



# EAST-WEST CHURCH & MINISTRY REPORT

WINTER 1993

VOL. 1, No. 1

## THE COMMONWEALTH CHALLENGE

# Tips for Surviving and Thriving

*In this interview, Kent Hill stresses knowing the culture and networking for best results*

**What are the greatest obstacles you faced in your time in Moscow? How did you overcome them?**

Compared to the good life in the West, there are many things about living in Moscow that are more difficult. It just takes longer to do some things, to get food. But really Westerners have a privileged situation because in the foreign currency stores you can get just about anything you really need. We used the Russian markets for vegetables, fruits, meat, and got just about everything we needed on the Russian economy. But even there, we had the rubles we needed and we could pay what the market required.

We lived in two and a half rooms in Moscow. We didn't have a kitchen, which made things more difficult. These were small matters that were more than made up for by the good experiences we had. The advantages far outweighed the difficulties.

**In your opinion, what is the most common mistake of Western Christian workers in Moscow?**

Christian organizations seriously underestimate how difficult the mission field is logistically. They set worthwhile objectives and don't realize how difficult it would be to accomplish them in an environment that is immensely inefficient. They underestimate the need to have people on the ground from their own organization, as well as contacts from the Russian world to prepare the way. So there's a lot of frustration because they don't feel it's going as quickly as they expected.

Most don't have the linguistic background to really function very well there yet and it's hard to find really competent translators and interpreters. A lot of people and denominations are learning the hard way that it's going to take two to three years or more before they really have people who know the situation well enough to minister effectively. The mission field is open but it's very difficult for people who don't know that culture.

**How do people go about finding translators?**

It's really through some contact they've made. People are always full of promises about what they

can provide. Sometimes they come through with the promises, but a lot of people haven't established the relationships of trust and knowledge about who they're dealing with, so things do not always turn out the way the parties expect.

Let me give you an example. A translator needs a special vocabulary to know and understand theological and Christian discussion. Secular translators might be very good, but it will take some time for them to get up to speed as to what these terms mean. And Protestants who are capable of translating are in short supply.

**What do national Christians think of Christian workers visiting or living there?**

Generally the attitude has been positive, but it is very mixed. There are tremendous burdens placed on the more known churches and individuals. Visitors are coming constantly from the West and do not realize the incredible burdens they place on indigenous pastors and churches by showing up expecting to be shown around, and found a place to stay. You get a sense of this problem when you visit a church and there might be ten other visitors there. The Russians feel the obligation to let the visitors preach. You don't even hear the Russian pastors anymore because there are so many traveling evangelists. It's ironic that we go to help the church and then if we monopolize the church's time in hosting us, we create a problem rather than a support.

**What do Western Christians or missions have to offer that would most benefit the church?**

I think what they're offering the church is insight and information from the experience of the Western church in terms of evangelizing, lay training, training of clergy, youth work. All the many things that the Western churches are involved with are often things that the church in the CIS has not had opportunity to develop. And so, to the extent that we communicate some of what has worked, that's helpful. Also there are many things that the Russian church needs — materials, money, building supplies, and we can help provide these.

### IN THIS ISSUE

Mary Raber's ministry do's and don'ts

PAGE 5

Getting involved in Yugoslavia

PAGE 6

Peter Kuzmic on Western Christians in Central Europe

PAGE 7

Anita Deyneka and Serge Duss on effective ministry

PAGE 8

Current stats on CIS theological training and denominations

PAGE 10

Practically Speaking

PAGE 12

Resources

PAGE 13

Calendar of Events

PAGE 15

I think it's very important for Christians to understand that positive involvement in this former Communist world goes way beyond traditional evangelism.

---

### *How can Western Christians help society at large?*

That is maybe even more important. The number of churches that we can help is relatively small; there aren't that many. We should help them, but the needs are so massive. Parachurch groups, denominations, and Christian professional groups have many opportunities outside existing churches. Lawyers, doctors, nurses, politicians, and other professional segments of society are open to what Christians have to say about their Christian beliefs and how they relate to those professions.

I think it's very important for Christians to understand that positive involvement in this former Communist world goes way beyond traditional evangelism.

---

### *How can we interpret the state of Russia based on reports coming out of Moscow? Just how representative is Moscow?*

It's like Paris to France or New York to the United States. It in part represents the other areas but in many ways it doesn't. I think Christian groups need to increasingly fan out from the bigger cities like St. Petersburg or Kiev or Moscow and get into the cities of a million or less.

Evangelicals are not at all a novelty in Moscow or St. Petersburg. It's getting harder and harder to fill the stadiums and the theaters when they are rented for Christian purposes because the novelty has worn off. But many other parts of the former Soviet Union haven't had those contacts yet.

You can say that theoretically, but again you have to know how to make the contacts in those cities. You have to have somebody on the ground and they probably have to begin in some place like Moscow, get their feet wet, and start to set up contacts.

---

### *In smaller cities, would the Western currency be as helpful in living as in Moscow?*

Foreign currency will be helpful, but it will be harder to live in those cities because the foreign currency stores do not exist there. So in that sense, it would involve more material sacrifice to go to these places.

---

### *How do people know what the laws are? How do you find out what's against the law without getting arrested?*

Again, once you get there, you have to network with the Christian groups that exist. There are some good newspapers that talk about law and living there: *The Moscow Times* and *Moscow Guardian*. They are a wealth of information.

Even if you find out what is against the law, the truth of the matter is you probably won't be arrested. Because right now no one is sure what is enforceable and what's not. A lot of things are changing in practice before they are changing in the legal code.

---

### *How are existing churches changing?*

Protestants, Orthodox, and Catholics are having to struggle materially with how to support themselves. The Orthodox in particular suffered from receiving churches back that are in terrible shape and they don't have the funds to renovate them. Baptists and Pentecostals have not had good church facilities. As they expand and grow, they need to work on those facilities. Yet in that economy it's very hard to get the building materials.

They all struggle with how they relate to each other. This is a very difficult issue. There is real tension there as they try to figure out how they impact society and get along with other Christians and people of other religions and those who are not religious. They often have not worked out theologically or practically how that is to be done.

---

### *What advice would you give Christians considering a move to Moscow, or to missions planning to establish work there?*

They need to read as many of the materials available and talk to as many people who could be of some assistance. At some point there's no substitute for just going over and starting the language training. People who want to do long-term missions should spend 70-80 percent of their time initially getting used to the culture and studying the language. I think that would be a tremendous investment for a long-term missionary. If they go over and feel that they've got to spend 80 percent of their time in evangelism initially, it's going to undermine their effectiveness down the road tremendously.

Also, denominations and Christian groups need to be much more forward looking. They need to provide funds for young people to do language work or even work in college and university to prepare them in terms of history and culture for this environment. We need to encourage people to seek scholarships that a mission agency or a denomination would provide to learn these languages. We're not doing that kind of thing yet. When we get excited, we try to send someone on the first plane over. That is not the best way to approach this mission field.

---

### *There's been much in the press here about the rising crime rates in the CIS. What do Christians need to know about that situation?*

It is increasingly dangerous to be a foreigner in the CIS. And it's going to get worse before it gets better. Sometimes the police are even corrupt. A lot of things go on in foreign hotels involving drugs and prostitution and clearly the authorities are aware but are paid off. Some militiamen stop motorists, foreigners in particular, just to fine them and make a few bucks or try to get them to give them things.

On the other hand, I think people can overblow the threat. I don't feel more endangered in Moscow than I do in Washington, D.C., or New York City. I am probably safer in Moscow still than in either of those cities. You just have to learn to be careful and prudent and not be in certain places at certain

times. There are going to be dangers in this society where there is a breakdown in authority.

