens, often another member in the congregation will step forward to interpret what was said through the revelation of the Spirit. This is consistent of the scripture I Corinthians 12:10 which mentions that gifts are given, "to another various kinds of tongues, and to another the interpretation of tongues."

The Communion Service

One Sunday a month is designated as Communion Sunday. The service on that Sunday follows the normal format except that the talks are directed toward the significance of Communion. Near the end of the service the invitation is given to participate in Communion. It is noteworthy that the minister mentions in his invitation that one did not have to be a member of this particular church to partake of Communion; that, as long as one had been baptized in any Church, one would be welcome.

The Pentecostal Communion service includes the washing of feet prior to partaking of Communion. Large foot basins of water with long, scarf-like towels (draped over the shoulder) are brought into the sanctuary. Then, according to the scripture on the Last Supper, people in pairs wash each others' feet while seated in the pews and bestow the Kiss of Peace prior to taking Communion.

The Easter Service

Easter services in the Pentecostal Church are held according to the western religious calendar, that is, on the same day as the Roman Catholic and western Protestant Churches. The service is held in the sanctuary at sunrise to commemorate the Resurrection as first discovered, when the tomb was found empty.

The Russian Pentecostal Easter service differs from other western Easter church services by a significantly Russian practice: the traditional Russian greeting, *"Khristos voskres,"* (Christ is risen) with the response, *"Voyistinu voskres"* (Indeed, He is risen). During the Easter service this greeting punctuates most of the events of the service. Those addressing the congregation from the podium repeat the greeting three times with the congregation answering in response each time. This is the style of Easter greeting adopted from the centuries-old, traditional Russian Orthodox style.

After the service people are in no hurry to leave. They congregate in the lobby and outside in front of the church, greeting and mingling with each other in a particularly traditional Russian style. One person greets another with, "Christ is risen," and the other answers, "Indeed, He is risen." The two exchange three kisses, either on alternate cheeks, or, if they are especially close friends, on the lips.

The Easter services are followed by an Easter morning breakfast, which is held, for convenience, in a large local restaurant. Normally, church dinners on Christmas Day, Mother's Day, Father's Day, *etc.*, are held in the church dining hall. The women of the church bring in potluck dishes and set up service for all. The Easter breakfast, however, is held in a restaurant so that everyone can enjoy visiting and greeting their friends. In this Russian Pentecostal church, as in the Orthodox churches of old (as well as in the Soviet Union today!), Easter remains the most joyous Russian holiday.

After the Easter evening service, there is a coffee and cake reception held in the church dining hall. It is quite common to see, among the many dishes brought in from homes, several traditional Russian dishes such as *syrnaya paskha* (Easter cheese cake) and tall pillars of *kulich* (Easter sweet bread).

RUSSIAN PENTECOSTAL LIFE-STYLE

Language and Tradition

The incident which seems to characterize the overall impression of the Russian Pentecostal community was that mentioned above concerning the use of language for Sunday school lessons. The man with whom I spoke gave the overall impression that their community was, for all intents and purposes, fully integrated into the host cultural patterns; that their dedication focused on the meaning and experience of their faith; and that the Russian

Russian Pentecostals never wear Russian style clothing or follow restrictive rules on hair style.

The Pentecostal concept of sacred and profane differs little from that of their associated American Pentecostal brethren. They have no food restrictions. Some of their number refuse to eat pork, but this appears to be more of a personal preference based on knowledge of scripture. Nevertheless, there is no prohibition against having outsiders eat at the same table and from the same dish, or joining in the blessing of the food at the table. They do not observe any regular fasts, although some members prefer to fast in terms of their knowledge of scripture and their own sense of dedication. As for the exercise of self-discipline through fasting, I was informed that self-discipline could be acquired equally effectively by regularly reading the scriptures and adhering to scriptural law in terms of one's moral outlook.

The Russian Pentecostals do not attribute religious cleanliness or profanity to various animals. It is not uncommon for a family, for instance, to maintain a large dog as a household pet.

