



# EAST-WEST CHURCH & MINISTRY REPORT

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## Post-Modern Culture in Post-Communist Countries

Juraj Kusneirik

### Religion

Most of the former communist countries in East Central Europe are traditionally very religious, with Roman Catholic (Poland, Czech Republic, Slovakia, and Hungary) and Orthodox Churches (Romania, Bulgaria, Serbia, Montenegro, and Macedonia) often serving as a symbol of the national identity. According to the latest censuses in these countries, a large majority of citizens (about 75 percent in Slovakia, about 93 percent in Poland) still consider themselves Christians. During the communist period, and especially at the end, the Christian Church (generally) had quite a good reputation. So it was naturally expected that after "the poor years" during communism, years of rich spiritual growth were coming. But almost the opposite is true.

Because "when the Christian is treated as an enemy of the State, his course is very much harder, but it is simpler. I am concerned with the dangers to the tolerated minority; and in the modern world, it may turn out that the most intolerable thing for Christians is to be tolerated" (T.S. Eliot, *The Idea of a Christian Society*, London: Faber and Faber, 1939, 54).

### Skepticism to Ideology and Institutions

Now it really seems that in spite of all the hardships and suffering, in the "simple" black-and-white world of ideological totality, to be Christian, to be a member of the church, was much simpler. Although masses are still members of big churches, the same masses are very

*Continued on page 2*

## Bureaucracy: How to Live With the System — and Sometimes Beat It

Marsh Moyle

There is a basic assumption in Central Europe, stemming perhaps from the Austro-Hungarian monarchy and refined to an art form by the Communists (because it is as prevalent in Austria as it is in Slovakia, Hungary, or Poland), that men must be controlled. Not because they are bad or good, but because they are there. The purpose of man is to be measured and categorized. Perhaps this stems from a Roman Catholic view of man, or the more modern approach of salvation by numbers.

Remember, getting through the bureaucratic jungle is a relationship thing. Central Europe runs on connections and relationships. It does not really matter what the rules are, because falling back on your "rights" does not help you. The bureaucrat will not get fired. A brief glance at the architecture of the bureaucratic establishment reveals the value placed on human life.

The small, low window forces the humiliated supplicant to bend down to speak. The living permit, the working permit, the import permit, the export permit, the building permit, the destroying permit, the business permit, the transport permit. All forms of life are legislated, regulated, registered, and manipulated. If it can be named, measured, or labeled, it can be taxed or registered.

Marsh Moyle is director of Central European Foundation, Bratislava, Slovakia. Excerpt reprinted with permission. Copies of the full paper, intended for newcomers to East Central Europe, may be obtained by sending a check for \$7 in U.S. currency, made payable to CEMF, to Box 2191, La Habra, CA 90632, USA; or Mission Forum, Kerngasse 4, 2353 Guntramsdorf, Austria; or CEMF, 3 Springfield Road, Hinkley, Leics LE10 1AN, England.

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skeptical toward any ideology, Christian included. That is why so many people are open to "non-ideological" and not so institutionalized religious movements such as New Age or Bahai.

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#### *Pluralism and the Possibility of Choice*

Post-modernists of all colors consider the freedom to choose as one of the most valuable accomplishments of contemporary society. Freedom of choice means one has to have the possibility to choose at any time, and the more possibilities the better. That is exactly the position of the young, secularized generation in East Central Europe toward religion, or more specifi-

*Juraj Kusneirik is a research specialist for Central European Foundation, Bratislava, Slovakia. Excerpt published with permission from a paper delivered at the Oxford Conference on Christian Faith and Economics, near Moscow, November 1993. The author plans to publish a revised version of the full text under the title "The Shadows of the Past."*

cally, toward Christianity. Suspicion against all kinds of propaganda, of somebody's wanting to change your mind, to change *you*, is very strong, especially in private life.

But in many Christian minds the framework of approved (by government or parliament) and nonapproved denominations and religious movements is still very much alive. Big "national" churches in several countries are even lobbying parliaments in order to legally ban other denominations, sects, or religious movements.

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#### *Post-modernism as Opportunity*

But this "private post-modernism" can be seen as a great opportunity for effectively sharing the gospel and principles of God's kingdom: Persons of integrity and authenticity are appreciated everywhere. Personal communication and relationships are very special in this anonymous world. ♦

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## THE CHURCHES OF EAST CENTRAL EUROPE IN TRANSITION: **A Checklist of Issues to Track**

Sabrina Petra Ramet

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### *Former State Churches Reascendant*

The repluralization of Eastern Europe has radically transformed the conditions in which religious organizations function. It has changed the relationship of church and state and altered the balance of forces in these countries. The essence of these changes is that the regulatory mechanisms of the communists, which, among other things, served to bridle the strength of the larger churches, have been dismantled. In the new, less-regulated environment, the larger churches are now able to flex their muscles. This has quickly led to dispute, above all in Poland, but also in Slovenia, Croatia, Serbia, and elsewhere.

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### *Property and Media Access*

The churches have moved quickly to establish themselves on surer footing. Their first moves focused on obtaining the return of property confiscated at the time of the communist takeover, expanding their media efforts (both print and broadcasting), and pressing for the restoration of religious instruction in the state school system. Religious programs, once considered a media anathema, are now commonplace on East European radio. Poland, the Czech Republic,

Slovakia, Hungary, and various Yugoslav republics have all allowed religious programs to be broadcast, and pressure has built for similar permission to be granted in Bulgaria as well. In Hungary, churches also have been allowed to schedule religious programs on television.

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### *Religious Education*

But it is in the sphere of education where church gains may have the greatest impact. In the Czech Republic, Slovakia, Croatia, and Slovenia, theological faculties, which had been separated from the universities in the late 1940s or early 1950s, have now been allowed to reaffiliate with local state universities. Potentially far more important, however, are pressures to restore religious instruction in state schools. These pressures already have led to the reintroduction of religious instruction in public schools in Poland, the Czech Republic, Slovakia, Hungary, Serbia, and Romania, and have stirred controversy in Poland, Hungary, Slovenia, and Croatia. In Poland, for example, non-Catholic parents complain of ostracism of their children if they do not enroll for Catholic religious instruction.

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### ***The Repudiation of Past Church Compromise***

With the collapse of communism, there have been changes in the organizational infrastructure. In Hungary, for example, the Free Church Council (which performed administrative functions for the State Office for Church Affairs) and the controversial "patriotic priests" organization, Opus Pacis, were both dissolved in late 1989. In Czechoslovakia, Pacem in Terris, the state-sponsored association of Catholic clergy, condemned by the Vatican in March 1982, was disbanded on 7 December 1989; it literally collapsed hand in hand with the communist regime. The Christian Peace Conference, based in Prague and long tainted by its collaboration with its communist backers, decided to continue its operations, but to try to redefine its role.

The normalization of church life also has meant discarding theologies of service, which were developed in the communist era. In Hungary, the so-called Theology of Diakonia, under which the late Lutheran Bishop Zoltan Kaldy advocated church cooperation with the regime, was successfully repudiated, and a process of theological reexamination was begun. In the German Democratic Republic's final months, Christians openly began to criticize the slogan "Socialism is the Gospel in action."

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### ***Ethnic and Religious Tensions Interwoven***

Communist constriction also gave the churches certain reasons for solidarity that no longer seem to exist. Hence, the various resentments accumulated over the years, even over centuries, easily have pushed to the surface, especially where there are controversies about the ownership of church buildings or nationalist issues to worry about. One need only think of relations between the Catholic and Lutheran churches in Poland, between the Eastern-Rite Catholic and Orthodox churches in Slovakia and Romania, and between the Catholic Church in Croatia and the Serbian Orthodox Church to see the point. The new chauvinism also is reflected in a rise in anti-Semitism, not merely in Poland, but in the Czech Republic, Slovakia, Hungary, and Romania, where numerous periodical publications, most prominently, the weekly newspapers *Romania Mare* and *Europa*, make anti-Semitism their regular fare.