---

**Do you have any forecasts for the future of the church in Russia?**

I don't think they've hit bottom politically or socially. The atmosphere is going to be increasingly open to demagogues who could pull the society back to a more authoritarian record. I don't think this will include a return to Communism, but there is the possibility of a dictatorship or an authoritarian regime. I don't think that necessarily means that the activities of the church will be affected in a major way. Unless this is linked up with Russian nationalism and a very aggressive pro-Orthodox position that causes some disadvantages. But I would caution the Protestant and Roman Catholic community not to be paranoid about this. It will stay open for a number of years in the sense that people are open to hearing about the gospel and religious thinking.

The first blushes of evangelism, the easy successes, are passing now. It's going to be harder to get an audience. It's going to be the long-term missionaries who have the impact. There's going to be slower, less visible work that needs to take place now. There needs to be more church planting. My prediction is that 70 percent of the people willing to go over for a short-term trip and be involved won't be willing to do the hard long-term work like learning the language. The photo opportunities will be less, although some will continue to try to have them and exploit them. What's needed is the long-term commitment. We quit very easily.

*Kent Hill, president of the Institute on Religion and Democracy, and author of **The Soviet Union on the Brink, An Inside Look at Christianity and Glasnost**, lived with his family in Moscow from January to July 1992. He taught at Moscow State University and served as a consultant to Western ministries working in the former Soviet Union. He was appointed president of Eastern Nazarene College, Quincy, MA, October 1992.*

---

## THE COMMONWEALTH CHALLENGE

# Moscow: More Workers and Less Time

*Interview — Sharon Linzey's move to Russia should help Christian workers*

---

**When did you arrive in Moscow?**

I arrived in Moscow on September 11 after finishing up the draft of Phase 1 of our East-West Christian Organizations Directory and Database Project. In fact, until the last minute in New York, I was printing out at the JFK airport, assuring that all would be finished before departing from the U.S.

---

**Why have you moved to the CIS?**

First, I will begin Phase 2 of the East-West Christian Organizations Directory and Database Project. This will include researching indigenous mission organizations, churches, and parachurch organizations that are cropping up within East Central Europe and the former Soviet Union — Orthodox, Catholic, and Protestant. Second, I am teaching courses in sociology, including the sociology of religion, at Moscow State University by arrangement with the International Institute for Christian Studies.

---

**What has been the most difficult part of living in Moscow so far?**

Not getting as many things accomplished in one day as I would have expected in the States. I have learned that I cannot put eight things on my calendar for a given day and get them all done. I realisti-

cally can put one major item on the calendar and fill in the rest of the day with other minor tasks. It is simply not as easy to get things done. So you learn to slow down. This could be very difficult for me, but I hope I am learning. For example, last Friday I had three appointments on my calendar. I missed the first, sent someone else to the second, and made the third, which happened to be the most important — it was my first day in class. So I quickly readjusted the rest of my schedule for the month.

---

**Have you had any surprises? If so, what were they?**

My biggest surprise here in Moscow is how lovely it is. That may sound strange, but I find Moscow to be a wonderful place to live. We had been told that it was gray, dull, and depressing, but I have not found this to be the case. The people have problems, and often are downcast because of their many hardships at this time, but I have found that many of the Russian Christians are not as downcast as many of the people I meet on the streets and in public transportation. Of course, many large Christian families are extremely poor, and I would not say that they have exhilarated spirits. But even in sadness, there is a consolation that is found in the Christian context, without which a person could become deeply embittered.

*The East-West Christian Organizations Directory, edited by Sharon Linzey, Holt Ruffin, and Mark Elliott, is available for \$15 from Berry Publications, 701 Main Street, Evanston, IL 60202. Tel: (708) 869-1573.*

I presently have information on about 700 indigenous mission groups working over here, but I can already see that the number of active works is in the thousands.

---

***How difficult has it been so far to find food and medicine in Moscow?***

Moscow is better off than many of the other cities and villages as far as food and medicine goes. While there are shortages of these items in many parts of Russia and the CIS, they can be found here — for a price. We brought household medicines and even some food staples with us. These have come in very handy. I have already had colds and minor ailments, but I had the basics to take care of them. An Australian missionary friend had a common intestinal infection, and I was able to take care of her. An American missionary friend of mine slipped on the ice and fractured her wrist last week. She went to the American Medical Clinic and they put a cast on her arm. The care was as good as would be found in the States. Of course, one must pay for these services in hard currency.

---

***Based on your observations, what are churches and missions doing best? In what area are they most effective?***

It appears to me that Russian mission endeavors are opening up to the idea of participating in research and better thought-out mission strategies in terms of church planting and parachurch activities. For example, a few days ago I participated in a mission conference aimed at training indigenous pastors and missionaries to investigate the needs of their various locales. I thought the scope of the conference was rather sophisticated and I hope these ministers can benefit from this experience. Clearly there is a growing body of educated, ministry-minded professionals who desire strategic plans for church planting and developing parachurch ministries aimed at reducing suffering and meeting the needs of the people.

There are a growing number of Christian centers developing in the republics which are aimed at activities such as establishing medical clinics, creating associations of Christian businessmen — the idea of a businesswoman is too novel yet — working on ecological problems such as waste-water treatment, improving food quality, developing publishing ventures, and other creative enterprises. Most of them are quite new, but very creative in terms of how they go about their aims without relying on assistance from external sources.

---

***How many groups are involved in Christian work in East Central Europe and the CIS?***

We have record of over 700 Christian organizations from the West doing some form of Christian work in East Central Europe and the former Soviet Union. Many of these organizations have numerous offices around the world. If we counted all the offices and affiliates of each organization, we would

have more than double the number of entries. However, we chose to enter the official headquarters of an international or national group only, which cut the total count to over 700. These are viable groups ranging from two or three people to groups with hundreds of workers and multimillion dollar budgets.

We are now beginning Phase II of our project which entails documenting as many indigenous mission and parachurch works over here as possible. I say “works” because “organizations” may be too formal a term for many of these groups. While there are many organizations working, some registered and some not, many are kitchen-table organizations which play a useful role in society and are funded from workers’ pockets or seemingly out of thin air.

I presently have information on about 700 indigenous mission groups working in East Central Europe and the former Soviet Union, but I can already see that the number of active works is in the thousands. These must be identified, documented, and entered into a new database system in Cyrillic. This will eventually be published in Russian, translated into English, perhaps other East European languages, and languages of the independent republics.

---

***Have you revised your research strategy at all since arriving in Moscow?***

My ideas have undergone some revision since being here. For example, many churches are mission organizations as well, so it may be that churches themselves will have to be documented. Also, there are other databases of information and these need to be located to ensure as exhaustive a master list as possible. This information will aid networking, church planting, joint venture activities, and the furtherance of the Good News of Jesus Christ.

People can benefit from this research by helping us locate what exists out there in the republics of the former Soviet Union and East Central Europe. We need wide dissemination of our questionnaire and cooperation in getting the data in — no matter how insignificant the work may seem. I can’t think of a better way to provide assistance to those in need than to disseminate information to the haves of this world so that they can help the have-nots. This is a strong motivation for me personally in pursuing this work.

---

***NOTE: Readers with information on indigenous Christian organizations are encouraged to assist Dr. Linzey (Box 120, Moscow 117296, Russia) by completing a questionnaire available from EAST-WEST CHURCH AND MINISTRY REPORT. Missionaries, researchers, and ministers who travel in East Central Europe or the former Soviet Union are encouraged to take the questionnaire with them and return it to Linzey. This will help assure the most complete results.***

Prior to her move to Moscow, Sharon Linzey was professor of sociology at the School of Social and Behavioral Sciences, Seattle Pacific University.

# Do's and Don't's

## for First-Time Ministries in the Former U.S.S.R.

by Mary Raber, Mennonite Central Committee

**DO** read some serious, basic material on Russian and Soviet history, church history, and literature before you go. This is one way to show respect for the people you wish to serve.

