



# EAST-WEST CHURCH & MINISTRY REPORT

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## A Call for New Strategies and Structures

Sergei Sannikov

*Editor's note:* This article is edited from an English translation of a presentation at the Christian Publishing Consultation held in Orlando, Florida, 27 February–4 March 1995. The Foundation for Reformation and Reformed Theological Seminary hosted the consultation, which brought together Western Christian workers and a cross-section of Evangelical church leadership from the former Soviet Union.

My task is a very difficult one—to express the most pressing needs of the churches of the former Soviet Union. Churches in Odessa may have different needs from people in Moscow and churches in Siberia. But strategic developments and directions and some of the most pressing needs are common to most of our churches.

Today we see the results of the turbulent changes of the last five years. On the one hand, society is very unstable and unpredictable. Democracy and freedom are not as popular as they were a few years ago. The same holds true for freedom of religion. Many people are still very fond of democracy and freedom of religion, but most of the people lost their taste for such freedom—or maybe they never had that taste to begin with. Also, the system of moral values is almost totally destroyed now. The Communists had their own system, which was not a good one, but it was a system. Now people have nothing to rely on and they lose the purpose and meaning in life. As we consider the needs of our churches, we must not forget about these problems.

### **Materialism and Changing Church Dynamics**

Along with widespread growth of many religious organizations and denominations have come some negative consequences. One of the minuses is the visible loss of enthusiasm we saw a few years ago. We would love to keep the euphoria and enthusiasm of the first period of change, but we cannot. Because of the difficult economic situation, we have lost the notion of volunteers. People cannot volunteer their time. Materialism is growing, but I don't blame everyone for not

offering themselves as volunteers. People have genuine needs, and they need to use their time. On the other hand, a part of the value system is gone and so I see very grave consequences because of the lack of volunteers. If you need people to do something, you need to pay them.

I would also like to touch upon the growth of our churches and, as a result, new theological influences. Before perestroika, our churches were replenished from Christian families by the fact that the children would grow, and they would be familiar with the Baptist tradition from childhood. Today it is totally different. Outsiders come to our church from secular society. These people do not always have spiritual understanding. They need to have the legacy of Baptist tradition transported to the new generations. People don't know the issues of the church. Sometimes this is very good because not every one of our traditions is all that good. But in general, I see this as a negative tendency. I respect and treasure our Baptist legacy and strive to maintain it and pass it on to the youth. One of the most pressing needs and general challenges of our Christian community is to preserve and develop our national Russian theology, our approach to the Bible, and the legacy that we received from our fathers.

### **Cooperation and Long-term Planning**

The main problem is that we lack coordination. We are totally separate. We need to learn how to cooperate again because the Lord gives us certain resources and we need to use them much more wisely than we do now. We will have more money if we pool our goals and share information. I understand how difficult this task is, and I know that no one meeting or consultation will solve it. We need to realize that only by working together in mutual cooperation will we be most fruitful for the Lord. Again, I realistically don't think this can be resolved overnight, but I still think this is a great pressing need.

*Continued on page 2*

### IN THIS ISSUE

Two Sides of  
Orthodoxy PAGES 3-5

Orthodoxy and  
Political Elite PAGE 5

Compromised  
Communications  
PAGE 6

Religious Liberty in  
Poland? PAGES 7-8

Cross-Cultural  
Conflict PAGES 10-11

News Notes PAGE 12

Resources  
PAGES 12-14

Calendar of Events  
PAGE 15

Guest Editorial  
PAGE 16

We must create long-term programs of aid and cooperation between churches within Russia and between Russian churches and the West.

We need long-term plans for evangelism for the country as a whole. So far, we don't have these plans. Each church acts as if it is the only church on the face of the earth. Every mission works as if there is no other mission present in the area. There is no coordination. For example, most of the people in our area are housewives. They will never hear the gospel because we don't tell them. Some groups of the population that are not very visible will not hear the gospel. They are not being reached. Nobody does any research. Which method of evangelism is not effective for a given group? We need research and planning and thinking.

One of the greatest needs is for our Western counterparts to realize that things have changed and so there is a need for a change in strategy. Western missions as a rule simply send missionaries to our country and they preach the gospel at all kinds of churches. This is good, but I do not think this is the most effective way of doing things today. It would be much more fruitful and helpful if a missionary from the West would come not to preach but to coordinate local preachers—help them, troubleshoot—use the talent that is available locally. It will be much cheaper and more cost-effective in the spiritual sense.

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#### *Changes for Organizations from the West*

Some organizations are interested in financing only local ministries. I think this is another extreme. When Western missions give money with no control over where the money goes, then local Russians do not always have the necessary skills to organize the process. They are not being trained. Some of them lack responsibility. They don't know accounting methods. They have very vague ideas about accountability. If this situation continues, we will lose effectiveness in our work. Sometimes we judge by papers, by reports. Sad as it is, if you don't know how to keep books, then whatever you do will not be reflected in reports. There is great potential for Westerners to teach us church administration, church management, and accounting. That is where I believe Russian Christians need help. Western missionaries can provide that help.