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### ***The Dangers of Spiritual Illiteracy and Religious Activism***

Forty years of communist rule have left a legacy of widespread ignorance of religion. Some striking exceptions to this rule (chiefly Poland and Croatia) exist, but in many cases ordinary believers have little knowledge of the tenets of their faith. Their faith is, accordingly, simple and distorted, and often authoritarian. In fact, a socio-

logical study conducted in Poland found a strong correlation between the degree of religiosity and the degree of deference to authority.

Second, forty years of communism have resulted in the triumph of atheism among much of the population of Bulgaria, sections of former Czechoslovakia, and what is now the eastern part of united Germany. Where religious organizations seem to have been the most active for example, in Poland, in the GDR during the 1980s, and in Serbia since the accession of Slobodan Milosevic to power in 1989, religion has drawn its strength as much from politics as from spirituality. But politics is a fickle mistress. To the extent that religious organizations in the region attracted support through their identification with the struggle for freedom, the achievement of their goals brought that struggle to an end and loosened the bonds that succored religion. Within weeks of the crisis of communism in the GDR in October 1989, attendance at Evangelical [Lutheran] Church services fell dramatically. Finally, the current uncertainties have provided a fertile ground for new strains of religious and ethnic chauvinism, often going hand in hand, and for a new stridency on the part of Christian churches.

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### ***The Psychology of Exile***

Father Vaclav Maly of Czechoslovakia, jailed by the communists in 1979 for his dissident activities, said in 1990 that "psychologically, Christians have been in exile." When a people, or a group, returns from a long exile, it is unrealistic to expect it to shed all at once the psychological effects and habits of mind developed under those conditions. The reintegration of believers on a normal basis, like the rebuilding and reintegration of these societies as a whole, will be a lengthy process.

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### ***A Parting Prediction***

Now that the homogenizing communist system has been overthrown, the historic heterogeneity of the region is likely to reassert itself. That is likely to include as well a diversity in patterns of religiosity, religious behavior, and church-state interaction. ♦

*Sabrina Petra Ramet is an associate professor of international studies at the University of Washington, Seattle. This article is an edited excerpt reprinted with permission from Eastern European Politics and Societies and from "The New Church-State Configuration in Eastern Europe" in Protestantism and Politics in Eastern Europe and Russia, The Communist and Post-Communist Eras, ed. by Sabrina P. Ramet (Durham, NC: Duke University Press, 1992).*

Psychologically, Christians have been in exile. When a people, or a group, returns from a long exile, it is unrealistic to expect it to shed all at once the...habits of mind developed under those conditions.

## Some Notes on a Survey of Religion

University of Chicago researcher Fr. Andrew Greeley has done the public a service by making available to a wider audience findings of a scientific nationwide survey of religious belief in Russia. Since data were collected in 1991 from 2,964 Russians before the final collapse of communism, estimates on the extent of religious belief probably should be considered conservative.

Fascinating findings include the following:

- Almost half of those surveyed expressed belief in God, and almost half of believers said they previously were atheists.
- Less than one percent gave an affiliation other than Russian Orthodox.
- 75 percent of respondents expressed a "great deal of confidence" in the Orthodox Church and its leaders. (The laity apparently put little stock in reports of the current Orthodox hierarchy's past entanglements with the KGB and Communist Party watchdogs, or have forgiven their leaders, or are largely unaware of the complicity.)
- 40 percent of Russians believe in miracles.
- Approximately one third believe in heaven and hell.
- 75 percent believe antireligious books should be banned.
- "The change from atheism to theism of about a fifth of all Russians...is especially likely...among younger Russians....Some 30 percent of Russians under 25, 25 percent of those between 25 and 34, and 20 percent of those between 35 and 44, report that they have switched from atheism to theism."
- "The pattern is somewhat different for the conversion to the Orthodox Church. The change has been greater among those over 45, and in that respect, builds on an already existing base of Orthodox affiliations with the result that identification with Orthodoxy correlates positively with age, from a high of almost half over 60 to a low of a little more than a fifth for those under 25."

Several reservations about the report should be noted.

- It contains a surprisingly large number of typographical and grammatical errors, perhaps reflecting hurried production of what is admittedly titled a "First Draft."
- The frequent contrasts drawn between former East Germany and Russia require further explanation, including the impact of the newly instituted church tax on those former East Germans declaring Lutheran church affiliation.
- The report's frequent, politically correct references to God in the feminine will undermine its reception in Russia where believers will find the usage offensive, and nonbelievers will find it puzzling.

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Author **Andrew Greeley** is a Roman Catholic priest, sociologist, and novelist.

For the full 35-page analysis, contact the National Opinion Research Center (NORC), University of Chicago, 1155 East 60th St., Chicago, IL 60637; tel: 312-753-7500; fax: 312-753-7886.

NORC advises, "Decisions on mailing copies will be determined on receipt of letters." The Russian Center for Public Opinion Research (VCIOM), Moscow, under the direction of Dr. E. Petrenko, administered the Russian language self-completion questionnaire in 1991. Findings are based on 2,964 Russian Republic respondents, aged 16 and over. Two centers hold the raw data:

Zentralarchiv Fuer Empirische Sozialforschung der Universitaet du Koln — ZA —, Bachemer Str. 40, 50931 Koln, Germany; tel: 49-221-47694-45; fax: 49-221-47694-44; and the University of Michigan Consortium, Interuniversity Consortium for Political and Social Research, Box 1248, Ann Arbor, MI 48106; tel: 313-764-2570; fax: 313-764-8041. For a helpful summary of the Greeley report, see Michael Hirsley, "Religion in Favor with the Russians," *Chicago Tribune*, 17 December 1993, 2/10.

# Non-Indigenous Protestant Missionaries in Former Communist States of Eurasia

	State	Missionaries	Population	Population per Missionary
Former Soviet Union	Armenia	10	3,290,000	329,000
	Azerbaijan	N/A*	7,130,000	
	Belarus	6	10,260,000	1,710,000
	Estonia	45	1,600,000	35,556
	Georgia	8	5,460,000	682,500
	Kazakhstan	N/A	16,690,000	
	Kyrgyzstan	N/A	4,370,000	
	Latvia	29	2,610,000	90,000
	Lithuania	4	3,720,000	930,000
	Moldova	0	4,360,000	
	Russia	505	148,040,000	293,149
	Tajikistan	N/A	5,360,000	
	Turkmenistan	N/A	3,620,000	
	Ukraine	48	51,940,000	1,082,083
	Uzbekistan	N/A	20,320,000	
	Missionaries "working in Eurasia or in sensitive countries"	458		
	<b>Subtotal</b>	<b>1,113</b>	<b>288,770,000</b>	<b>259,452</b>
East Central Europe	Albania	182	3,300,000	18,132
	Bulgaria	77	8,470,000	110,000
	Czech Republic	87	10,310,000	118,506
	Hungary	213	10,340,000	48,545
	Poland	77	38,000,000	493,506
	Romania	165	23,210,000	140,667
	Slovakia	10	5,300,000	530,000
	Former Yugoslavia**	53	23,600,000	445,283
	<b>Subtotal</b>	<b>864</b>	<b>122,530,000</b>	<b>141,817</b>
<b>Total</b>	<b>1,977</b>	<b>411,300,000</b>	<b>208,042</b>	

\*Information not available.

\*\*53 missionaries reported in Serbia-Montenegro, 2 in Bosnia-Herzegovina, and 2 in Croatia.