An Americanized home of a Russian Pentecostal shows little distinction from the religious values of the host culture. Receiving an invitation to eat at a Pentecostal home, where the entire progress of the meal is Americanized and the conversation is in English, does not necessarily indicate that the family has fallen away or violated the community's religious beliefs, as would be the case in an Old Believer home. On the contrary, the emphasis in a Pentecostal home is on hospitality, and the guest is made to feel very much at home.

Authority Patterns

The authority system is not essentially different than that within a typical American home. The father has the nominal title as the head of the family; however, author-

ity is shared with the mother. Discipline is maintained with the children through active teaching and encouragement towards individual responsibility and a religiously moral outlook. In addition, many of the families encourage their children to take Russian language classes in the Russian school sponsored by administrators from the Pentecostal church. They are also encouraged to use Russian in the home. This is not always effective. In cases where parents are bilingual, the children often persist in speaking English in the home and, in many cases, eventually have their way. There are, on the other hand, many young people who have accepted the encouragement of their parents to speak Russian at home, and have conscientiously developed their language in later schooling. As a result they have become quite comfortable with the Russian language.

Attitudes Towards Education

In general, the Pentecostal attitude towards education favors and respects higher education. Young people certainly finish high school and some aspire to college. They are encouraged in this effort rather than looked on suspiciously as though they were wasting time or shirking the responsibility of work.

Life Crisis Events

Life crises events among the Pentecostals also fall into the familiar American patterns. With a population of only 500, there have been few chances to view all of the life crises events. During the course of my field work there has been no funeral or standard marriage ceremony at the church. However, I am told that they follow American patterns. The church gathers together to mourn the death of a member with prayers and testimonials, and the deceased is accompanied to the graveyard for burial. Marriages are also performed in a Protestant manner, complete with the Wagner and Mendelsohn wedding

marches. Most of the preparations are conducted by the bride's family. The marriage is held in the church at a time other than the normal service, with a reception/dinner in a public hall.

Birth is also a fairly standard procedure with normal pre-natal care and a hospital delivery. Baptism, however, does not occur until the later years, as the Pentecostal Church subscribes to the Anabaptist concept. Children are presumed innocent and sinless until they reach adult years. However, by the time they are ten to twelve years old, they are presumed to have conscious knowledge of, and exercise of, their free will. At that time, therefore, they are eligible for baptism. Baptism occurs with full immersion into water, often in a river. Once baptized, the person is responsible for his own conduct and salvation.

Political, Economic, and Social Integration

In terms of political, economic, and social integration, the Pentecostal members, with the exception of the elderly, are practically indistinguishable from members of the host culture. They are active participants in community activities and school functions. They are well integrated into the various levels of the host culture's economic fabric: some as real estate agents; others as teachers; still others as mechanics, factory foremen, farmers, and laborers. The vast majority have attained United States citizenship. Only the elderly who have never had much exposure to English, together with recent immigrants from the Soviet Union, have not made an effort to attain citizenship. There is no doctrinal prohibition for serving in the armed forces and at least one young man has enlisted and is serving at the present time.

Community Participation

The Russian Pentacostal community's involvement in community projects and work on committees is not necessarily restricted to activities of the Russian community,

but can include public service projects for others as well. They are active in sponsoring refugees from the Soviet Union and assisting them in getting settled. They have started a home intended for elderly persons, but are serving other displaced and needy persons as well. They have organized and administered a Russian school for the entire Russian community. They have assisted in translations for other Russians dealing with government agencies, with private firms, and, when necessary, in court. Their spirit of service underscores their missionary zeal and is the local manifestation of their concerns throughout the world.

There was one huge “revelation” that I had after 27 years of working with the Old Believer students. They represented the culture, tradition, and religion that my grandfather Narkiz Vyhovsky grew up with. After the Pentecostal movement came to the Soviet Union, he was converted to a new religion, and his life was changed thereafter. My father told me that his father Narkiz was raised as an Orthodox believer. The Old Believers were exactly what my ancestors had been.

And so that is why I respect what the Old Believers believe and practice ritually in their churches. The liturgy and the chanting in the churches was something that I experienced when I was doing research on my book.

Whenever I had a chance, I tried to have contact with my Old Believer students. I never tried to convert them. They thought, in fact, that I should join them and become an Old Believer. In fact, I found out that their religion was based on such difficult monastic rules and dietary restrictions that I could not even consider joining their religion.