**DO** try to learn the Cyrillic alphabet — that way you can at least use a dictionary and read street signs.

**DO** expect people from the former Soviet Union to be every bit as complex, wonderful, irascible, funny, capable, illogical, and resilient as North Americans. These are people, not trophies.

**DO** be willing to learn from those you seek to serve, both Christian and non-Christian. Dialogue isn't genuine without true openness on both sides.

**DO** express appreciation for all that you honestly can.

**DO** dress modestly and simply. Go easy on jewelry and makeup. Speak quietly, even if you are sure that no one around you understands English; think about the tastefulness and appropriateness of what you say and do. My personal rule is never to say anything in English that I would not want to be understood by everyone within earshot.

**DO** check the cultural appropriateness of examples or illustrations you may wish to use in a sermon or lecture. Be sure your listeners know what you're talking about.

**DO** realize that much of the population of the former Soviet Union is ambivalent about the West. We tend to think that everyone we meet will be endlessly grateful and that they now have a chance to be exactly like us. Not so.

**DON'T** start to believe the out-sized expectations many CIS citizens seem to have of their North American acquaintances. Be realistic about what you can actually contribute.

**DON'T** try to make jokes from the pulpit. For that matter, don't feel you have to smile and laugh incessantly.

**DON'T** give in to the temptation to confuse capitalism with the gospel. The lineup at McDonald's in Moscow does not mean that people want to learn about God. As one of my Russian Christian acquaintances has said, "People must learn that salvation is from Jesus Christ, not the West."

**DON'T** answer questions people aren't asking. A Ukrainian friend of mine asked me to translate a letter she had received from an American Christian pen-pal. The American woman went on at great length about the proven reliability of the King James Version. It's an extreme example, to be sure, but we need to remember that our issues may not be theirs, and their issues may not be ours. *Editor's note: The Synodal version of the Russian Bible, completed in 1876, still is the only complete translation of the Scripture in the Russian language.*

*Mary Raber, a graduate of Denver Seminary, moved to Russia in January 1993. She served on the editorial staff for the Russian translation of the **Barclay New Testament Commentary** and continues to work on the Old Testament project. She has experience teaching in a Russian-language seminary and plans to continue this ministry as opportunities arise.*

# How Christians Can Help

When the governments of Slovenia and Croatia declared themselves independent in what was then Yugoslavia in 1991, few people from the West would have predicted the full-scale civil war that has erupted and the displacement of two million people. The UN sanctions against Serbia and Montenegro have had a devastating effect on the economy there, with one estimate predicting a million workers losing their jobs as a result of the sanctions. In addition, the wheat harvest is well below expectations and earnings fell by 50 percent during the first quarter of 1992. As the Western media focuses on the horrors of this civil war, they have begun to cover the brutalities and the shortages of food and medicines. But they have not covered what the Christians are doing there to make a difference.

Missionaries traveling to former Yugoslavia have reported several key needs in ministering to the people:

**FOOD.** Yugoslavia's was never a strong economy. Today, most people do not have the money to purchase food even when it is available.

**GLASS.** The concussion of heavy artillery has blown away windows in hundreds of thousands of homes. Production of glass in the country cannot begin to fill the need, and winter has arrived.

**CLOTHING AND BLANKETS.** In Croatia, it is estimated that 250,000 homes have been destroyed. The homeless now are without clothing, blankets, and shelter.

**CLEANING SUPPLIES.** Soap, detergents, and personal hygiene products are all in short supply.

**EVANGELISM.** National Christians who are involved in providing relief are keenly aware of the spiritual needs of the people. The challenge to help these people know Christ is immense.

## *To help minister in the midst of this crisis, contact the agencies listed below:*

The Croatian Office of Refugees and Displaced Persons is accepting the help of recognized agencies to provide humanitarian relief. Three of the largest indigenous agencies are Christian:

### **Agape**

President Peter Kuzmic  
D. Tucovica 32  
Osijek, Croatia  
Tel/Fax: 38 54 556-466

Vice President Franjo  
Prem (Evangelical Church  
of Croatia)  
Sokolovac 1  
Zagreb, Croatia  
Tel/Fax: 38 41 579-553

### **My Neighbor (Moy Bliznji)**

Dr. Josip Mikulic  
Pantovcak 5  
41000 Zagreb, Croatia  
Tel: 38 41 516-814  
38 41 517-259  
Fax: 38 41 538-982

### **Spiritual Realities**

c/o Dr. Branco Lovrec  
Durmitorska 31  
41000 Zagreb,  
Croatia  
Tel: 38 41 428-559  
Fax: 38 41 426-588

Following is a partial list of international organizations providing help to the victims of the civil war:

### **International Red Cross**

CICR  
19 Av de la Paix  
CH-1202 Geneva  
Switzerland  
Tel: 41 22 934-6001  
Fax: 41 22 733-2057

### **American Red Cross**

431 18th St. NW  
Washington, DC 20006  
Tel: (202) 737-8300  
Fax: (202) 347-4486

### **United Nations High Commission for Refugees**

Case Postale 2500  
Depot  
CH-1211 Geneva 2  
Switzerland  
Tel: 41 22 739-8111  
Fax: 41 22 731-9546

### **Caritas**

Palazzo San Calisto  
I-00120 Citta del  
Vaticano  
Vatican  
Tel: 39 66 987-197

### **Samaritan's Purse**

P.O. Box 3000  
Boone, NC 28607  
Tel: (704) 262-1980  
Fax: (704) 262-1796

### **Tear Fund (UK)**

100 Church Road  
Teddington  
Middlesex  
TW11 8QE  
Tel: 44 81 977-9144  
Fax: 44 81 943-3594

### **World Relief**

450 Gunderson Drive  
Carol Stream, IL 60188  
Tel: (708) 665-0235  
Fax: (708) 653-8023

### **World Vision**

919 W. Huntington Drive  
Monrovia, CA 91016  
Tel: (818) 303-8811  
Fax: (818) 301-7786

## What Questions Should Organizational Leaders Be Asking?

### *Problems and Possibilities in European Ministry Today*

by Peter Kuzmic

Only Protestantism in Eastern Europe is largely free of identifying nationality with a particular Christian confession. The shift from totalitarianism to tribalism, and from rights to roots, threatens not only democratic processes in most East European countries, but also any hopes for true religious liberty.

Illusions misinform the present reality of Eastern Europe minus Marx. Sadly, for example, too many take for granted that freedom and the present spiritual hunger will last. We do have unprecedented freedom, and there is a massive search for spiritual realities — a search for God. The spiritual vacuum created by Communism is enormous. However, currently freedom is threatened in numerous locations and the hunger for ultimate truths very likely will decline as the novelty of being able to explore all consumerism and materialism fades. For example, in East Germany, the churches had been full before the Berlin Wall was destroyed and now they are, in many cases, empty, and the *Deutschmark* is the idol of devotion. Western ministries, therefore, should understand the fleeting nature of East European spiritual hunger and the current willingness to accept any and every offer of spiritual help.

It is amazing how many pastors in Eastern Europe are now overworked, overloaded, and experiencing burnout. Pastors in Eastern Europe who are being invaded by Western ministers and religious tourists on a large scale do not know how to close their doors. Some are losing their spirituality because time is lacking for prayer and Bible study, which earlier had been their priority. And this has to be a concern. One genuine contribution Western ministries could make would be to help establish Christian counseling services for pastors as well as laity.

Even our language betrays us at times. I hear people say, "We are taking Jesus to Russia." Nobody is taking Jesus to Russia. Jesus has been there all the time. If a mission is taking Jesus to Russia, that is not the biblical Jesus — that is an idol! And that idol can very easily be kicked, dethroned, and replaced. In contrast, the Sovereign Lord in Eastern Europe, His Spirit moving where He wills, preceded the arrival of all missionaries. He has kept His Church. It has been purified and, in some ways, strengthened. My hope is that the West can not only assist but can benefit as the East European church tells its story of what it has learned through persecution and suffering.