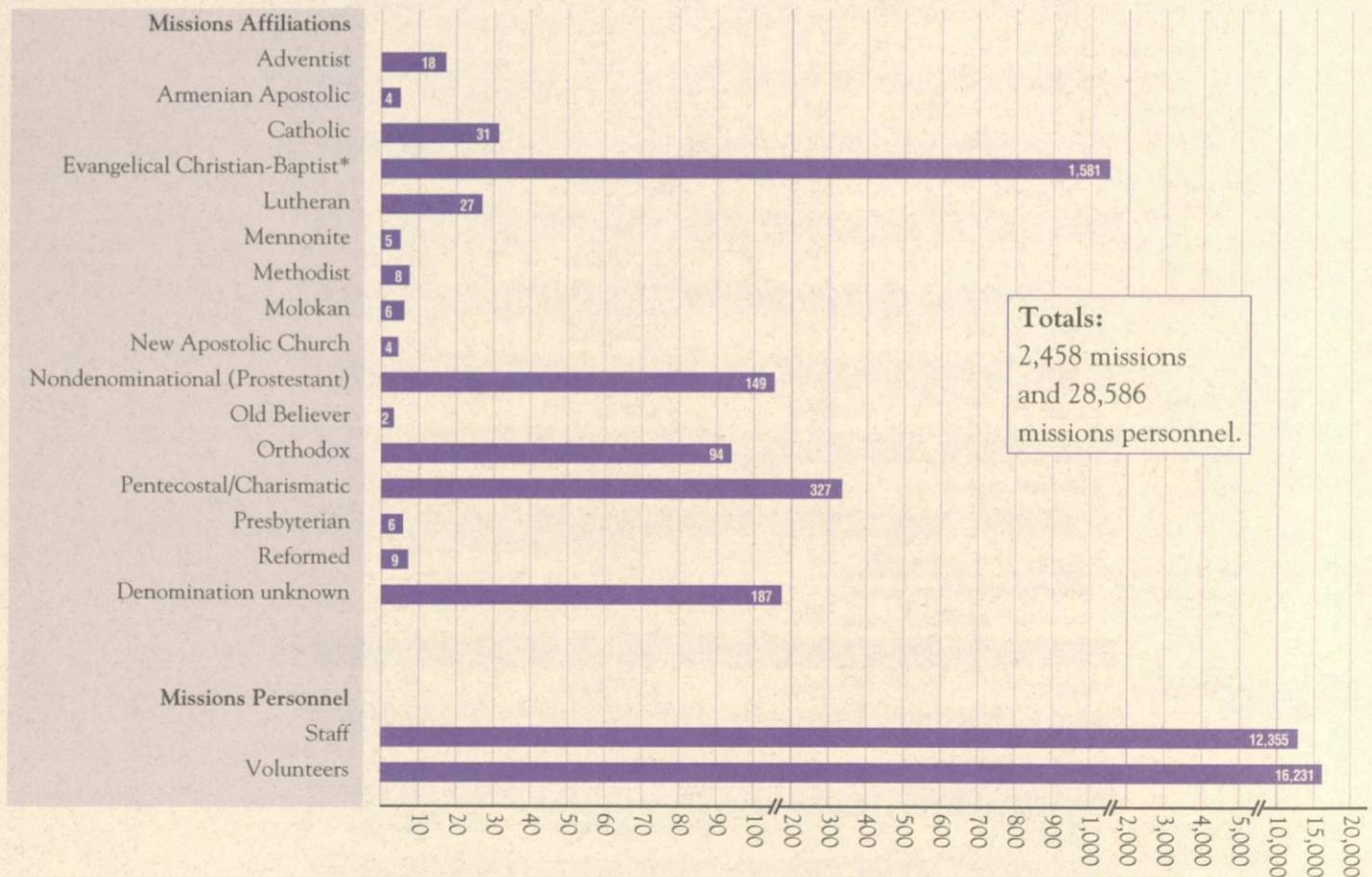
## Editors' Observations

1. Despite a dramatic increase in evangelical activity in the former Soviet Union and voluminous positive and negative publicity, more non-indigenous Protestant missionaries per capita actually work in East Central Europe.
2. Among former Soviet republics, for which missionary data are available, Moldova is said to have no Protestant missionary presence, Belarus has the next lowest Protestant missionary-to-population ratio (1 per 1,710,000) and Estonia has the highest Protestant missionary-to-population ratio (1 per 35,556).
3. In East Central Europe, Slovakia has the fewest Protestant missionaries per capita (1 per 530,000) and Albania has the highest (1 per 18,132).
4. Sixty-five percent of non-indigenous Protestant missionaries in East Central Europe work in Hungary, Albania, and Romania, while in the former Soviet Union 45 percent work in the Russian Republic.

Compiled by Bob Schindler, Yvonne Bedford-Adamski, and Mark Elliott.

Sources:  
Patrick Johnstone, *Operation World* (Grand Rapids, MI: Zondervan, 1993);  
Brian Hunter, ed., *Statesman's Yearbook* (New York: St. Martin's, 1993).

# Indigenous Christian Missions in the Former Soviet Union



\*Includes a significant number of independent and quasi-independent ministries spawned by local congregations.

## Explanatory Notes:

The Christian Resource Center computer database in Moscow contains 2,458 entries on indigenous missions. CRC researchers do not believe they have yet identified all indigenous parachurch Christian ministries. It is the opinion of *EWCM Report* editors that, despite a truly extraordinary CRC effort, Orthodox and Catholic parachurch groups probably are underrepresented in the database, possibly to a substantial degree. If true, explanations would include the CRC's more developed network of relationships with Protestant groups, a lower level of motivation among Orthodox to cooperate in a non-Orthodox research project, and wariness of publicity among Catholic groups.

The Christian Resource Center plans to publish a Russian-language directory of indigenous Christian missions in April 1994, to be followed later by an English-language edition of the same volume. In addition to entries on each organization, appendices will group entries by denomination, region, type of organization (publishing, educational, brotherhood, etc.), and type of activity (evangelism, medical, social services, human rights, etc.).

Source: Dr. Sharon Linzey, Christian Resource Center, Box 115, 117311 Moscow, Russia; tel/fax: 7095-939-0641; international fax: 7095-437-6296; MCI satellite fax: 7503-956-5022.

## Problems and Possibilities in Working Together

Paul Semenchuk

Christians in the former Soviet Union are amazed at how foreigners spend money. No sanctified sleuthing necessary. No need to look for clues. Evidence is abundant. But why not bring local Christians into the economic loop, whether or not they know the monetary ways and means of a Western mission? Crusade coordinators from the West would not have to pay exorbitant prices for facilities if they would turn over the arrangements to local evangelical leaders. Westerners would not have to pay Western prices for apartments and offices if they would let nationals handle such matters. At least 50 percent of an organization's support staff would not need to be imported if local Christians were allowed to learn and do the work.

When a mission from the West does hire national workers, usually it does not clear its action through the local church. And it generally gives workers four or five times the salary they were receiving in nonchurch jobs. This disrupts the way things are done in churches in the former Soviet Union. It also has a negative effect on the attitude and productivity of the worker.

North American and West European denominations and parachurch organizations have a global reputation for personally controlling their funds—at any cost. Sometimes, this tradition is defended by an expression of concern for good stewardship and accountability. And, where biblical business principles have not been taught and applied, there is reason to be concerned. But this is true for any country.

From public relations and good business perspectives, it is natural and healthy to include the local church in local financial strategy, at least in developed countries. Far more problems are eliminated and avoided than are created. Sharing pocketbook responsibilities with nationals removes the last and most delicate partition and does wonders for morale and ministry.

In recent interviews leaders of the Union of Evangelical Christians-Baptists (UECB) shared what they considered their major areas of need: humanitarian aid, equipment/technology, print materials, teaching/training, and financial resources. When aid comes to Russia and other post-Soviet republics through government channels, a portion is diverted by various agencies and offices. The entire process could be improved simply by working directly with the region's denominations and churches.

Material shortages, "deficits" the Russians say,

include medical equipment and supplies, medicine, vitamins for Chernobyl children, food, and clothing. Vitalii Kozubovsky, a senior pastor in Kiev, Ukraine, points out:

Because of our economic problems, material help is needed and is much appreciated right now. But it's more than material. It becomes moral support. We're encouraged to know that someone somewhere knows about us and cares. There is a sense of fraternal solidarity. It makes one feel everything is not so bad after all, not so hopeless. God does not leave or forsake us. He finds someone who comes to our rescue.

It is expected that today's CIS theological students, including those studying abroad, will be the teachers and professors of tomorrow. Until then, UECB leaders look to the West for training and teaching—biblical, church, family, media, and technical. According to Peter Konovalchik, UECB Russian Republic president,

Western pastors and Bible teachers can be of great help, even through interpreters. They could come here for a week or two of daily Bible exposition or to speak on timely topics. Many Russian-Germans who moved to the West have now finished their higher education, sometimes theological. They could return for a year or two as pastors or teachers. They were born here. They know the language, the customs.