The time of mass rallies is gone. We need now to emphasize long-term planning and the very hard day-to-day work of reaching people soul by soul, person by person. It may not be as effective for fund-raising, but this should be much more serious and labor-intensive work. All missionary organizations need now to emphasize educational programs as a means of reaching people for Christ. I must admit that people are not very fond of education in our churches and there are several

reasons for that. One is that we simply don't know how to put together an educational program, how to establish a class of instruction for non-Christians. On the other hand, we don't have high-quality materials. We are flooded with American programs and materials appropriate for Americans, but translated into Russian. Besides being poorly translated, this literature disregards the cultural differences between our societies, reflects a totally different tradition and, as a result, cannot be effective. While acceptable on theological and biblical points, Western-translated literature, in terms of cultural relevance, is hopeless. So one of the greatest needs today is to develop our own programs, to write them from scratch so they can be used for evangelism among nonbelievers. We need authors. We need money to pay them. We need effort, time, finances, and personnel in order to get results in the near future. But I think it is worthwhile to spend effort and resources in this area.

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#### *Beyond Evangelism*

Evangelism is only one of the areas of our church life. Another very important aspect is raising the flock, educating Christians. Again, the most pressing need in this area is for materials. We cannot rely solely on translated materials—poorly translated for that matter. Rather, Russian theologians who understand the mindset and circumstances of people in our country need to write what is needed.

Another area of need is the training of ministers, pastors, and professors for Christian schools from elementary to university level. Trained Christian translators are needed, too. Likewise, another great need in our churches today is educational strategy. Not only do we lack materials and teachers, we lack direction. So what is the strategy? How do we develop it? How do we coordinate our efforts? The old structures which we had before perestroika are gone. We need new structures and new strategies.

Finally, we must create long-term programs of aid and cooperation between churches within Russia and between Russian churches and the West. The instability of the situation is threatening to close the doors for evangelism, so it is important to have something already established within the country. If we have church buildings and buildings for our Christian centers, that will guarantee to some extent that our work will continue and nobody will force us out. If we rent, there is no guarantee that we will be able to rent the next year. This is why construction of church, university, and educational buildings is a strategic need assuring our future. ♦

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# Two Faces of Russian Orthodoxy: Reactionary and Progressive

James L. Haney

## *Metropolitan John and Reactionary Orthodoxy*

Currently, one has to recognize that power lies in the hands of Soviet-era people who, if they are not challenged quickly and effectively, will do just as good a job of marginalizing the Orthodox Church in the new situation as the Communists did in the Soviet era. Metropolitan John (Snoychev) of St. Petersburg is a good example. As the chief expounder of Orthodoxy in the St. Petersburg region, with a population of at least six million, Metropolitan John is a figure to be reckoned with, not least of all because he sits in the chair formerly occupied by the current Patriarch and the late, internationally respected and highly influential Metropolitan Nikodim.

For Metropolitan John, the burning issue facing the Russian Orthodox Church is the preservation of Church Slavonic in all church services. Of course, there are reasons for retaining Slavonic, but more progressive people feel that all these "reasons" are weak in the light of the "missionary" task which confronts the Orthodox Church in Russia. While people who attend church regularly eventually come to understand the Slavonic, it is far removed from daily speech on the streets. All, except the newcomers who happen to be romantic preservationists, are likely to be "turned off" by the continued and exclusive use of a largely incomprehensible, though beautiful, language.

This form of arch-conservatism is not the worst that can be said about Metropolitan John. Everyone is aware from the much publicized views of Vladimir Zhirinovskiy and the *Pamyat* movement that along with everything else of a virulent character in contemporary Russia, vicious forms of anti-Semitism are commonplace. I regret to say that it appears Metropolitan John is to be numbered among the more influential of these anti-Semites.

Early in 1994, he published a book with the title, *The Autocracy of the Spirit*, which argues that Russia throughout her history has been the victim of a global conspiracy aimed at wiping her off the face of the earth. Russia's enemy is the Jew who has consistently woven a web of lying intrigue in order to achieve dominance in world government. In his interpretation, the whole history of Russia rotates around the struggle with Judaism and this is "a struggle of the people of God against the people who killed God." The salvation of Russia can come only through the creation of an ideal Christian state, the Metropolitan contends. Such a state would be united with the Russian Orthodox Church, would introduce spiritual

censorship through the control of mass communications, and would support a "confessional foreign policy." If this sounds like totalitarianism, that is not accidental. Not surprisingly, Metropolitan John finds the most attractive political system after World War I to have been early German fascism, and, in Russia from the Second World War to the death of the dictator, Stalinism.