East European Christian leaders also are concerned with a Western overemphasis on independence and individualism. This quintessentially American trait, it should be remembered, has not only its strengths, but its weaknesses. When U.S. Christians tell East Europeans, "Well, I am an independent," they immediately worry, "What is

the problem? To whom are they accountable? Or is there something morally wrong? Why are they independent?"

The traditions of independence are not part of East European culture, church or secular. Instead, the sense of community needs to be strengthened and rebuilt in the sense of mutual accountability and the spirit of interdependence. This is biblical. For in the Body, we are all interdependent as we are dependent on the Lord Who is our Head. Practical implications in missiology include not giving to individuals, but rather to groups and institutions, not giving to presidents of organizations or pastors, but to organizations and churches with systems and treasurers. We already see some tragedies developing in Eastern Europe because of individual relationships which lack proper accountability and interdependence.

East Europeans are not used to telephones. Even people who have this convenience are not used to calling up those they will visit. Nor have Christians seen telefaxes until recently. Now it seems every pastor feels a telefax is a must — and a secretary who knows how to operate it. Likewise, written reports have not been a part of evangelical culture. In fellowships where communication has been primarily oral, written reports come hard. Give them some time and let's train them. Written communication and the improved accountability that it can aid will be helpful, but it will take time and Western patience.

---

*Earlier versions of Forum reports by Peter Kuzmic, Anita Deyneka, and Serge Duss were given at a May, 1992, Chicago consultation sponsored by the National Association of Evangelicals, the Evangelical Fellowship of Mission Agencies, and the Institute for East-West Christian Studies. Full texts are available for \$4 each from Dr. Billy Melvin, Executive Director, NAE, P.O. Box 28, Wheaton, IL 60189, Tel: (708) 665-0500, Fax: (708) 665-8575.*

My hope is that the West can not only assist but can benefit as the East European church tells its story.

Peter Kuzmic is president of Evangelical Theological Seminary in Osijek, Croatia.

## What Questions Should Organizational Leaders Be Asking?

### *Building Bridges for God's Kingdom in the CIS*

by Anita Deyneka

Multiple channels exist for the communication of the gospel, including direct evangelistic ministries through such institutions as the military, prisons, the media, and the educational systems.

The procession of Westerners to Russia and other republics is steady. But how strategic is Christian assistance from afar? How can such assistance be made more strategic?

Take advantage of a new publication designed to assist Christian ministry in the CIS and East Central Europe. The *East-West Christian Organizations Directory* provides an excellent guide to non-native ministries working in the Commonwealth and East Central Europe. [Editor's note: See page 3 for order information.]

Once a Western church or parachurch ministry is aware of the work of others in the CIS and Eastern Europe, and once it decides where and how to extend its assistance, it should prepare a brief ministry summary in English and in the appropriate East European languages.

Even as Christian organizations form new networks among themselves to respond to the enormous challenge of missions in Eastern Europe, I would suggest that consideration be given to deliberate but cautious and discerning new networks with groups which may not be specifically Christian but which have help to offer. Humanitarian aid and technical expertise is so desperately needed now and can benefit Christian ministry in the Commonwealth and Eastern Europe.

With new freedoms, East European Christians have taken many independent initiatives. For example, in the Commonwealth hundreds of new Christian missions and publishing organizations exist which did not exist before glasnost. New denominations, churches, parachurch organizations, indigenous missions, Bible schools, seminaries, publishing operations, and charities translate into many more indigenous Christian contacts with which Western ministries may form partnerships. It is helpful to remember that the Evangelical Christian-Baptist Union, while important and influential, is not the only evangelical church in the Commonwealth.

Until a few years ago, the few evangelical churches were for most Western Christians the only points of entry into the Soviet Union. Even those contacts were restricted. Now, besides these churches and new parachurch bodies, multiple channels exist for the communication of the gospel, including direct evangelistic ministries through such institutions as the military, prisons, the media, and the educational systems. Each has a developed infrastructure already in place with the potential to influence millions of lives.

The following questions provide a starting point

in planning for more effective ministry:

- How can ministries cultivate the Kingdom rather than territory, avoid staking out claims, and competing for the services of nationals? Each church and parachurch ministry has its own distinctives and fund-raising imperatives. Still, for the greater good of God's kingdom, cooperation will be most fruitful when who gets the credit is the last, not the first, concern.

- How many more Western preachers and choirs are needed? In many cases these churches are plentifully supplied with their own preachers and choirs?

- What kinds of Western missionaries or Christian workers — short and long term — are needed and for which areas of ministry?

- How much Western money should be spent to send North American missionaries versus how much should be spent to support nationals whose salaries are 20 to 30 times less in the Commonwealth?

- How many facilities should Western Christian organizations own versus how much money should Westerners be willing to invest in joint ventures with nationals or in properties and projects controlled by nationals?

Western missions usually do not prepare Christian literature for Africa or Taiwan from Cincinnati. For now, reasons still exist for some publications, broadcasters, and other materials for the Commonwealth and Eastern Europe to be prepared in the West. But how can ministries help hasten the day when Christian books and broadcasts are indigenous?

- At what point does the Western subsidy of Christian literature impede indigenous, non-subsidized production?

- How can Western Christians cooperate rather than compete in obtaining access to media to keep costs of broadcast time from escalating?

- Why is it that the number of conversions reported by Western and national Christian organizations does not seem to be even closely reflected in commensurate church growth?

- How can new churches be established which will meet the needs of new converts from disparate backgrounds?

Although a preponderance of Christians in the Commonwealth are women, this is not reflected in the participation of women in church life there, beyond attendance. Is this an issue that Western missions should address?

While spiritual starvation may prompt swift and massive aid, how can ministries respond not only for short-term involvement, but with long-term participation in mind? How can ministries help insure that infrastructures are in place in the Commonwealth and Eastern Europe which can beneficially absorb the aid offered?

Anita Deyneka is director of research and communications for Peter Deyneka Russian Ministries. She lives in Moscow.

## What Questions Should Organizational Leaders Be Asking?

### Tips From A Moscow Veteran

by Serge Duss

Those of you who have staff people who live and work in the CIS, whether it's Moscow, Kiev, or anywhere else, if they're telling you how difficult it is to accomplish the objectives which have been set out for them, please believe them! All of us who are working there who answer to offices in Western Europe or North America are working under 21st century deadlines in a 19th century environment.

In the CIS, we have a well-educated population with enormous [natural] resources. The CIS should be an economic superpower. Instead, as we all know, it's a wreck. Even when the social economy was working well, it was merely an abject failure. It's the world's most outrageous example of squandered potential. There's more timber in the CIS than Canada and the United States combined and it has had a paper shortage for probably the last 15 years.

Looking toward the future in a country that is so desperate and so needy, what kind of assistance should we take? I think we should focus on some of the root causes that have contributed to the incapacity of people to manage their resources and manage their own lives. We need to look at providing aid in those areas that are sustainable. We need to provide the type of aid that will continue on and allow people to control their lives and their communities long after we have left. I say this because the message I've been getting from people throughout the CIS is, "Teach us to solve our problems."

Teaching self-sufficiency and developing self-reliance must be at the core of all projects in the CIS. Whatever work we do, whether it's publishing, whether it's working with teachers, whether it's traditional relief and development projects — whatever we do, we need to teach them, train them, and help them work with us. That way when our work ends, if we move on to somewhere else, these people will be able to carry on by themselves.