Similarly, Alexander Chepurnoy of the UECB mass-media department notes, "Westerners can best help by training our spiritual leaders and workers. It would be more appropriate if front-line work were done by us because we understand the culture and the mentality of the people."

Without the financial help of the West, CIS evangelicals cannot respond adequately to today's opportunities. To start a Christian ministry, publishing for example, they usually have to begin from zero: no educational, technical, or journalistic background, no equipment, no supplies. Start-up costs are enormous. Industry is disorganized. Most of the country lies in poverty. The majority struggle just to put food on the table. And the situation probably will worsen before it improves. National leaders would like to see some hard currency go directly to building churches for new converts and for the support of native-born evan-

Some Western Christians might be waiting for the CIS to normalize — whatever "normal" is — before they get involved. What if normalcy never comes?

gelists and missionaries. As Pastor Kozubovsky explains,

Church membership is out of proportion to available church space. We have complete freedom to build churches, something we didn't have during the Soviet regime. We do have some church buildings, particularly in the bigger cities but, mostly, we meet in humble homes. Typically, it's a very old village house, where your head reaches the low ceiling. In the corner there is a large, smoking stove. The room is crowded with standing people praising God. When we were given the opportunity to build, we immediately began to do so. But it wasn't long before prices began to spiral upward and building came to a standstill. We need financial help from abroad. Right now, we cannot do it alone. But we do look to the day when we can help other countries.

An unsettled political situation and harsh economic conditions provide greater flexibility and receptivity for the mission, for the missionary, and for the gospel message. Whatever the end-time role of Russia, there is freedom today to evangelize her people and to build her church. Some Western Christians might be waiting for the CIS to normalize—whatever "normal" is—before they get involved. What if normalcy never comes? What if this is one bright but brief moment in Russia's dark history to respond to the massive spiritual hunger created by the Soviet state? It remains to be seen if more Christians in the West will join hands with evangelicals in the CIS. ♦

*Paul Semenchuk has been involved in Russian Christian broadcasting for 35 years. He currently works as a Trans World Radio correspondent for the former Soviet Union.*

## A Moratorium on Russian Jokes?

*Mark Elliott, editor*

"American evangelicals in missions are enthusiastic, aggressive, ambitious, slow to take no for an answer, quick to say yes to expansive projects, and quick to claim credit. Too often in East European ministry the American 'can-do' mentality runs roughshod over Slavic sensibilities...." So a West European visitor in my office explained to me. Even as I grudgingly admitted the truth of much of what I was hearing, I wondered about my guest's own cultural sensitivity. He knew the old East Bloc, and he had a point, but he was hardly endearing. All Western Christians ministering in East Central Europe and the former Soviet Union need to remind themselves of the futility of being right, without being winsome.

At present, one of the least endearing pastimes of Western Christian workers in the former Soviet Union is the trade in Russian jokes. Prior to the collapse of Communist Party rule, the element of bureaucratic blindness and stupidity, so often present in Soviet humor, could be attributed to the shortcomings of Marxism. I think of the old explanation for the difference between capitalism and communism: capitalism is man's exploitation of man; and communism is just the opposite. But with party rule a thing of the past, system-bashing humor

now can take on the coloration of ethnic jokes.

"Relax, Russians tell Russian jokes," humorists protest. My response is, "That is their business." But if non-Russians tell Russian jokes, they can be a subtle, even if unconscious, expression of racism. And whether racist or not, they unquestionably wound feelings. I have seen a new Christian in Moscow wilt in the crossfire of Western missionaries exchanging Russian jokes. It is high time non-Russians in ministry commit to a moratorium on Russian jokes.

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### *The Best Russian Joke We've Heard*

Missionary One: Have you heard the one about the Russian mechanic?

Missionary Two: I'd rather not.

For a thought-provoking and entertaining treatment of humor in the old East Bloc see: Gyorgy Dalos, "Is the East European Joke Finished?" *The Hungarian Quarterly* 34 (Summer 1993): 113-23.

# Recent Trends in Polish Christian Publishing

## Twelve observations about Christian publishing in Poland

Piotr Zadło with Bill Sturdivant

1 Christian publishing has made remarkable progress in the last year. The publication of 50 new titles in the past 12 months marks a remarkable increase over previous years.

2 Three large Christian publishing houses in Poland now produce about one new book per month, while a few smaller publishers produce an average of six books per year.

3 Some of the books being translated and published in Poland are too Western and do not relate well to Polish culture. Christian publishers need to identify and train promising Polish prospects to write Christian material for Poland.

4 Publishing houses have a variety of specialized emphases, such as devotional literature and spiritual biographies, books on marriage and family issues, or books addressing particular audiences: pastors, teachers, scholars, or children and youth.

5 I would estimate that about 70 percent of Christian books published last year focused on issues of marriage and family. These books, which sold rapidly and produced quick profits for reinvestment, now are in less demand in Christian circles, but are in increasing demand in the secular market.

6 In recent years publishers have been producing books of improved physical quality and attractiveness. Colorfully designed jacket covers now arouse curiosity, in contrast to the gray and drab covers of the past.

7 In recent times books subsidized from the West have been affordable to the average Pole, but also have kept prices unrealistically low. Such subsidies now are rare, causing no little fuss from the general public. Now, disgruntled consumers ask, "Why are your prices so high? Are you trying to make a huge profit?" In fact, in order to stay in business and to expand distribution, publishers must make a small profit.

8 It costs the average Pole one percent of monthly income to purchase one average-priced Christian book.

9 Due to a lack of investment capital, most publishing houses plan to sell their entire print run within six months. Therefore, they print a small quantity in order to gain a faster turnover with the money they do have.

10 Poland's expanding distribution system for Christian literature currently consists of 10 distributors, 40 bookstores, and a few church book stalls.

11 In most cases Christian bookstores are struggling financially. Some have had to close while others are staying open only with foreign subsidies. The majority of Poles are Catholic and are not interested in purchasing "evangelical books," though, interestingly enough, they have shown a keen appetite for titles addressing sex in marriage and family issues.

12 A few years ago books seemed to sell themselves because affordable, quality publications were a novelty. Now, promotion and marketing require increasing attention. Christian publishers today must constantly search for new methods and strategies to keep their businesses afloat.

Piotr Zadło is the director of Christian Literature Mission, Bielsko-Biala, Poland. Bill Sturdivant served with International Teams in Poland from 1991 to 1993. Edited abridgement reprinted with permission from LIS Newsletter (Winter 1993).

**Roman Catholic resurgence and church-state relations in Poland** receive insightful analysis in two recent articles by Anna Sabbat-Swidlicka: "Church and State in Poland," and "Church Synod Seeks to Renew Polish Catholicism," *Radio Free Europe/Radio Liberty Research Report 2* (2 April 1993): 45-53; and 54-57. While Poland's population is overwhelmingly Catholic, significant divisions exist over the advisability of the current level of church involvement in politics and social issues (such as abortion, birth control, and religious instruction in schools) and over the possibility of Catholicism regaining its pre-World War II established church status. Evangelical and Orthodox Christians in Poland naturally follow this debate closely.

## NEWS NOTES

### Russian Language Institute Plans Second Summer for Missions Candidates

Columbia Bible College and Seminary's intensive Russian language program, launched in 1993 by retired CBCS professor David Gotaas, will offer first- and second-year Russian courses, 12 June - 5 August 1994. Level I and II classes will meet six hours per day, five days per week. Marc Canner, president of Russian Language Ministries and author of *Russian For Missionaries*, will supervise all instruction in classes of approximately 15 students each. Costs:

college credit (8 sem. hrs. or noncredit)	\$1368
graduate credit (8 sem. hrs.)	\$1616
Russian Language House room/board (8 weeks, 7-day meal plan)	\$1016
registration	\$10
application fee	\$10

Both classes participate in a three-hour-per-week introduction to Russian history, culture, and geography. Based on 1993 course evaluations, the program is off to a strong start. Writes one student: "Your concern about our ministry beyond language is great. We are better prepared to enter Russia in every respect. Your love for the people and enthusiasm for the language made learning fun."