A well-known, highly respected, Orthodox laywoman and member of the St. Petersburg Academy of History, Dr. Irina Levinskaya, writes: "In recent times it is not unusual to hear complaints by Orthodox clergy that the intelligentsia have left the church. There is some truth in this. And the activity of such a senior figure in the church as Metropolitan John deepens the split....If the Russian Orthodox Church insists on searching for enemies and battles with fantasies, then she will end up as a relic of history, an obscure ethnographic reservation. Among today's clergy there are remarkable pastors whose heroic activity commands deep respect. People truly caring about the fate of the Orthodox Church, however, cannot but be alarmed by the fact that a significant number of the senior clergy support the position of Metropolitan John....As a member of the Russian Orthodox Church I humbly turn to her head, Patriarch Alexei II, with a request that he repudiate Metropolitan John's book, *The Spirit of Autocracy*, and put an end to any attempt to make the church, at least by reputation, a cover for fascism."

Thus far, Patriarch Alexei has not responded to *The Spirit of Autocracy*, and the views the Metropolitan expresses have not been repudiated by other hierarchs in the Orthodox Church. Patriarch Alexei II has only said with regard to other pronouncements made by Metropolitan John that the faithful should remember that the statements of a Metropolitan are not the statements of the whole Church. In the face of uniform silence among the hierarchy and clergy (either out of fear, or on the basis of agreement with the Metropolitan), this man will continue to buttress the intolerance of the ignorant Orthodox faithful. What is to be done? I suspect that nothing will be done unless Christians and humanists outside Russia raise their voices in protest to the level of thunder. There is a chance that the Russian hierarchy can be embarrassed into repudiating Metropolitan John—a slim chance.

*Continued on page 4*

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### *Archpriest Vladimir Fedorov and Progressive Orthodoxy*

Among those fine human beings who represent an alternative to Orthodox fundamentalism is Father Vladimir Fedorov, a church historian at the St. Petersburg Theological Academy. Without being flamboyant, he has won the respect of many students, priests, and members of the St. Petersburg intelligentsia. He not only keeps in close touch with what is going on in the contemporary Russian religious scene, but, because he has recently been able to travel and lecture, he is also well informed about the religious situation in the West.

Father Vladimir sees the present situation as an unparalleled opportunity for *perestroika* in the Orthodox Church, and he has very definite ideas about the shape which this "restructuring" or "renewal" should take. It should begin with bringing to realization the renewal which was proposed on the eve of the Revolution of 1917 by the All-Russian Synod but, unfortunately, was not implemented because of the destruction of the church by the Bolsheviks.

Father Vladimir is a realistic person and he is not overly optimistic regarding the prospects of the Russian Orthodox Church taking immediate steps toward effecting church renewal. He recognizes the many historical and psychological factors standing in the way. For instance, the historical development which is referred to again and again to bolster resistance to Church "renewal" today is the Communist-inspired "Renovationist Church" movement of the 1920s, which attempted sweeping changes in the church to make it more ideologically acceptable within a "socialist" state, including the introduction of "street Russian" in worship. All efforts today which attempt to present renewal in a positive light are instantly smeared by references to the Renovationist event. Recent efforts to introduce a slightly "Russified" version of the Divine Liturgy, for instance, were labeled as "a heresy of neo-renovation." While recognizing the barriers to progress, Father Vladimir contends that what Russian Orthodoxy needs is a Second Vatican Council which would "approve the translation of the liturgical texts, reforming the service, altering the attitude toward non-Orthodox Christians and those belonging to other religions."

Until such an event occurs, Fedorov believes the Church needs to devote more of its resources to Christian education at three different levels: in developing programs for secondary education, programs for the training of teachers in secondary education, and the establishment of institutes for the training of these teachers.

Father Vladimir understands the "religious revival" in Russia is a multifaceted phenomenon. In the popular mind, it is above all the restoration of the rights of freedom of conscience among the traditional Christian confessions—Orthodoxy,

Catholicism, Lutheranism—whose rights were denied for more than 70 years. A second facet of the "religious revival," however, is *de facto* religious pluralism, evident in the recent appearance in all parts of Russia and the former Soviet Union of various Protestant traditions, marginal Christian groups of West European and American origin, as well as "spin-offs" from the religions of the Far East. Many of these groups make use of aggressive evangelization techniques which have won many converts.

Father Vladimir's response to the second facet of the "religious revival" is also representative of the progressive point of view. Like many other people, he is somewhat less than thrilled by the course the "revival" has taken [but] Father Vladimir is not hostile toward "Western" groups. He attempts to help his students understand why these religious movements have proved to be attractive in Russia.