Each organization must ask itself several key questions as it evaluates its role for ministry in the CIS:

- What is your organization's best and most effective ministry?
- Is this type of ministry needed in the CIS?
- On which city or region do you want to focus your ministry? A suggestion: please don't consider Moscow. This city is crammed full of organizations. Establish an office in Moscow but focus your ministry elsewhere.
- Who are your national partner organizations? Identify national partners that are still unattached to any Western organization. Teach their leadership and staff to become accountable and reasonable in ministry.

Our job, I think, is to equip and enable. We need to let the national people, the national churches, and the national mission organizations take the

credit. We hear a lot about people being hungry for God, but evangelical Christians are still on the fringes of society throughout the CIS. There are still people who are saying, "Jesus? Yes, wasn't he Japanese?" So when you hear through the media, especially the Christian media, about how many people are coming to the gospel — thousands and thousands — that's good. But there are 290 million people in the CIS.

- What problem is your organization addressing? What is the goal of your mission in the CIS? Do you have an understanding of the people and the culture? I think mission groups make an enormous mistake when they assume that because the country is made up of mostly white Europeans, whatever was successful in North America or Western Europe will automatically be successful in the CIS. Even though these people may look like us, they are not like us.

- How do you keep peace? How do you not steal away from other organizations? We all want the best possible people to work for us, but we need to do it in a way that will not lower the working standards of indigenous organizations. We need to find our own people and bring them into our organizations. We need to teach them how to be efficient. We need to teach them responsibility.

- Finally your organization should have a commitment to qualify your staff for working in the CIS. It's not enough for people to say that God has put it on their hearts to work in the CIS. It's a very difficult environment. People arrive with a lot of enthusiasm, but in about a week, that enthusiasm dissipates.

Because of the enormity of need in the CIS there is the temptation to implement large projects. Please resist this temptation. Depending on your organization's available long-term resources and experience, focus on one project at a time. Consult with organizations with more than one year's experience in the CIS and learn from their mistakes.

Projects need to start out small. They need to be manageable. They need to include the indigenous people that you are working with to make them feel like they are a part. For so long, they have been a part of huge projects and felt dehumanized.

We need to provide mentors. Those with whom we work are looking to us to provide skills and resources, but we also need to be able to teach them and leave behind skills and values that they will be able to use for themselves, for their children, and their children's children.

It's not enough for people to say that God has put it on their hearts to work in the CIS. It's a very difficult environment.

Serge Duss lives with his family in Moscow, and is program manager for World Vision.

# Increasing Options for Theological Training in East Central Europe and Soviet Successor States

by Mark Elliott

A dramatic increase in the number of seminaries and seminarians all across Europe's former Communist states is one sign of faith resurgent.

It would be difficult to identify a facet of church life that suffered more under Marxist regimes than theological education. From Siberia to the Balkans to the Baltic the majority of Orthodox, Catholic, and Protestant seminaries simply disappeared. Communists confiscated or permitted the destruction of rich libraries and archives. Faculty, not killed or arrested, rarely could continue in their calling. State authorities secularized most facilities and frequently allowed them to fall into serious disrepair. Not one of the 59 Orthodox seminaries open in Russia in 1917 survived to 1929. And the eight opened after World War II dropped to three during the Khrushchev Anti-Religious Campaign of 1959-64. Catholics in the Soviet Union were reduced to two schools and Protestants carried on without a single seminary from 1926 to 1987.

Marxists in power circumscribed and compromised the sprinkling of institutions that survived to such an extent that many faithful often felt they could not trust their own clergy. Secret police systematically interfered with faculty and administrative appointments, student admissions, and the placement of graduates. By this means atheist officials groomed a church leadership which too often was docile, morally suspect, fawning in its pronouncements of support for the state, and insensitive to grassroots complaints of religious persecution.

As a result of glasnost, the East European revolutions of 1989, and the demise of the Communist Party of the Soviet Union in 1991, East Central Europe and Soviet successor states enjoy, at least for the present, an unprecedented degree of religious liberty. A dramatic increase in the number of seminaries and seminarians all across Europe's former Communist states is one sign of faith resurgent.

"Biblical and Theological Education Initiatives in the Former Soviet Union and Eastern Europe," a recent study by Jack Graves of the Overseas Council for Theological Education and Missions, documents a rapid increase in the number of seminaries and Bible institutes all across East Central Europe and the former Soviet Union. Data for schools on the territory of Soviet successor states, more complete than information currently available for East

Central Europe, indicate that programs for theological training increased from 5 in 1986 to at least 54 open, or scheduled to open, by 1993:

	1986	1993
Orthodox	3	21
Catholic	2	4
Protestant	0	29

Other findings indicate that:

- At least 15 Protestant schools currently are functioning with 14 more scheduled to open by 1993;
- Evangelical training programs currently enroll at least 1,200 students;
- In addition, 2,000 more Evangelical pastors are being trained through Biblical Education by Extension (BEE), a Vienna-based consortium of 14 ministries which began working in the Soviet Union in 1988. BEE students, meeting in some 30 locations, are drawn from registered Union of Evangelical Christian-Baptist churches, autonomously registered and unregistered ECB churches, and Pentecostal, Lutheran, and Methodist churches;
- Every Evangelical school presently relies heavily on short-term Western faculty who instruct with the aid of translators;
- Very few Evangelical schools will have a majority of indigenous faculty in the foreseeable future due to past Marxist educational discrimination against believers;
- Not only faculty, but facilities, textbooks, and library collections are extremely scarce;
- To date, only the Seventh-day Adventists seem to be addressing the need for financial independence by means of an impressive agricultural work-study program;
- This study makes no attempt to identify the many short-term, seminar-type training programs currently operating.

---

A copy of "Biblical and Theological Education Initiatives in the Former Soviet Union and Eastern Europe" is available for \$7 from Overseas Council for Theological Education and Missions, P.O. Box 751, Greenwood, IN 46142; Tel: (317) 882-4174; Fax: (317) 882-4195.

Mark Elliott is a REPORT editor and is professor of history and director of the Institute for East-West Christian Studies, Billy Graham Center, Wheaton College, Wheaton, IL.

# Christian Churches in the Former Soviet Union

Since relaxation of restrictions against religion in the former Soviet Union, the number of Christian denominations has increased dramatically. For Protestant groups, for which more detailed data are available, estimates of total community as well as membership are supplied.

Denomination	Membership		Total Community Including Children and Adherents
	subtotal	total	
Russian Orthodox*		50,000,000	
Roman Catholic*		5,500,000	
Eastern-rite Catholic*		5,000,000	
Armenian Apostolic*		3,000,000	
Georgian Orthodox*		2,000,000	
			subtotal
			total
Protestants**			
Evangelical Christians-Baptists		248,705	746,115
Registered	208,705		626,115
Autonomous	25,000		75,000
Unregistered	15,000		45,000
Lutherans		570,000	1,140,000
Estonia	175,000		350,000
Latvia	120,000		240,000
Lithuania	25,000		50,000
German, mostly in Central Asia and Siberia	250,000		500,000
Pentecostals		191,000	700,000
Pentecostal Union	100,000		370,000
Unregistered Pentecostals (Fedotov)	80,000		290,000
Other Pentecostals	11,000		40,000
Hungarian Reformed		100,000	200,000
Seventh-Day Adventists		80,000	160,000
Registered	40,000		80,000
Unregistered (True and Free)	40,000		80,000
Mennonites		3,300	7,050
Methodists		1,743	2,500
Protestant Sub-Totals		1,204,748	2,955,665
Protestant Sub-Totals in Round Figures		1,205,000	2,960,000
<b>Grand Total in Round Figures</b>		<b>66,705,000</b>	

\**The Soviet Union, State and Religion* (Ermelo, Netherlands: Open Doors, 1990).

\*\*Mark Elliott with Robert Richardson. "Growing Protestant Diversity in the Former Soviet Union" in *Russian Pluralism: Now Irreversible*, edited by Uri Ra'ana, Keith Armes, and Kate Martin (New York: St. Martin's Press, January 1993).