For further information, contact: James E. Wenger, coordinator, Russian Language Institute, Box 3122, 7435 Monticello Rd., Columbia, SC 29230-3122; 800-777-2227, ext. 3204; fax: 803-786-4209; or Marc Canner, Russian Language Ministries, Box 14254, Albuquerque, NM 87191-4254; 505-281-1645.

**Summer Missionary Institute** sponsored by the Euro-Asiatic Federation of Evangelical Christians-Baptists is scheduled for 4 July-26 August 1994 on the campus of the Odessa Theological Seminary, Ukraine. Classes in Russian with English translation will cover Russian language, history, culture, and evangelical church history and theology. Cost: \$700 each or \$1300 per married couple. Application deadline: 1 May 1994.

Contact: Mr. Charles Warner, 816 Michigan, Wheaton, IL 60187; tel/fax: 708-752-9333; or Mr. Mikhail Nakonechnyi, Box 3/4, Odessa 66, Ukraine 270066; tel: 7-0482-549161; fax: 7-0482-520044 or 323459.

In October 1993 **Russian Evangelical Christians-Baptists** elected St. Petersburg pastor **Peter Konovalchik** to succeed retiring president Vasili Logvinenko. The new ECB leader stresses the need for Western help for new Bible schools, church construction, Sunday school training and literature, new urban Bible study centers and youth camps, and support for home missionaries.

**The Ukrainian Orthodox Church of the Kievian Patriarchate** elected **Metropolitan Volodymyr (Romanyuk)** as its patriarch in October 1993. Patriarch Volodymyr suffered imprisonment under the communists for his religious convictions. The two other Orthodox jurisdictions in Ukraine are the Ukrainian Autocephalous Orthodox Church and the Ukrainian Orthodox Church of the Moscow Patriarchate.

In October 1993 the government of Belarus called for the return of the twelfth-century **Cross of Efrosonia**, currently believed to be held in a private collection in the United States. Authorities in Minsk appealed to Interpol for help in recovering the national treasure which Belarus Orthodox, Roman Catholics, and Eastern Rite Catholics all revere.

**The Macedonian Orthodox Church** installed **81-year-old Metropolitan Mihail (Metodi Gogov)** as its chief prelate, 5 December 1993. He is the fourth head of the church since its establishment in 1967.

In fall 1993 the **Bulgarian Directorate of Religious Affairs** blocked state recognition of an alliance of five **Protestant denominations** and reportedly is denying an increasing number of visas to would-be missionaries.

In response to the fall 1993 electoral victory of many left-leaning politicians, **Poland's Roman Catholic bishops** promised their cooperation "in all matters serving the individual and the common good," but also promised not to remain passive on moral issues and insisted on their church's right to a role in politics, public education, and mass media.

**The Albanian Evangelical Alliance** commemorated the life of pioneer evangelist **Gjerasim D. Qiriazhi** during January 1994, the centennial anniversary month of his death. Commemorative events included the presentation of historical papers and documentaries, a photographic exhibit, and a commemorative rally, all

focused on the life and work of Qiriazhi. According to Dwight Gibson, North American Associate Director of World Evangelical Fellowship, "The presence of the Albanian media gave the centennial celebrations and the growing evangelical community national attention." The Albanian Evangelical Alliance, founded in October 1993, drew inspiration for its existence from an evangelical brotherhood founded in 1892 by Qiriazhi and other Albanian Christians.

For further information contact John Quanrud, Executive Secretary, Albanian Evangelical Alliance, Rr. Hoxhe Vokri 13, Tirana, Albania; tel: 355-4242002; fax: 355-42-34708.

Schloss Mittersill, an Austrian castle retreat center owned by InterVarsity's International Christian Student Movement, served as the location for an unusual gathering of 45 **Christian artists**, 1-8 September 1993. Organized by U.S. sculptress Esther Augsburg and sponsored by the Traditional Media Unit of the International Christian Media Commission (Box 70632, Seattle, WA 98107; tel: 206-781-0461; fax: 206-781-0571), three quarters of the conference participants hailed from former Soviet bloc countries, including **Albania, Bulgaria, Croatia, the Czech Republic, Hungary, Poland, Romania, and Russia**. Participants expressed a sense of isolation from both church and art groups in their homeland, but left the conference with hope and enthusiasm.

**Bible Christian Union (BCU)**, with offices in Hatfield, PA, and Ancaster, Ontario, merged in January 1994 with **The Evangelical Alliance Mission (TEAM)**,

which will retain its present headquarters in Wheaton, IL, and Calgary, Alberta. BCU international director George Murray has been named general director designate of the newly expanded TEAM, with a mission staff of 1,150 working in 36 countries, including Russia, Poland, and Ukraine.



**Dr. John Aker resigned as president of Slavic Gospel Association, Loves Park, IL, 1 February 1994.** Board of Directors Vice Chairman Harry Leopold now serves as interim president. Peter Deyneka, Sr., founded SGA in Chicago in 1934.



**Correction**  
EWCMR 4 (Fall 1993), 13, reported an incorrect phone number for Anatoly V. Pchelintsev, Christian Legal Center, Moscow. The correct phone number is 268-3988 and 268-0111.



### **Russian Bible Commentary Finished**

Walter Sawatsky

"The 33 volume Bible commentary project in Russian translation is finished," they announced to the audience in Russian and English. It was the concluding evangelistic rally of the European Baptist Federation council meeting, held in Kishinev, Moldova, 25 September 1993, with over a thousand attending. Even though the printing presses in Odessa will not finish their work until Easter 1994, as far as the sponsoring committees were concerned—the major goal had been accomplished.

It had started 15 years ago with a vision. Russian pastors, who used to pray and plead for personal copies of a Bible, had finally begun starting a new request to their visitors from the West. "Help us to read with understanding," they said. Gerhard Class (then of the European Baptist Federation, later Baptist World Alliance General Secretary), Peter J. Dyck and Walter Sawatsky of MCC, Bernd Dyck of Licht im Osten mission, and Peter Deyneka, Jr. of Slavic Gospel Association held a meeting in Stuttgart, Germany, in the spring of 1978 to decide on a course of action. They stressed in particular that such a project must proceed in close partnership with Soviet church leaders. The Soviets should set the agenda and we would help as we were able. At the time, for that setting, partnership in mission was a radical idea.

When the project officially started with a semi-secret meeting in Brighton, England, in 1979, the ground had been prepared. Six Russian leaders representing Evangelical Christians-Baptists, Pentecostals, and Mennonites had received advance copies of three sample translations of commentaries on the book of Romans. Those three samples had been chosen from series known and recommended by multilingual Soviet church leaders.

For the New Testament the Russians settled on the William Barclay Daily Study Bible Series. Since leaders within the two mission agencies had wanted another series, they

pulled back from full partnership, but with good will toward each other. So it became a long-term cooperative project across the Cold War barrier between the All Union Council of Evangelical Christians-Baptists (AUCECB), the Baptist World Alliance, and Mennonite Central Committee.

Over 12,000 sets [of the 16-volume New Testament series] have now been distributed to Russian Protestant evangelical pastors and to Orthodox priests and laity. Today, wherever one travels in church circles in the CIS, they know the Barclay series. It has become a standard.

Now the 18 volumes covering the Old Testament, based on portions of the Daily Study Bible Series and the Layman's Bible Commentary Series, have been completed. Those sections causing theological anxiety have been dealt with to mutual satisfaction. This time another new challenge was for the new publishing house (Bogomyslie in Odessa, Ukraine) to find the necessary equipment and materials to produce a high quality effort. Even the proposed readership had changed. Now the chief concern was the many theology students entering the Bible institutes, colleges, and seminaries that have started up. Access to this series was highest priority since those students had virtually no serious biblical, scholarly literature to read in Russian until now.

Total expenditures so far are close to a million dollars. It could not have been done without the close communication and trust between Mennonites and Baptists—surely an exercise in attempting unity in diversity.