Oregon's Russian-Speaking Immigration Panel, presentation by Richard Morris (Part 1)

https://www.youtube.com/watch?v=oo-L6oorzV0

Richard Morris presentation about the Russian Old Believers (Part 1)

Oregon's Russian-Speaking Immigration Panel, presentation by Richard Morris (Part 2)

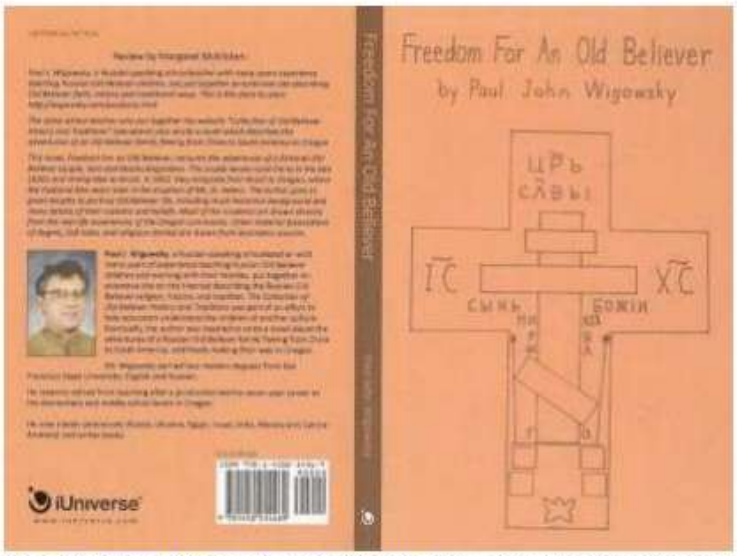
https://www.youtube.com/watch?v=pzlYcq3KkWw&t=1s (Part 2)

At Paul J. Wigowsky's house with his wife (Elsa) and daughter (Susie). Yoshikazu shared his book that he wrote (in Japanese). He allowed me to reprint an excerpt of an article that he wrote:

OLD BELIEVERS IN SOUTHERN SAKHALIN UNDER JAPANESE RULE

http://wigowsky.com/fob/nakamura.htm

In 1981, I wrote a book about the Russian Old Believers, which Richard Morris and Yoshikazu Nakamura both read. We discussed our experiences with the Old Believers and what we had learned about them. While Richard wrote from the cultural anthropological viewpoint, and Yoshikazu wrote from a historical viewpoint (in Japanese), I wrote from a historical fiction point of view because I could not put actual names into a book that was about the people I had actually met and learned from.



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Old Russian Ways: Cultural Variations Among Three Russian Groups in Oregon, by Richard A. Morris

In Memoriam of Richard A. Morris, 1933-2015

[Note: Selections (excerpts) from the book are mainly about the Old Believers]

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Richard's Obituary

Richard Artells Morris, Ret. Lt. Colonel of the U.S. Army and Professor of Cultural and Applied Anthropology, passed away in his Woodburn home on Tuesday, July 14, 2015 following a long battle with MDS (Myelodysplastic Syndrome).He leaves behind his wife, Tamara Morris, stepdaughter Natalia Arno, stepson Michael Arno and a grandson, Vladimir Budaev, mother-in-law Anna Sakharova, nephews Christopher Morris and Steve Morris, cousin Robert Aegerter and many close friends.

Richard A. Morris was born on August 1, 1933, in Independence, Iowa to parents Robert Humphrey Morris, born on 12/23/1898 in South Dakota and Margaret Lucile Stanley, born on 09/02/1900 in Indiana. Richard was the youngest of three boys – Robert Stanley Morris and William Lloyd Morris - who preceded him in death. In their early years, they were referred to as 'Bob, Bill and Dick.' The brothers grew up in a military family and moved many times around the world. Richard joined the Regular Army on July 4, 1955. He was sent to many places around the world and reached the rank of Lt. Colonel of the US Army. He served with distinction with oversees service in Korea (1958-59), Germany (1963-67), and Vietnam (1969-70). For his service he was awarded with Joint Service Commendation Medal, Army Commendation Medal, National Defense Service Medal, Vietnam Service Medal, Republic of Vietnam Campaign Medal, Parachute Badge, and Bronze Star Medal.From 1963-68 Morris worked as Specialist in Russian and Soviet Affairs for the U.S. Government. In 1965-67 he