# PRACTICALLY SPEAKING

## Insurance specialists for travelers

For hosting guests in the West or planning an extensive stay in the former Soviet Union, consider contacting Travel Insurance Services. This company, which offers insurance plans tailored for transcontinental work, has had considerable experience in the former Soviet Union.

Travel Insurance Services  
2930 Camino Diablo  
Suite 200, Box 299  
Walnut Creek, CA 94596 USA  
Tel: (415) 932-1387  
(800) 937-1387  
Fax: (415) 932-0442

## American Express cash machines and travel help

American Express card holders now have access to cash machines in Moscow, Warsaw, Budapest, and Prague. At the American Express office in Moscow customers can make airline reservations, change their travel plans, and pick up tickets. American Express now has offices in 27 cities of Central and Eastern Europe and the former Soviet Union. For more information, call 800-227-4669.

## Security in health and travel is often a concern

when traveling to East Central Europe. With the situation constantly changing, what was a safe place

last week may not be this week. For current information the U.S. State Department issues travel advisories: (202) 647-5225. International health information is available from the Centers for Disease Control in Atlanta, Georgia, (404) 332-4559.

## Russian areas closed to foreigners

ITAR-TASS reports the following areas as off limits to foreigners:

- parts of the Kamchatka peninsula
- the city of Komsomolsk
- the island of Russky in Primorsky Krai
- several raions (districts) in Moscow, St. Petersburg, Orenburg, Nizhegorod, Arkhangelsk, Murmansk, Ekaterinburg, Chelyabinsk, Kaliningrad, Volgograd, Astrakhan oblasts (regions), Krasnoyarsk Krai, and Mordovia.

source: *RFE/RL Research Report*, July 31, 1992.

## Aeroflot's expanded service

Aeroflot now offers international flights connecting Anchorage, Chicago, Miami, New York, San Francisco, and Washington, D.C., with the following cities of the Commonwealth of Independent States: Magadan, Moscow, St. Petersburg, Kiev, and Khabarovsk.

For more information, call (800) 995-5555.

## Inflation Moscow style

A Christian worker in Moscow has tracked the changing costs of basic foodstuffs.

	prior to 4/91	4/91	2/92	10/92
A loaf of bread	16-24 k	64-98 k	1.8-2.2 r	15-23 r
a kilo of flour	24-45 k	65-90 k	4.5-5.6 r	93 r
a liter of milk	24-29 k	48-55 k	1.4-1.6 r	10 r
a liter of sour cream	1.2-1.5 r	2-2.5 r	6.3-10 r	97 r
a kilo of butter	2.5-2.7 r	7-9 r	54-65 r	219 r
a kilo of meat	1.4-3 r	5-9 r	54-85 r	80-100 r
a kilo of sugar	78-84 k	2.2-5 r	7.8-8 r	140 r
a kilo of potatoes	16 k	32-50 k	2.8-5 r	25-30 r
a kilo of cabbages	25-30 k	50-70 k	2.8-5 r	30 r
a kilo of onions	23-35 k	70 k- 1 r	8 r	25-30 r
a kilo of apples	70 k-2.5 r	2.5-7 r	30-45 r	50 r
a kilo of carrots	15-45 k	75 k- 2 r	8 r	30 r
1 liter = .88 quarts	1 kilo = 2.2 pounds	r=ruble	k=kopeck	

NOTE: A missionary in Moscow reports that wages have changed 4-5 times in the past year, whereas cost hikes have occurred 100 times. The salaries listed are not an accurate reflection of true earning power because of the bartering system, many people holding down multiple jobs, and the system of bribes. "Medical care is free," our source noted, "except for the bribe."

November 1992 exchange rate:  
419 rubles = \$1.00 U.S.

Current salary estimates in the city of Moscow for the professions listed are in rubles per month:

Teacher.....	5,000 r
Factory worker (coal mining).....	10,000 r
Pensioner.....	1,000-5,000 r
Doctor.....	10,000 r
McDonald's manager.....	40,000 r
McDonald's worker .....	9,000 r

## BOOK REVIEWS

Davies, Ron. *After Gorbachev: How Can Western Christians Help?* London: Hodder & Stoughton, 1991. £3.5.

At the end of this book, Ron Davies asks whether the churches of Eastern Europe will survive the influx of Christianity from the West as well as they weathered the ravages of Soviet Communism. Before posing that question, Davies provides insightful background on denominations and organizations active in the former Soviet Union. In his analysis, Davies profiles a number of veteran organizations. He also highlights the many once-forbidden activities that Christians now are able to engage in openly. Davies offers helpful history and counsel on current opportunities that will benefit anyone seeking a thoughtful and intelligent answer to the title question.

Richmond, Yale. *From Nyet to Da: Understanding the Russians.* Yarmouth, ME: Intercultural Press, Inc., 1992. \$15.95.

As Yale Richmond astutely notes, there are no shortcuts to understanding the Russians. But, based on 25 years of experience, *From Nyet to Da* offers much practical advice for Americans without previous experience in Soviet affairs. Richmond gives useful insights about Russian geography, culture, and politics, and describes how each has contributed to the development of the Russian character. He then provides a series of personal encounters and his own strategy for negotiating with Russians. Also included are practical suggestions for travelers and recommended readings. Richmond's 161 pages give Westerners a practical, concise "crash course" in what to expect in the CIS. Highly Recommended.

Mojzes, Paul. *Religious Liberty in Eastern Europe and the USSR.* New York: Columbia University Press, 1992. \$56.

With a chapter devoted to every country of East Central Europe, this book is the most helpful overview since Trevor Beeson's *Discretion and Valour: Religious Conditions in Russia and Eastern Europe*, 1982. Subtitled "Before and After the Great Transformation," Mojzes's book provides summaries of religious liberty through the eyes of Marx, Engels, and Lenin, and a chapter that updates every nation following the revolutions of 1989. Christians from the West would do well to understand religious liberty in East Central Europe in its historical context. Here is a good place to start.

## MILESTONES

John Meyendorff, widely respected Orthodox theologian, former dean of St. Vladimir's Orthodox Seminary, died of cancer at age 66 on July 22, 1992.

Frantisek Tomasek, Roman Catholic cardinal and outspoken religious rights activist in Czechoslovakia, died of heart failure at the age of 93.

Nelson "Bud" Hinkson, a senior Campus Crusade staffer involved for many years in East European ministry, died on August 11, 1992, as a result of head injuries sustained in a cycling accident in Germany. He was 58.

Alexander Dubcek, whose leadership in Czechoslovakia attempted "socialism with a human face" during the Prague Spring of 1968, died November 7, 1992. The attempted reforms in Czechoslovakia were crushed when Warsaw pact troops invaded in August 1968. Dubcek came into the political

spotlight again in 1989, and was named chairman of the federal parliament in 1990. He succumbed to multiple organ failures after a severe auto accident, September 1. Dubcek was 70.

Hans Finzel has been named the new director of Conservative Baptist Foreign Mission Society. Prior to accepting this position, Finzel worked with Biblical Education by Extension (BEE) in Eastern Europe.

Washington's Institute on Religion and Democracy presented its 1992 Religious Freedom Award to Father Gleb Yakunin on October 4. A Russian Orthodox priest, Yakunin was imprisoned from 1979 to 1986 for his criticism of Soviet interference in church affairs. He was openly critical of the cooperation of leading Orthodox clerics with the Communist Party. He is now a member of the Russian Parliament. In giving Yakunin the award, IRD recognized his defense of religious rights and advocacy for religious and political reform.

Brian Kingsmore has accepted the position of coordinator for Eastern Europe with Bible Christian Union, Hatfield, Pennsylvania. He is now involved in researching the needs and opportunities in the former Soviet Union and East Central Europe. Prior to accepting this position, he directed the evangelism and church-growth study program at Columbia Bible College and Seminary in South Carolina.