Walter Sawatsky is associate professor of church history and chair of the department at Associated Mennonite Biblical Seminaries, Elkhart, IN, and a part-time East/West consultant for Mennonite Central Committee.



## RESOURCES

Vaterlaus, Melissa.

**A Practical Guide to Real Life in Moscow.** Moscow: Triad Christian Mission, 1993. 160 pp. \$10.

This comprehensive, no-nonsense manual for Western newcomers to Moscow will pay for itself many times over through its detailed and savvy treatment of all manner of critical concerns: entry issues, packing, appliances, transportation, shopping, cooking, security, communications (mail, telephone, fax), money, health care, and Christian literature sources.

Sample several examples of the author's hard-won advice:

- apartment balconies make fine open-air freezers six months a year—providing one takes precautions against large Russian ravens;
- pack fabric window screening for the summer since air conditioning and screens are rare, but mosquitos are not;
- the author's first two titles for recommended reading would be this reviewer's first choices as well: Yale Richmond's *From Nyet to Da: Understanding the Russians* and Ray and Cindy LeClair's *Handbook for Christian Travelers to the CIS*. (See EWCM Report 1 (Winter 1993), 13, and (Fall 1993), 12, for descriptions and order information.)

An unavoidable predicament for *Real Life* stems from the current pace of change in Moscow. While cost information already dates the book, quoted prices still can serve as comparative benchmarks. And while the book's 35-page directory will deservedly become dog-eared, the monthly *Moscow Tribune* "Telephone Book" insert could serve as a helpful supplement. One also could wish

## RESOURCES

for less of an American frame of reference.

The one truly troubling feature of the guide is its frequently negative tone regarding almost all things Russian. Moscow natives, if they happen across the volume, likely will find its bite and edge offensive:

- "It is a common practice here to take advantage of foreigners" (p. 82). I certainly would not deny this. But this fact needs to be balanced by noting that many Russians show many foreigners acts of kindness and that many foreigners take or try to take advantage of many Russians.
- "You will be one of the few if you don't have days when you think you're losing your mind" (p. 106). Also true enough. But not a few long-term Westerners in Moscow would balance this dreary assessment with the Russian capital's fascination and feistiness, its rich history, and yes, so far, its often fulsome friendliness towards strangers in its midst.
- With an expatriate fumbling for the correct currency, Russian clerks certainly are capable of thinking, or saying, "Oh great, another idiot foreigner" (p. 61). But while taking such a tack in depicting Muscovites might be understood as playful and lighthearted lambasting in small doses, the fact that *Real Life* maintains a caustic, us-and-them tenor throughout, makes one wonder if the author has not experienced some degree of cross-cultural burnout.

Ironically, Vaterlaus not only notes but appears also to serve as an illustration of the toll that the wear and tear of Russian daily life can have on foreign as well as native resi-

dents. Tenor aside, Westerners in Moscow definitely will be well served by this truly indispensable guide.

\$10 plus \$3 shipping/handling from the Institute for East-West Christian Studies, Wheaton College, Wheaton, IL 60187-5593; tel: 708-752-5917; fax: 708-752-5555. (Illinois residents add .68 per book sales tax. International shipping is by book rate. Visa and MasterCard are accepted.) Copies also may be obtained from the Christian Resource Center for \$12.50 each (Box 115, Moscow, Russia 117311; tel/fax: 7095-939-0641; fax: 7095-437-6296 or 7503-956-5022). CRC cannot accept checks.

Reviewed by Mark Elliott, editor.



### New "Credo" Documentaries Worth the Watch

Five of ten 1992-93 video documentaries on religion in Europe, released by Films for the Humanities and Sciences, treat East Central Europe and the former Soviet Union: "Russian and Ukrainian Jews," "The Russian Orthodox Church," "The Catholic Church in Poland," "Muslims in Bulgaria," and "The Hungarian Reformed Church."

Each of these 30-minute, color, British productions features memorable photography and background music. The films also provide sufficient historical background for the average viewer to make sense of contemporary developments, which is the focal point of each documentary. The emphasis upon very recent issues such as 1992-93 Polish controversies over abortion and religious education in schools, or the 1992 relegalization of Turkish-language instruction in Bulgaria gives the documentaries immediate relevance, but probably also subject them to rapid dating.

The films can be revealing:

- Only 12 percent of Hungarian Reformed attend church regularly and more live outside than inside Hungary; and

- Orthodox Metropolitan Pitirim was surprisingly vitriolic on camera toward Catholics and Protestants, their activities in Russia being characterized as "criminal, immoral, and sinful."

And moving:

- the treatment of the martyrdom of Polish Catholic Father Jerzy Popieluszko; and
- the morally searching words of Bishop Laszlo Tokes to a Hungarian Reformed World Conference.

(See following excerpt.)

On the downside, the pace sometimes drags, especially in "Russian and Ukrainian Jews" and in "The Hungarian Reformed Church." And errors do occur: the estimate of four to six million Russian and Ukrainian Jews is at least two to three times too high. Fortunately, such miscues are rare.

Probably the worst that can be said, and it is a mild reservation, is that much of East European religious life did not make it into view: Eastern Orthodoxy and Judaism in the former Soviet bloc, Catholicism outside Poland and Russia, and Protestantism outside Hungary.

Still, it is fair to say that the Credo series easily is the most accurate, up-to-date, and wide-ranging documentary treatment of religion in Eastern Europe available in English.

For purchase or rental contact:

Films for the Humanities and Sciences  
Box 2053  
Princeton, NJ 08543-2053  
Tel: 800-257-5126  
Fax: 609-275-3767.

Videos cost \$149 each, plus 5% shipping/handling. Rentals run \$75, plus \$7.45 shipping/handling each.



### Bishop Laszlo Tokes on Spiritual Loss and Spiritual Gain

*Speaking to the Hungarian Reformed World Conference*

People used to say, "They took our faith away and put nothing in its place."

This statement has become a cliché. But if we think about it, it is truer today than ever. They robbed us and destroyed our lives, society, churches, and nation. The Turks killed us bodily and the Hapsburgs tormented our souls, but the Communists destroyed both body and soul.

It would have been bad enough if they had merely taken our possessions, our property, and our land. But following a carefully planned strategy, they took our faith, our rights, our freedom, and our churches. They seized our culture and traditions. Then came the persecution, with the most tragic consequences. They wanted to deprive us of God and alienate us from other people. It was like taking an ax and chopping at the roots of our communities.

But we too were to blame. Our silence made us accomplices in this crime. As victims, we played into the hands of our persecutors. Servility and resignation made us sinners. So how do we respond to this? As Reformists we can answer this with a truly Reformist saying, "If God is with us, who can be against us?" Those who love God will come to no harm. That is the answer of the Word, an answer based on faith. The Reformist response is *sola fide*, by faith alone. The name *Reformist* explains the meaning and purpose of our religion. The Reformist faith reflects our return to the Scriptures. The catechism

states that Holy Scripture is the only true measure of our faith and our lives.

Source: *Credo: The Hungarian Reformed Church* (1993). See preceding video review.



Seymore, Bruce II, ed. *The Access Guide to Ethnic Conflicts in Europe and the Former Soviet Union*. Washington, DC: Access, 1994. 168 pp. \$19.95, plus \$3 shipping/handling.

Contents: an informed, concise, and readable introductory essay by veteran scholar Paul Goble; a serviceable bibliography (8 pp.); well-balanced, succinct profiles of ethnic conflicts, including 14 pages on the former Yugoslavia and 18 pages on the former Soviet Union; a glossary (5 pp.); excerpts from international human-rights accords (9 pp.); a directory of relevant academic, peace and conflict resolution, and ethnic and human-rights programs and organizations (58 pp.); and a brief but invaluable, annotated survey of computer, educational, and curricular resources (3 pp.).

Surprisingly, religion gets short shrift in the resources and directory sections despite its centrality to most European ethnic disputes. Compensate at this point with the *East-West Christian Organizations Directory*, highlighted in the *EWC&M Report 1* (Winter 1993), 3. Still, *The Access Guide to Ethnic Conflicts* provides a neat and tidy introduction to a subject that is anything but. To order contact: Access, 1730 M Street NW, Suite 605, Washington, DC 20036; tel: 202-783-6050; fax: 202-783-4767.