Father Vladimir proposes that the first response by Orthodoxy to the challenge presented by the new religious groups and movements should be to set its own house in order. The specific suggestions he makes for doing so further illumines the progressive agenda: (1) Russian Orthodoxy should immediately become engaged in its own missionary work among the ignorant masses who are unaffiliated with any religion, making use of the experience and methods of various Christian traditions; (2) Orthodox congregations must learn how to become real communities which exude an atmosphere of love, warmth, and concern for people; (3) Orthodoxy must support a massive educational program, using every possible means, including the mass media, but also making full use of more traditional means, such as theological schools designed to serve the needs of lay people; (4) the mission of Orthodox congregations should move beyond liturgical celebration to establishing better catechization, Bible schools, organized social services for people in need, and a more effective ministry to youth; and (5) the Orthodox Church should study carefully the activities and spirituality of Catholic and recognized Protestant churches and religious movements as resources for developing parish communities which will ensure active participation and new expressions of spirituality.

Father Vladimir serves the Church of St. John the Forerunner. He has been a moving force behind making this congregation an example of what he thinks an Orthodox parish should be. It is a parish which is self-consciously a missionary parish in the midst of a radically secularized culture. The parishioners are involved in a variety of volunteer activities which offer the kind of care for people so obviously lacking in most Orthodox parishes in the city. He has also led a number of academics in this parish to become actively involved in his Christian Research Center for

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New Religious Movements.

Father Vladimir is a leader with a broad vision for what Orthodoxy can become in Russian society. He is a person who needs—and is fully deserving—of the support and encouragement of Christians outside Russia, for he gets far too little support from within. In the midst of a very complex, confusing, and often hostile

environment, he is one of those optimistic Russian Orthodox who possess an unfaltering trust that God—"the lover of humankind"—will somehow bring to fruition what is good for Russia and the Orthodox Church. ♦

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## The Russian Orthodox Church and the Political Elite

Sergei B. Filatov

One of the most interesting phenomena of our religious-political life is the considerable difference in attitude toward religion between the popular masses and the political elite.

In our survey of public opinion, the respondents had to express their attitude to two alternative statements: (1) "There are national, traditional religions (Orthodoxy and Islam) in our country. They should have more rights than representatives of religions that are new to our country (Catholicism, Baptists, etc.);" and (2) "All religions should have absolutely equal rights." Only nine percent agreed with the first statement, while the vast majority (72 percent) agreed with the second. Even among the Orthodox, adherents of the Moscow Patriarchy, only 13 percent were supporters of special patronage by the state for the traditional religions, while those who advocated an equality of religion made up 69 percent. The percentage of persons who approved of the church's participation in political life decreased from 74 percent to 48 percent from 1990 to 1991.

It is much more difficult for non-Orthodox groups and Orthodox groups from jurisdictions other than the Moscow Patriarchy to obtain a building in which to worship. What has brought about this tendency of the new democratic authorities to provide state protection to the Russian Orthodox Church, contradicting both democratic principles of freedom of conscience and, what is especially important, the sentiments of the masses who support these authorities?

In 1988, at the beginning of perestroika, the response of the hierarchy to the appeals of former religious dissidents to condemn Stalinism officially and desist from eulogizing it, was silence. This was a manifestation not of servility but, on the contrary, of an intellectual honesty, a reluctance to follow the authorities and their new course this time. The silence of the hierarchy, which hitherto had accepted all declarations demanded by the state—for example, to approve of sending troops to Czechoslovakia—reveals its true ideological foundations.

In 1988–91, one could observe a paradoxical picture: the state removed the restrictions that

had been placed on the church, and society triumphantly returned to the church; but at this very time, the clergy was openly expressing sentiments of panic. If one recalls statements by church personages during this period, one gets the impression that it was not in 1937 but in 1990–91 that society reached the limit of moral decay and that the advent of the Antichrist was near. It is clear that this panic was caused not by a threat to religion and to faith (during this time, the threat was diminishing steadily), but by a threat to the ideology of "patriotic service" and the peculiar position of the hierarchy inseparably linked to it (the privileged position of the hierarchy of the Christian church in an anti-Christian society).

The objectives of the church hierarchy are in fact reducible to three fundamental ones: recognition of the Russian Orthodox Church as the only lawful heir to all the property of the prerevolutionary church; the adoption of legislation on freedom of conscience that would enable the church to preserve "democratic centralism" [preferential status]; and state assistance in the struggle against its rivals.

Our past and our traditions run counter to the principles of freedom of conscience, just as they in large measure also run counter to democratic principles. This past continues to live with us and exhibits resistance to the new democratic tendencies, sometimes from the most unexpected quarters. Hence, despite the formal victory of democracy and freedom of conscience, the way to real democracy and real freedom of conscience is still a difficult and long one. ♦

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# Russian Orthodox Sign Wide-Ranging Agreement With Government

Andrei Zolotov

Critics claim that the Russian Orthodox Church is providing the government with an official state ideology in exchange for a dominant position among the country's various denominations and religions.

"We are colleagues—you save people's souls and our role is to save their lives," Sergei Shoigu, Russia's Emergencies Minister, told Patriarch Alexei II, the head of the Russian Orthodox Church, on 4 April after signing an official joint statement on cooperation between the church and the ministry which is responsible for civil defense and rescue operations. The agreement strengthens the links between the church and the government which have already been criticized from some quarters.