Rev. Casimir Pugevicius has returned to the diocese of Baltimore after serving for 16 years as executive director of Lithuanian Catholic Religious Aid. He is now serving at St. Clement's Church in Baltimore.

## RESOURCES

Russian Christian Publishing (RCP) offers a range of services to meet the growing demand for Russian-language Christian literature. RCP provides translation, editing, proofreading, printing, and delivery of Christian books. It also has an extensive inventory of Russian Christian literature available for purchase.

Russian Christian Publishing, Inc.  
David Wagler, Director  
P.O. Box 364  
Wheaton, IL 60189  
Tel: (708) 510-1581  
Fax: (708) 510-1582.

The 1993 Great Commission Handbook has identified many short-term mission programs geared for East Central Europe and the former Soviet Union. The handbook provides addresses, contacts, backgrounds, staff requirements, and work descriptions. Copies of the 1993 edition are available for a cost of \$1.00. Contact:

Berry Publishing Services  
701 Main Street  
Evanston, IL 60202  
Tel: (708) 869-4825  
Fax: (708) 869-4825.

"The Russian Initiative," a project of the Christian College Coalition, now has established 15 sister relationships between Christian colleges and universities in the United States and institutions of higher learning in Russia. For more information on project goals, locations, and schools, contact

Dr. John A. Bernbaum  
Christian College Coalition  
329 Eighth Street, NE  
Washington, D.C. 20002  
Tel: (202) 546-8713  
Fax: (202) 546-8913.

## RESOURCES

A September 1992 panel discussion featuring Kent Hill, Serge Duss, and Peter Deyneka, Jr., "The Church in Post-Marxist Russia: Free At Last?" is available on audiotape. The 75-minute tape is available for \$6, plus \$2 postage and handling. Write for a complete catalog listing of additional resources.

Institute for East-West Christian Studies  
Billy Graham Center  
Wheaton, IL 60187  
Tel: (708) 752-5917.

Attorney Lauren Homer warns that new rules may soon make it difficult for Western organizations to register under the Russian Law on Freedom of Conscience. Since registration permits an organization to legally conduct religious meetings, own property, open bank accounts, and other basic business or ministry functions, it is important for organizations from outside Russia to pursue registration through legal counsel. For more information, contact:

Lauren B. Homer  
Gammon & Grange  
8280 Greensboro Drive, 7th floor  
McLean, VA 22102-3807  
Tel: (703) 761-5000  
Fax: (703) 761-5023.

### Central Europe: Religion and Publishing

Wanting to develop a strategy for evangelization for Central Europe, the British and Foreign Bible Society, along with the Lausanne Committee for World Evangelism, commissioned Roger Russell Marketing of England to conduct in-depth research on religion and publishing in Czechoslovakia, Hungary, and Poland.

The result is a set of eight reports dealing with different aspects of religious life in Central Europe. These 8.5 x 11 format studies include

the following titles, all published in 1991:

1. Religious and Social Attitudes — Czechoslovakia, 64 pages, £28.
2. General and Religious Publishing — Czechoslovakia, 114 pages, £40.
3. Religious, Social and Reading Attitudes — Hungary, 68 pages, £28.
4. General and Religious Publishing — Hungary, 82 pages, £32.
5. Religious and Social Attitudes — Poland, 60 pages, £28.
6. General and Religious Publishing — Poland, 92 pages, £36.
7. The View of Western Publishers 110 pages, £40.
8. International Comparisons and Overview 134 pages, £48.

The entire set is available for £230.

The reports portray different aspects of the various cultures, largely with a statistical format. For example, Report 8 sets out to depict the "true spirituality of each country" by categorizing individuals as earnest believers, reserved believers, religiously apathetic, or conscious objector (antagonists). Numerous charts and graphs show various relationships.

Because of the preponderance of statistics, one wishes for more synthesis of the material in some of the reports. However, there is certainly much helpful information for those seriously interested in either publishing or evangelism in Central Europe. Plans are underway for studies of other countries including the former Soviet Union.

Orders may be placed with:

Roger Russell, Limited  
37 The Willows, Highworth  
Swindon SN67PG  
United Kingdom.

Reviewed by David Wagler, Director of Russian Christian Publishing

## Getting Started

*EAST-WEST CHURCH & MINISTRY REPORT* recently spoke with Art Moore, a Vienna-based missionary with International Teams and Mission Forum. When asked what three priorities he would set for Western Christian ministries with no experience in East Central Europe, he advised:

1. Find out as much as you can before you even go. Contact individuals in the West knowledgeable about the region. Go to your local library and read what it has to offer. Many people here [in East Central Europe] don't know much about the country they are working in. Reading the single chapter of Trevor Beeson's *Discretion and Valour* on Romania, for example, would provide more background on the history of the church there than many people have who are working in Romania now. We could do a lot better job of homework before we go.
2. Get in contact with other groups working in the area, certainly if there is a coalition of ministries working together in a particular country, such as the Albanian Encouragement Project. Visit their contacts and get a feel for the lay of the land.
3. Once you are on the ground, take a year or so before formulating a strategy just listening to the people. Gather all the information you can and prayerfully consider how you can help.

# CALENDAR OF EVENTS

**December 4-5, 1992**

**"Western Christian Assistance for Post-Soviet Economies,"** Wheaton College, Wheaton, IL

Contact: Institute for East-West Christian Studies  
Wheaton College  
Wheaton, IL 60187  
Tel: (708) 752-5917  
Fax: (708) 752-5555

**December 11, 1992**

**Seventh Inter-Republic Committee;** Moscow, Russia  
Contact: Billy Graham Evangelistic Association  
Olympic Stadium  
ul. Narodnogo Opolchenia  
Dom 39, Korpus 2  
Moscow, Russia  
Tel: 70 95 943-7555

**December 28, 1992-  
January 2, 1993**

**Mission '93;** Jaarsbeys, Utrecht, Holland  
Contact: Evangelical Missionary Alliance (EMA)  
P.O. Box 420  
3770 AK  
Barneveld, Holland  
Tel: 31 34 209-3848

**February 4, 1993**

**"'Ethnic Cleansing' and Eastern Orthodox Thought,"** Dr. Anthony Ugnolnik, Lancaster Theological Seminary Gregory Lecture, Santee Chapel  
555 West James. St.  
Lancaster, PA 17603  
Tel: (717) 393-0654

**February 5, 1993**

**"Theological Education in East Central Europe and the Former Soviet Union,"** 6:00-9:00 P.M., Vienna, Austria  
Contacts: Art Moore  
International Teams  
Kerngasse 4  
A-2353 Guntramsdorf  
Austria  
Tel: 43 22 365-3750  
Fax: 43 22 365-2390

Institute for East-West Christian Studies, Wheaton College  
Wheaton, IL 60187  
Tel: (708) 752-5156  
Fax: (708) 752-5555

**February 6, 1993**

**"Advice and Counsel for the EAST-WEST CHURCH & MINISTRY REPORT,"** 9:00 A.M.-12:00 P.M., Vienna, Austria

**"Ministry Information Sharing and Data Base Networking,"** 1:30-4:30PM, Vienna, Austria  
Contact: same as above

**February 11, 1993**

**"Theological Education in the Former Soviet Union,"** Izmailovo Hotel, Moscow, Russia

Contacts: Institute for East-West Christian Studies  
Wheaton College  
Wheaton, IL 60187  
Tel: (708) 752-5917  
Fax: (708) 752-5555  
Russian Ministries (in Moscow)  
Tel: 75 01 883-2040  
Fax: 75 01 883-2040

**March 13-19, 1993**

**"The Relevance of the Russian Philosophical Tradition to the Reform of Russian Society Today,"** Otradnoye Conference Center, Moscow, Russia.  
Registration: by December 1, 1992