*The East-West Christian Organizations Directory*, now published in the Russian language, includes over 674 agencies working in East Central Europe and the former Soviet Union. Copies are available for \$2 from the Christian Resource Center, Box 115, Moscow, Russia 117311; tel/fax: 7095-939-0641; fax: 7095-437-6296 or 7503-956-5022. CRC cannot accept checks. The English edition (\$15) may be ordered from Berry Publishing Services, Inc., 701 Main St., Evanston, IL 60202; tel: 708-869-1573; 800-274-9447; fax: 708-869-4825; or the Institute for East-West Christian Studies, Wheaton College, Wheaton, IL 60187; tel: 708-752-5917; fax: 708-752-5555 (\$15 plus \$3 shipping/handling; Illinois residents must add \$1.01 sales tax).



**Nonprofit Alert**, a legal information service of the law firm of Gammon & Grange, is making English-language documentation available on 1993 threats to Russian freedom of religion. The 17-page *Proposed Changes to Russian Federation Law on Freedom of Religion Commentary* (\$75) provides detailed analysis of legislative history, existing law, previously proposed changes, and projected consequences for foreign organizations. *Proposed Changes to Russian Federation Law on Freedom of Religion—Documents* (\$50) contains translations of seven documents, including existing and draft laws and implementing decrees. A strong likelihood exists that Russia's new Parliament will debate new attempts to restrict the 1990 law on freedom of religion. For that reason, these Nonprofit Alert publications retain far more than merely historic interest.

Contact:

Nonprofit Alert, Gammon & Grange  
8280 Greensboro Dr.,  
7th Floor  
McLean, VA 22102  
Tel: 703-761-5000;  
Fax: 703-761-5023.



*Pravoslavnaya Moskva, spravochnik deistvuyushchikh monastirei i khramov (Orthodox Moscow, a Reference Book of Active Monasteries and Churches)*, published by Moscow's Brotherhood of St. Tikhon in 1993, profiles working monasteries and churches, their history, current programs, hours of services, parish priests, addresses, and telephones. This practical, 224-page directory includes over 100 churches reopened in 1990-92.



**Interactive computer software now makes it possible to take simulated, self-guided tours of renowned Russian museums, galleries, and historical landmarks.** Cascade Marketing International is developing a series of Russian-English interactive programs for IBM and IBM-compatible personal computers. "Lavra" (\$89.95), for example, explores the art and architecture of the celebrated Holy Trinity Saint Sergius Monastery in a way that is both instructive and entertaining. Also available is Volume 1 (\$129.95) of a planned five-volume Hermitage Museum series.

Contact:

Cascade Marketing International  
115 E. School Rd.  
Wenatchee, WA 98801  
Tel: 800-892-3338;  
Fax: 509-664-7398.



The new address for **Russian Christian Publishing** is Box 1, Partridge, KS 67566; tel: 316-567-3222; fax: 316-567-3122. RCP Director David Wagler provides translation services and Christian literature in Russian, Ukrainian, Georgian, Romanian, and Albanian.



**A Third Catalogue of Literature and Resources for Russian Jewish Evangelism** profiles materials designed for ministry to Russian Jews. Sections on video, music, tapes, books, periodicals, and Bibles and New Testaments provide descriptions, costs, and ordering information.

Contact:

Dr. James Melnick  
Friends of Soviet Jewry  
Box 2567  
Springfield, VA 22152.



**Health Information for International Travel**, a physician's handbook written in layman's language, outlines foreign countries' entry requirements and inoculation recommendations. This U.S. Center for Disease Control paperback is available for \$6.50. Request H.H.S. publication C.D.C. 93-8280, code 017-023-00192-9 from the Superintendent of Documents, Washington, DC 20402; tel: 202-782-3238.



**Slavic Christian Publishers offers Russian and Ukrainian publication services, including translation, editing, and distribution.** SCP networks with Slavic bookstores worldwide and maintains literature warehouses in the former Soviet Union.

Contact: Vitaly Michka,  
Executive Director  
Slavic Christian Publishing  
Box 2845  
Broken Arrow, OK 74013  
Tel: 918-437-3656;  
Fax: 918-437-3622.



# CALENDAR OF EVENTS

**7-11 March 1994**  
**Central/Eastern Europe**  
**Church Workers'**  
**Conference with John Stott,**  
 Liptovsky Hradok, Slovakia  
 Contact: Audrey Smith  
 International Fellowship of  
 Evangelical Students  
 17 Barnfield Road  
 Exeter EX1 1RR England  
 Tel: 44-0392-423570  
 Fax: 44-0392-423573



**11-16 March 1994**  
**Business Ethics**  
**Consultation, Bratislava,**  
 Slovakia. By invitation only.  
 Contact: Luke Bretherton  
 Ethics Development  
 Initiative  
 53 Romney St.  
 London SW1P 3RF  
 England  
 Tel: 44-71-233-0455  
 Fax: 44-71-233-0983  
 e-mail: 100136.3672@com-  
 puserve.com



**22 March-6 April 1994**  
**Church, State, and Society**  
**in Democratic Poland, Ann**  
 Arbor, MI. University of  
 Michigan credit course; Tu,  
 Th, 4:00-5:30 p.m. All ses-  
 sions open to public.  
 Instructor: Professor Marcin  
 Krol, University of Warsaw  
 Contact: Center for Russian  
 & East European Studies  
 University of Michigan  
 Lane Hall  
 204 South State St.  
 Ann Arbor, MI 48109-1290  
 Tel: 313-764-0351  
 Fax: 313-763-4765



**7-10 April 1994**  
**Ethnoreligious Nationalistic**  
**Conflicts and**  
**Communication, Piran,**  
 Slovenia. Sponsored by the  
 World Association for  
 Christian Communication  
 (London), European Institute  
 for Communication and  
 Culture (EURICOM,  
 Ljubljana), and University of  
 Ljubljana.  
 Contact: e-mail:  
 slavko.splichal@uni-lj.si



**7-16 April 1994**  
**Magazine Publishing**  
**Training Institute, Ustron,**  
 Poland  
 Contact: Sharon E. Mumper,  
 Director  
 Eastern European Magazine  
 Training Institutes  
 Postfach 33  
 2502 Baden, Austria  
 Tel: 43-2236-5375028  
 Fax: 43-2236-52390



**21-23 April 1994**  
**Economic Crime and the**  
**Prospects for a Market**  
**Economy in the Former**  
**Soviet Union, Wheaton, IL**  
 Contact: Dr. Mark Elliott,  
 Director  
 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



**23 May 1994**  
**Russian Orthodox Protestant**  
**Dialogue, Dom Turista,**  
 Moscow, Russia. Sponsored  
 by World Vision and the  
 Christian Resource Center.  
 Featuring Dr. Thomas Oden,  
 Drew University.  
 Contact: Dr. Sharon Linzey  
 Christian Resource Center  
 Box 115,  
 117311 Moscow, Russia  
 Tel/fax: 7095-939-0641;  
 Int'l fax: 7095-437-6296;  
 MCI Satellite fax: 7503-  
 956-5022



**27-29 May 1994**  
**The Russian Philosophical**  
**Tradition as a Source for**  
**Reformulating Public Values**  
**in Russia Today, University**  
 of Bergamo, Bergamo, Italy  
 Contact: Clinton Gardner,  
 President  
 The Transnational Vladimir  
 Solovyov Society  
 The Norwich Center  
 Box 710  
 Norwich, VT 05055  
 Tel: 802-649-1000  
 Fax: 802-649-2003

Leonid Polyakov, Secretary  
 The Transnational Vladimir  
 Solovyov Society  
 Institute of Philosophy  
 Russian Academy of  
 Sciences  
 ul. Volkhonka, d. 14, kv. 422  
 119842 Moscow, Russia  
 Tel: 095-203-96-65  
 Fax: 095-200-32-50