was Academic Director at the US Institute for Advanced Russian and East European Studies, in Garmish, Germany. In 1969 Morris served as Director, Land Reform Information Program and Community Development Program, Vietnam (for US State Department and USAID in coordination with the then Government of Vietnam). In 1971 Morris worked as a Lecturer in Russian Studies at the University of Oklahoma's oversees program at Munich, Germany.

He came to the University of Oregon in 1974 to complete a PhD on a second career, having retired as a US Military Officer. Discovering that Woodburn, a small town not overly far from the campus, served as the nominal center for a recently arrived community of Russian Old Believers, as well as smaller communities of Molokans and Russian Pentecostals, he began making visits to the area and became well acquainted with many Russians, culminating in a book, Old Russian Ways: Cultural Variations among Three Russian Groups in Oregon and a PhD. In total, Morris is an author or co-author of twelve books and over 60 articles published in seven countries. A Russian language speaker, Morris integrated into the communities and eventually moved to Woodburn to continue research and observations. He began making presentations of the Russian communities around Oregon and at various academic conferences in the United States. When Soviet fishing ships began to make port calls for supplies at Astoria, Morris was invited by the Astoria Chamber of Commerce to translate and help local citizens host the Russian officers. This was augmented by Morris giving courses on the history of Russia at Astoria College for local residents. Morris participated on a series of IREX grants to Russia with principal contact with the Institute of Ethnography of Russian Academy of Sciences in Moscow. He traveled throughout Russia making presentations on the Old Believers of Oregon and Alaska.

In 1985 he began to convene a series of international conferences on issues of Russian traditional and contemporary culture, namely, Old Believers: Washington DC '85; Zagreb, Croatia '88; Novosibirsk, Russia '90; Warsaw, Poland '92; Tulcea, Romania '93, '96; Imatra, Finland '94; Perm, Russia '94, '96 '98; Moscow '95 '98. He travelled frequently to Russia participating on field trips with Russian academic scholars, giving reports in Russia and in Oregon upon return.In 1991, he received a Fulbright grant for nine months of continued research in Russia. At the completion of the grant, the Soviet Union ceased to be, and there began a massive resettlement program, with many Russians forced to return from the former Soviet Republics to Russia proper. Morris was offered a position as the only Field Representative for the International Organization of Migration (IOM), Moscow Bureau, as the Bureau began to address the problem of resettlement for the many forced to return to Russia. He worked for the IOM until 1998 and at the same time continued his liaison with Russian scholars and occasionally participated in academic conferences until his departure to the U.S. in 1998. In 2002, Morris travelled frequently for four years to the countries of East

Europe: the three Baltic counties, Poland, Romania and Ukraine. These countries also maintain villages of Old Believers with their distinct histories.

In 2005, Morris – as was his habit on many occasions over the years – invited a small group of Russian scholars to Woodburn visit the American Old Believers. Amidst the small group was an erudite and attractive Doctor of Sciences, Tamara Yumsunova, with considerable experience with Old Believers in general and with Siberian Old Believers in particular. On her second trip to Oregon, they were married. Until Richard's death, he and Tamara cooperated in research projects and publications. They were both affiliated with the University of Oregon, Eugene and worked closely together. Richard had a big heart and helped a huge number of people. It was his main mission in life – helping others. He had passion for Russia and Russian culture. He loved music, poetry and travel. And he had an outstanding sense of humor. He was a very positive, generous and supporting person. He was very happy in his marriage and was proud of his wife's achievements. We will always miss him. Services will be at the Willamette National Cemetery (11800 SE Mt. Scott Blvd, Portland, OR 97086) on July 31, 2015, at 9:30 am following the memorial lunch for immediate family and close friends.

https://www.legacy.com/funeral-homes/obituaries/name/richard-morris-obituary

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(tribute to Richard Morris)