The ceremony sealed the fourth agreement of its kind for the Russian Orthodox Church which has already signed similar accords with the Defense Ministry, the Interior Ministry, and the Federal Border Guard Service. All four enforcement agencies have troops at their disposal and play an important role in the delicate Russian balance of power. "The faith and the motherland are synonyms—there can be no motherland without the faith, and no faith without the motherland," Russia's Chief Border Guard, Andrei Nikolayev, said when he signed

the agreement between his department and the [Orthodox] church.

Critics claim that the Russian Orthodox Church is providing the government with an official state ideology in exchange for a dominant position among the country's various denominations and religions. One religion commentator, Alexander Nezhny, said that "these protocols are just another attempt of the Moscow Patriarchate [of the Russian Orthodox Church] to gain some political capital."

Sergei Ivanenko, a religion expert with the Russian parliament, does not, however, see any signs of such a development. He qualified the agreements between the church and the power ministries as a "normal process" while maintaining that "it is necessary to make sure that it does not infringe on the separation between the church and the state." ♦

*Excerpt reprinted with permission from Ecumenical News International Bulletin 7 (11 April 1995), 9.*

## Compromised Communications

Mark Elliott

It would seem prudent for persons using e-mail in Russia, or between Russia and other countries, to limit the content of their messages to routine, day-to-day business.

An American missionary working in the Russian Republic received unmistakable confirmation recently that his e-mail communications have been monitored by the Russian government for some time. A local e-mail company, through which this missionary connects to the Internet, passed copies of many of his messages to a government official. The official in question made it clear that this missionary could expect visa difficulties in the future—which has proven to be the case. Another Western parachurch ministry fears Russian mafia may be screening missionary Internet communications.

E-mail services in Russia, including Western companies such as MCIMail and Compuserve, usually are accessed by dialing into a local e-mail company: no 800 numbers exist there for direct connections to MCIMail or Compuserve. As a result, e-mail can easily be monitored, as can fax communications. Furthermore, since April 1995, a Yeltsin presidential decree has prohibited e-mail encryption, thus, if enforced, removing the possibility of coded messages free from Russian

officials' prying eyes. (See Sophia Coudenhove, "State Control Over Electronic Data Feared," *Moscow Times*, 4 June 1995, 15.)

Veteran Western missionaries in Russia respond, on the one hand, noting that the tremendous volume of e-mail and fax communications to and from major cities makes comprehensive government monitoring impractical. On the other hand, they note that a given church or parachurch ministry of special interest to the authorities, even in Moscow or St. Petersburg, is liable to systematic invasion of privacy.

It would seem prudent for persons using e-mail in Russia, or between Russia and other countries, to limit the content of their messages to routine, day-to-day business. It would appear to be unwise to communicate sensitive information, including strategies, personnel issues, and finances, via Russian e-mail. Since mail and fax also lack assured privacy, Western courier services or hand delivery of especially sensitive communications would seem advisable. ♦

## Religious Liberty For All?

Adam Michnik

The [Polish Catholic] Church has not yet found its place in the postcommunist era. Today it stands at a crossroads. Does it seek institutional privileges and special rights for itself? Should it try to use the state to impose Christian values? Does it seek special influence on governmental policy? Or will it see its place free from the temptations of party alliances and electoral campaigning, shunning the pursuit of official privileges and eschewing the power to shape state legislation?

In the great black hole after communism, part of the Catholic hierarchy sees the secular state as the new Public Enemy Number One. In this view—one hears it frequently nowadays—the aggressive atheism of communist society is being replaced by the practical atheism of consumer society. Western liberalism thus fills the recently vacated slot as the apocalyptic enemy of Catholicism. In the language of the besieged fortress, dialogue is replaced by anathema. And indeed, the Church no longer speaks in the language of dialogue. Instead, there is monologue, spoken from the pulpit and printed in the pastoral letters: a monologue of warning against the dangers of liberalism.

As the Church tries to legislate values, it is time to concentrate again on the need for dialogue. For the problem today is that the aggressive language of the Church tends to elicit an equally aggressive language *against* the Church, a kind of gutter atheism, primitive anticlericalism. Thus, while the Church rails against liberalism, we hear others charge that the Church is trying to create a police dictatorship and to replace Marxism-Leninism with Catholic doctrine.

And so we have a struggle between two contradictory fundamentalisms: clerical and anticlerical. What is one to do? The answer, I think, is that one should do as always: defend truth, common sense, and dialogue as opposed to hatred. One must remember that real participation in politics and true meaning in life can only be provided by three Christian values of faith, hope, and love. And of these three, the most important is love.

Our affection for civil liberties would be rather suspect were we to desire them only for ourselves. Our morality would then be the morality of Kali: "When Kali steals, that is good, but when Kali is robbed, that is bad." Human rights must exist for everybody or they do not exist for anybody. That much is indisputable.