**12 June-5 August 1994**  
**Russian Language Institute,**  
 Columbia, SC  
 (See News Notes for details.)



**16-19 June 1994**  
**Summer School on the Study**  
**of Religion in the Former**  
**Soviet Union, West**  
 Lafayette, IN  
 Contact: Dr. Don Nead,  
 Director  
 John T. Conner Center for  
 East-West Reconciliation  
 2625 Wilshire Ave.  
 West Lafayette, IN 47906  
 Tel/fax: 317-497-3239



**18 June 1994**  
**Religion After Communism,**  
 University of Illinois,  
 Champaign, Illinois. No charge  
 for workshop; preregistration  
 requested.  
 Contact: Russian and East  
 European Center  
 104 International Studies  
 Building  
 University of Illinois  
 910 S. Fifth St.  
 Champaign, IL 61820  
 Tel: 217-333-1244  
 Fax: 217-333-1582



**7-10 July 1994**  
**Conceptions of Legality and**  
**Ethics in Russian Thought,**  
 Leeds, England  
 Contact: Dr. Jonathan Sutton  
 Department of Theology  
 and Religious Studies  
 University of Leeds  
 Leeds LS2 9JT England  
 Tel: 0532-33-3640  
 Fax: 0532-33-3654



Mission Forum, which  
 assisted in preparing the  
 Calendar of Events, provides  
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 year (plus \$10 charge for all  
 checks from non-Austrian  
 banks). This calendar service  
 is distributed every six to  
 seven weeks.

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

**4-8 October 1994**  
**Consultation on Theological Education and Leadership Development in Post-Communist Europe, Oradea, Romania**

Contact: Mr. Charles F. Schukar, Director  
Project CARE  
Postfach 37  
Vienna A-1184, Austria  
Tel: 43-222-442701  
Fax: 43-222-442078



**20-23 October 1994**  
**European Symposium on the Church and Disability, Hotel Dunakeszi, Budapest, Hungary**  
Cost: \$200 U.S.

Contact: Myriam Van Der Doef-Arneart  
Joni and Friends Ministries Europe  
69 Avenue des Pagodes  
B-1020 Brussels, Belgium  
Tel: 322-245-54-02  
Fax: 322-245-51-86



**7-10 July 1995**  
**The Russian Philosophical Tradition, Dartmouth College, Hanover, NH**  
Contact: Clinton Gardner, President

The Transnational Vladimir Solovyov Society  
The Norwich Center  
Box 710  
Norwich, VT 05055  
Tel: 802-649-1000  
Fax: 802-649-2003



## **Are Evangelicals Interlopers? Readers React**

### **Letter to the Editors:**

I am writing in response to your article "Are Evangelicals Interlopers?" 1 (Summer 1993), 3-4. While there is much to commend in this article, it nevertheless fails to address what is, from the Orthodox perspective, most objectionable about the activity of evangelical Christians in Russia and other traditionally Orthodox countries now free of communist rule.

Perhaps this objection may be stated most succinctly by asking you and Dr. Hill why you do not become Orthodox. Perhaps you would find it of interest to ask former evangelical Christians, like Frankie Schaeffer, Fr. Peter Gilquist, Fr. Jon Braun, and several thousand other former evangelicals, not to mention graduates of various evangelical and fundamentalist seminaries who have become Orthodox clergy, why they decided to become Orthodox....They became convinced that it is impossible to participate in the fullness of the Christian faith outside the Church; and, that there is only one, true, holy, catholic, and apostolic Orthodox Church....

All the arguments you make in your article in favor of evangelical witnessing in Russia are beside the point unless you first consider the Orthodox teaching on the nature of the Church. For example, the fact that some Russian Orthodox hierarchs have been compromised by the KGB is irrelevant to whether the Orthodox Church in Russia is a part of the one true Church. The fact is that there have always been corrupt clergy in the Church. The holiness of the Church has never depended upon the purity of her clergy or laity. Rather, it has always depended upon the indwelling of the Holy Spirit as the guarantor of the truth of her teaching....

Certainly there is much to admire in our nation's [the United States'] tradition of religious tolerance; but, at what price has it been established? To find ground common to the over two thousand Protestant denominations in this country would of necessity be to settle on the lowest ground: "So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth" (Rev. 3:16).

Scott R. Stripling, *Brooks School,*  
*North Andover, MA*

### **Hill and Elliott Respond**

*Numerous critics have rightly decried the culturally insensitive, aggressive manner of some Western evangelical ministries in the former Soviet bloc. We find it sadly ironic and equally deplorable when some Orthodox believers use the same offensive, proof-texting, triumphalist approach to non-Orthodox.*



### **Letter to the Editors:**

Conclusions in "Are Evangelical Interlopers?" 1 (Summer 1993), 3-4, that we should study Orthodox culture, evangelize secularized Russians, and promote religious tolerance, I believe, have unquestioned virtue. But I seriously question the conclusion that we "should serve Orthodox ends" by "assisting" this church. As a missionary, I am deeply sensitive to the issues of theological and cultural syncretism. The poisonous mixture of biblical theology with mysticism, superstition, and blatant idolatry found in Orthodoxy as well as in Catholicism prohibit me in good conscience from "assisting" this religion to achieve its goals....My purpose in writing is to express my concern over the rise of a new theological and ethical relativity and pragmatism which is suffocating the position of the absoluteness of supernaturally revealed truth, regrettably, even among those who were once its greatest defenders.

Terry L. Schnake, *President*  
*Word Ministries International*

### **Hill and Elliott Respond**

*We do not believe that encouraging the best in Orthodoxy, without sacrificing evangelical distinctives of salvation by faith and sola scriptura, should be viewed as poisonous syncretism.*



## Walking in Russian Shoes

On my most recent trip to Russia, I conducted an in-depth interview with a dynamic national Christian. For the purposes of this editorial I'll call him Viktor. A young evangelical who is planting churches in the Moscow area, his tales of struggle with the established church, as well as with city authorities, impressed me. His major complaint about Westerners was the number who come to see him every week and the amount of time it takes to meet with them and orient them to life in Russia.

During that interview, he also told me about his plans to visit the United States. I gave him my card and offered to set up meetings with him when he came to town. He promised to call me should he ever visit. Viktor made good on that promise. It was wonderful to see him again. When we first met in the U.S., I told him about some people with whom he could meet and agreed to arrange meetings. After that initial meeting, I spent several hours on the phone explaining to people who this man was and arranging a schedule of meetings for him. Most people were happy to make time in their schedules for him; only a few declined.

Then came three days of driving Viktor from office to office, making introductions at each office, and at times, attempting to mediate the different styles of communications between the Russian visitor and the Americans he was visiting. As the time of his visit drew to a close, though, I realized that what I had been doing for him is precisely what many of Moscow's Christians have been doing for months now with foreign missionaries, pastors, teachers, students, and other guests.

Every minute of this work was a joy for me. I believe in this man's work and gladly devote my life to helping him and others like him in that part of the world. Setting aside my regular work plans for him was never in question and was never a difficulty. If those few days were to become weeks or even months, someone else would have to do my normal work or it wouldn't get done.

Learning what life is like for citizens of another country is not easy. Even seasoned missionaries who have spent years in lands other than their homeland struggle to understand what it feels like from the other person's point of view. Life gave me a free and valuable lesson in what it's like to walk in the shoes of Russian Christians who work with foreign guests.

As an American, I would think nothing of telling a guest that a meeting had to end because of a previous commitment, and there would be no insult in the statement. We dismiss people for other appointments, not to mention ministry activities. For better or worse, Russians are more polite than many of their Western guests. On Russian soil, a host would rarely make such a statement to a guest for fear of being impolite. Often Western visitors never realize the difficulties they impose.

How many ministries have been hurt, how many Christians sidetracked, how many lives untouched because Christians in formerly communist lands were politely taking care of foreign guests who had come to help them do ministry? For those of us who work there as foreign guests, we would do well to sensitize ourselves to how much of their time we are taking up—and how much of the time we spend with them is about our own needs compared with the needs of the people of Russia. ♦

Wil Triggs  
Editor

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