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## Editorial

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## **EDITORIAL**

Eastern Europe and the former Soviet Union are regions struggling with the 'new' fact of religious pluralism. This issue draws attention to the emergence of new religious movements in Poland and the nature of popular Roman Catholic reaction to it. Several essays also report on the nature of the Old Believer tradition in Russia - hardly a new movement since it became recognizably distinct after 1666, and claimed greater faithfulness to established Christian tradition than could official Orthodoxy. Yet it has been treated as an undesirable sect under Tsars and Soviets. Nevertheless its adherents developed a rich culture - the papers by Soboleva and Baidin summarize the diversity of sources. Yet another essay by a scholar in Russia seeks to delineate the desirable relationship of Orthodoxy to the 'Other', to Judaism. It can also be read as an endeavor to show how one can embrace an open society and be faithful to Orthodoxy too. That is, the papers inform but also invite a response.

Religion and conflict, or religion and reconciliation continue to be the short hand reference to major, complex problems. Since most of the papers from CAREE's November meeting in San Francisco focusing on a theology of reconciliation are now in hand, the June issue will be devoted to that theme.

This is the first issue in which Sharon Linzey and I have shared the editorial task. We welcome her work and expect that, thanks to the wonders of email, the cooperation should be close. If in this issue there remain some formatting glitches, we apologize for surprises created by faulty computer conversions.

Walter Sawatsky