But this does not settle the matter. It is one thing to proclaim the indivisibility and universality of the rights of man and to defend

those who are persecuted. People often say that the Church once again wants to be the "mightiest," that it desires a return to the Constantinian model of exercising spiritual power. Let me explain this through the words of Bohdan Cywinski, who counterpoised the concept of the "Julianic Church" to that of the "Constantinian Church." In his book, *Genealogies of the Indomitable*, Cywinski wrote the following:

The concept of Constantinism derives...from the name of the Emperor Constantine, under whose reign there first appeared the theory of dual power: spiritual and temporal. As a political model, Julianism, from Emperor Julian the Apostate, 361–363 A.D., who, according to Cywinski, "renounced Christianity and tried to destroy the Church," is the opposite of Constantinism. In place of the cooperation of the spiritual and temporal powers, Julianism is marked by their conflict. The Church finds itself in opposition. Deprived of political

The Church no longer speaks in the language of dialogue. Instead, there is monologue.

*Continued on page 8*

### A Checklist of Polish Church-State Issues

- RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS • In 1992 Catholic religious instruction in Polish public schools became compulsory. In April 1993 a constitutional tribunal dismissed a challenge to this measure by human-rights advocates, and in addition, affirmed the constitutionality of the permanent display of crosses in Polish classrooms.
- ELECTIONS • On the eve of presidential elections in Fall 1991, a Polish bishops' letter admonished Catholics to vote "only for those political groups that [favor] the protection of life from the moment of conception, that respect family rights, and that demonstrate by their activities deep concern about Poland and respect for its tradition stemming from Christian roots." (Nathalie Gagnere, "The Return of God and the Challenge of Democracy: The Catholic Church in Central Eastern Europe," *Journal of Church and State* 35 (Autumn 1993), 876.)
- POLISH VATICAN CONCORDAT • Politicians, religious workers, and the general public have debated a proposed Concordat between the Vatican and the Polish government since it was first proposed in 1993. In broadly and generously defining rights of the Catholic Church in Poland, the Concordat may limit the rights of minority faiths as it grants a privileged status to Poland's Catholics.
- ABORTION • In January 1993 Poland ratified a "Law on the Protection of Unborn Life," a compromise bill that outlaws abortion for social or economic reasons but permits abortion in cases of rape, incest, where the mother's life is at risk, or where the fetus is judged to be damaged to the extent that it is incapable of sustaining independent life. In Spring 1994 the Polish Sejm (legislature) passed an amendment legalizing abortion for socio-economic reasons, but President Lech Walesa vetoed the law. A majority of the legislature opposed Walesa's action, but failed to garner the two-thirds vote needed to overturn the veto.

Human rights must exist for everybody or they do not exist for anybody.

power, it possesses only moral authority—and in this lies its strength. One can perhaps detect here a general rule regarding the situation of the Church in the state: its moral authority is inversely proportional to its participation in political power....Moral authority is the fundamental feature of the Julianic Church, just as political authority is the mark of the Constantinian Church.

None of us means to deny the enormous contribution of Julianism, difficult for us even to comprehend, in the Church's resistance to official lies and coercion. [However, as David Ost paraphrases Michnik, "What was special about the 'Julianic' Church was not that it was without political power, but that it had just been removed from power and that it sought, above all, to get its power back."]

The Roman Catholic Church will have to decide whether, in this world, its mission is to defend the Church or defend human beings. Does the Church genuinely seek freedom for every human being, including believers in other religions as well as nonbelievers? Or does it only seek "freedom for itself, its own faith, its own schools, its own press?" Does the Church consider it possible to separate freedom for Catholics from a broader sphere of basic freedoms applicable to all citizens? Further, does the Church desire to be the defender of all the oppressed and downtrodden, the suffering and the persecuted, or does it intend to work for the steady expansion of its own institutional rights until the complete recovery of its privileged position in the state? Does it wish to carry on its missionary work in conditions of separation of church and state, or does it want to join with the state authorities in exercising power over the people? Finally, does it want to sponsor religious political parties?

Our conflicts over the past usually reflect disagreements over the nature of Polish national culture. The episcopate has frequently emphasized the Catholic nature of our culture. It has often declared that there is an intrinsic connection between Catholicism and Polishness. This connection can be understood in two ways. It can mean that Catholicism is an integral part of Polish culture, or it can mean that only that which is Catholic is truly Polish. If we say that the connection stems from Catholicism's long-lasting presence in our culture, this is obviously true and we can all agree on it. But if, by speaking of this connection, we mean to reduce Polish culture to only those parts that have been shaped by Catholic thought, this can be quite dangerous.