Contact: The Transnational Institute  
The Norwich Center, Inc.  
Box 710  
Norwich, VT 05055  
Tel: (802) 649-1000  
Fax: (802) 649-2003  
Telex: 3799237

**March 18-19, 1993**

**"Consultation on Church-Planting in Southeastern Europe,"** Founders Inn, Virginia Beach, VA

Contact: Dr. Howard Foltz  
Regent University  
Virginia Beach, VA 23464  
Tel: (804) 523-7400  
Fax: (804) 424-7051

**April 3-12, 1993**

Easter Campaign: Germany, Albania, Czechoslovakia, Estonia

Contact: (Germany)  
OM Germany  
Postfach 1561  
6950 Mosbach  
Tel: 49 62 618-00735

Contact: (Albania)  
Dennis Banker  
OM CET Postfach 61  
1212 Vienna, Austria  
Tel: 43 22 238-6301  
Contact: (Czechoslovakia)  
Karl Zolar  
Horvicka 64  
Ceske Budejovice 5 37009  
Tel: 43 22 238-6301

Contact: (Estonia)  
OM Finland  
Kalezanti 7 C 6 KRS  
33100, Tampere, Finland  
Tel: 35 89 311-31300

**July 17-23, 1993**

**Love Europe Congress, Offenburg, Germany**  
Contact: OM Love Europe Administration  
Postfach 23  
1037 Vienna, Austria  
Tel: 43 22 271-33412  
Fax: 43 22 271-38382

**July 23-August 27, 1993**

**Love Europe Campaign, Europe (25 countries)**  
Contact: same as above

**July 21-26, 1993**

**Love Central Europe Congress, Budapest, Hungary**  
Contact: Steve Thompson  
OM CET  
Postfach 61  
1212 Vienna, Austria  
Tel: 43 22 238-6301  
Fax: 43 22 238-7358

**July 26-August 23, 1993**

**Love Central Europe Campaign, Central & Eastern Europe and the CIS**  
Contact: same as above

**October 8-10, 1993**

**Conference to Mark the Centenary of Fr. George Florovsky's Birth,** University of Michigan, Ann Arbor, MI  
Proposals: by December 31, 1992

Contact: Professor John V.A. Fine  
History Department  
The University of Michigan  
Ann Arbor, MI 48109

**October 14-16, 1993**

**"The Effects of Economic Crime on the Development of a Russian Market Economy,"** Wheaton College, Wheaton, IL  
Contact: Institute for East-West Christian Studies  
Wheaton College  
Wheaton, IL 60187  
Tel: (708) 752-5917  
Fax: (708) 752-5555

**November 24, 1993**

**"Consultation on Romania,"** London, England  
Contact: Mike Morris  
Evangelical Alliance(EA)  
or Stanley Davies  
Evangelical Missionary Alliance (EMA)  
Whitefield House  
186 Kennington Park Road  
London SE11 481  
England  
Tel: (EA) 44 71 582-0228  
Fax: (EA) 44 71 582-6221  
Tel: (EMA) 44 71 735-0421  
Fax: (EMA) 44 71 582-2688

Many thanks to Mission Forum for its assistance in preparing the Calendar of Events.

Mission Forum  
Kerngasse 4  
A-2353 Guntramsdorf  
Austria  
Tel: 43 22 365-3750  
Fax: 43 22 365-2390

## Crosspurposes or the Purposes of the Cross?

The present possibilities for Christian ministry in East Central Europe and the former Soviet Union are unprecedented. Political barriers have fallen. People, sick of decades of leaders' lies, are searching for new foundations for their lives. From pensioners in bread lines, to professors in prestigious universities, to politicians at the highest ranks of power, a spiritual quest for new meaning and purpose in the societies of East Central Europe and Soviet successor states is evident.

At present, many reputable Christian organizations have undertaken a great variety of commendable efforts in evangelistic, educational, publishing, broadcasting, professional, and social ministries. However, the welcome collapse of Communism has led to an unwelcome increase in ethnic and inter-confessional strife and the accentuation of a wide range of social ills. Furthermore, the new freedoms mean that both the worst and the best the West has to offer is pouring in to the vacuum left by the fall of Marxist regimes.

Christians in particular bemoan the influx of Western and Eastern cults, pseudo-religions such as astrology and clairvoyance, and scores and scores of Western mission efforts that are too often ill-advised, ill-prepared, and culturally uninformed. In some sad cases it is unclear whether certain Western missionaries are working at crosspurposes rather than championing the true purposes of the cross. Free societies inevitably will include those who abuse freedom. Nevertheless, Western evangelical Christians should do everything in their power to encourage responsible, culturally nuanced, cooperative efforts on behalf of the cause of Christ in the East. Inevitably, the Elmer Gantrys targeting East Central Europe and the former Soviet Union, though a minority, will make it much more difficult for careful and conscientious Christian workers to serve effectively. Unfortunately, unworthy ambassadors of Christ will always garner more media

attention than the more numerous, self-sacrificing faithful. In any case it would appear that most ministries which presently are taking ill-considered steps in the East are doing so out of ignorance, rather than base motives. If that is so, then the newly launched **EAST-WEST CHURCH & MINISTRY REPORT** can be of benefit to Christians working, or planning to work, in Europe's post-Communist lands by:

- minimizing cross-cultural miscommunication by means of recommended readings and pertinent articles;
- reducing unnecessary duplication;
- fostering greater cooperation through improved networking;
- evaluating print and audio-visual materials useful for orientation and training;
- encouraging wide-range reading and study of the history, literature, culture, and languages of the peoples of East Central Europe and the former Soviet Union.

In 1982 this writer began research on Western Christian organizations working in East Central Europe and the Soviet Union. An initial 40 groups increased to 150 after just one month in the library and archives of Keston College, a major center for the study of the church under Communism, then located in suburban London. Today those files have burgeoned to many hundreds, and continue to grow. Careful observers are not of one mind as to whether this geometric increase in independent organizations is the most prudent means of building Christ's church. However, at the least, evangelical missiologists would agree that church and parachurch ministries new to the East should exercise great care and cultural sensitivity as they prepare themselves for their work.

After all, Western Christians coming to the aid of the peoples of East Central Europe and Soviet successor states enter lands with rich — even if pained — historical legacies. Furthermore, they will encounter longstanding, longsuffering churches, against which even the gates of a twentieth century totalitarian hell did not prevail. Commonplace counsel should be that Western believers have a lot to learn from, as well as to give to, churches that outlived a Marxist seige of some 40 to 70 years.

Readers are encouraged to reflect upon and interact with the **REPORT**. It would seem safe to say at least this much: letters to the editor should not be hard to come by, given the volatile subject of Christianity in lands that for millennia have endured — and still endure — political, ethnic, and interconfessional strife.

Mark Elliott  
Editor

**EAST-WEST CHURCH & MINISTRY REPORT**, published quarterly by the Institute for East-West Christian Studies, seeks to encourage Western Christian ministry in East Central Europe and the former Soviet Union that is effective, culturally sensitive, and cooperative. It also serves as a forum for the exploration of a variety of issues relating to Christianity's presence in Europe's formerly Marxist states. Letters to the editor are welcomed. Suggestions for future issues, questions, and comments are encouraged. Unsolicited manuscripts are not accepted, though query letters are welcomed. Subscription rates are \$39 per year (U.S. domestic first class; international fourth class); and \$49 (international first class).

Editors.....Mark Elliott, Wil Triggs  
Assistant Editor.....Bill Covington  
Designer .....Anna Pugsley

**EAST-WEST CHURCH & MINISTRY REPORT**  
Institute for East-West Christian Studies  
Billy Graham Center  
Wheaton College  
Wheaton, IL 60187  
Tel: (708) 752-5917  
Fax: (708) 752-5555  
E mail yba@david.wheaton.edu