I am deeply convinced that the strength of our culture is its pluralism, its variety. This is what lies at the heart of our culture's richness and beauty. It was not only Catholics who lived and created on this land of ours, but also Protestants, Greek Orthodox, Muslims, Jews, and nonbelievers, too. True, there has been more than one attempt to achieve religious homogeneity and mono-ethnicity. But such attempts were always carried out in ways that, to put it delicately, were not very conducive to the development of our culture. Its participation in these efforts constitutes a black page in the annals of Polish Catholicism, for I can in no other way describe the expulsion of the Aryans or the limitations placed on civil rights of Protestants. Although we did not burn anyone at the stake, the result of such policies was an increasing homogeneity of our spiritual life. Our culture was in danger of being smothered by sheer uniformity. This is what led Leszek Kolakowski [philosopher and historian who came to reject Marxism] to remark bitterly about the "curse of clerical, fanatical and dimwitted Catholicism, which has been strangling our culture for some four hundred years." I do not fully agree with Kolakowski. During the partitions, I feel, Catholicism enriched our culture immensely. And Kolakowski's remarks are not at all relevant to the situation after 1945. Nevertheless, Kolakowski has touched upon an essential point, albeit with a touch of journalistic bravado. For the Roman Catholic Church did indeed win the battle for the "control of souls." Other faiths almost completely disappeared, leaving only small contingents behind. And yet this proved to be a Pyrrhic victory, for it came at a very high price indeed, at too high a price. Standing alone on the battlefield, Catholicism triumphant became a shallow, anti-intellectual, and extremely conservative movement.

But today the Church stands at a crossroads. People of the Church must decide do they seek to replace the official, totalitarian, fundamentalist concept of "socialist" culture with an equally fundamentalist doctrine of "Catholic" culture? Or do they seek to create the conditions for the free development of the entire national culture? What exactly do they wish to defend: our ravaged culture with its inherent pluralism, or only a place for what they call "Catholic culture"? ♦

*Excerpt reprinted with permission from The Church and the Left (Chicago: University of Chicago Press, 1993). Available in hardcover for \$24.95 from University of Chicago Press, 11030 S. Langley Ave., Chicago, IL 60628; tel: 312-568-1550, 800-621-2736; fax: 312-660-2235.*

Adam Michnik, a Polish intellectual imprisoned for his outspoken opposition to Communism, became a key negotiator in the 1989 Round Table discussions that brought an end to Marxist rule in Poland. Today he is chief editor of *Gazeta Wyborcza*, Poland's most influential daily newspaper.

# The Continuing Relevance of The Church and the Left

David Ost

There are at least four reasons why, for a Western audience, this book is more relevant today than when it was written in 1976.

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## Social and Political Upheaval

1) In the past fifteen years, Poland has experienced one of the most remarkable social and political upheavals of the twentieth century, precipitating the collapse of Communist rule in Eastern Europe, and both Adam Michnik and the ideas expressed in this book played a significant role in bringing this about. Michnik has been present at both ends of this experience—as a key leader in the pre-Solidarity opposition and as a central player in the 1989 Round Table negotiations that finally brought Communist rule to a close.

The Polish upheaval has been the most fascinating but perhaps the most confusing of all the East European “revolutions.” Here we saw a social movement packed with all the symbols usually associated with the Left, yet with a stocky religious underpinning that seemed part of a different drama altogether. Workers occupied factories and called for a society of social justice while priests conducted mass in the Lenin Shipyard for thousands. The confluence of the secular and the religious, of the modern and premodern, seemed unsettling to many in the West but entirely acceptable to liberal Polish intellectuals who had not long before been as anticlerical as any other European intelligentsia. No other book explains the basis or rationale for the intellectuals’ turn to the Church as well as Michnik’s does. Nor does any other work make clear the differences still remaining, differences which become more prominent today. *The Church and the Left* gives us a key to understanding many of the developments of this extraordinary recent period in Polish and East European history.

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## A New Democracy

2) Like the rest of Eastern Europe, Poland is now trying to build a new democratic political system an uncertain project that requires the precise meaning of democracy to be created anew. Through Michnik’s superb discussions of liberalism and nationalism, of secularism and clericalism, the book teaches us a great deal about the contending sides in the internal struggles now rocking Eastern Europe.

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## Today’s Religious Revival

3) In the 1970s everybody seemed to treat religion as a mere relic of the past, waging a losing battle against progress and mercilessly cast aside by the irrepressible pull of secular modernity. Even the experts considered Ayatollah Khomeini’s struggle for power in Iran a curious sideshow to the “real” struggle between the monarchy and the political Left. Today, on the contrary, the widespread feeling that secular progress, whether in its liberal or communist variants, only destroyed communities instead of creating the better ones it had promised, has led to a revival of religion and to a questioning of the notion of progress throughout the world including, of course, Poland, where the Church felt strong enough in 1991 to propose the repeal of the constitutional separation of church and state. Michnik defends the Church as a social institution that has an inalienable right to pursue its pastoral mission for the faithful, but warns against the fundamentalist tendency to establish Catholicism as a state religion and deny others the same rights it reserves for itself.

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## A Distinctive Voice

4) Finally, publication of *The Church and the Left* is timely today simply because it was written by Adam Michnik. Through a wide body of writing over the past fifteen years, and an unswerving political commitment that took him from prison to parliament and leaves him today as the chief editor of Poland’s most important daily newspaper, Michnik has earned a place as one of the most influential and innovative European thinkers of our time. ♦

Excerpt reprinted with permission from *The Church and the Left* (Chicago: University of Chicago Press, 1993). Available in hardcover for \$24.95 from University of Chicago Press, 11030 S. Langley Ave., Chicago, IL 60628; tel: 312-568-1550, 800-621-2736; fax: 312-660-2235.

Michnik warns against the fundamentalist tendency to establish Catholicism as a state religion and deny others the same rights it reserves for itself.

David Ost is the English translator of Michnik’s *The Church and the Left*.

# Managing Cross-Cultural Conflict

Duane Elmer

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## The Problem

Westerners, simply by being themselves, create conflict because they operate from a different value base [than non-Westerners]. Directness, confrontation, forthrightness, and candid outspokenness are valued and expected in Western culture. In most of the world, these same values, even when demonstrated respectfully, are considered rude, unrefined, ill-mannered, discourteous, and even contemptuous. It is easy to see how quickly misunderstanding, miscommunication, and conflict emerge.

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## A Recipe for Harmony: Six Ingredients

Before we engage in any serious contact with the people of another culture or racial group, we need to realize that they may hold different cultural values and use different rules to respond to conflict situations. What does this mean?

**First**, it means that the majority of the people in the world **value relationships** above most other values. So building relationships of trust takes top priority. Nothing of significance is likely to happen if there is little trust. Most Anglo-Westerners try to build trust by showing themselves competent in completing tasks, whereas others tend to build trust by spending time, including work time, together.

**Second**, most people **do not separate the person from the person's words or acts**. To criticize a person's idea is to criticize or demean the person. So statements like "Don't take this personally, but..." are likely to cause hurt feelings and alienation for people outside of an Anglo-Western culture. Westerners tend to dichotomize between the person and the words or acts; we rather freely evaluate another's words, ideas or actions, believing that our comments are not personal and should not strain the relationship. For most people in the world, however, attacking someone's words or acts constitutes an attack on the person and is perceived as crude, if not vicious. Words, ideas, acts, and the person are an inseparable "one."

**Third**, when entering another cultural context, we need to **begin by observing**, asking nonjudgmental questions, learning, and seeking understanding. Above all, we must try to keep from thinking of cultural differences as either good or bad ("I like that" or "I don't like that"). Rather, we can think of them as curious differences that must exist for a good reason. Then we can try to find that reason.

**Fourth**, when with people different from ourselves, we need to be **particularly careful about** making evaluative statements, **blame statements**, "who-is-responsible" statements, or comments that

single out one person or group as the cause of a problem. When among Westerners, one may need to be more assertive, since they believe that "you get what you go for." Westerners are not as skilled at reading between the lines and interpreting people who express themselves indirectly.

**Fifth**, when in an ambiguous or conflictual situation, Westerners are well-advised to **set aside direct, confrontational strategies** in favor of indirect ones. Be gracious, courteous, calm, and patient. On the other hand, the non-Westerner among Westerners needs to realize that indirect strategies may be interpreted as devious and even deceitful, while forthrightness will likely be well-received.

**Sixth**, the person who is getting to know a new culture will do well to **build at least one good friendship and allow that person to be a cultural interpreter and cultural bridge-builder**. It is best to find someone who is well-respected in the community, church, office, or corporation. This is the person one goes to for help in understanding ambiguous situations or handling a conflict. Work hard on the relationship for its own sake, but also because it may well mean the difference between success and failure for you.

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## Loosening the Purse Strings

A frequent but mistaken assumption that leads to cross-cultural conflict is the notion that ownership of resources automatically entitles a person or group to have sole power of managing those resources. Missionaries usually hold ownership of key resources, and in Western thinking that implies the singular right to control how those resources are used. If, in fact, God does own all things, then they fall not only under my stewardship, but also under the stewardship of my brothers and sisters. The disposition of God's resources should be seen not as an individual responsibility, but as a communal trust. I realize that this perspective makes us Westerners quite uncomfortable, but we must guide ourselves by Scripture rather than Western individualism or pragmatics.

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## The "I Know Best" Mode

I have never seen a missionary who is intentionally malicious and flagrantly exercises control over host-country people. But it is within the nature of all of us, when we have power, to believe that our ways are right. Power inflames egocentrism — the belief that my way of seeing things is the right way. When I firmly believe that I am right and possess the power to exercise that rightness, the slide into the mode of "I know best" is effortless.

When I am in the "I know best" mode, whether I am conscious of it or not, others must necessarily experience being wrong — having less

God is not restricted to Western ways, and he has not exhausted his wisdom and grace on North America and Western Europe.

knowledge, less power, less insight, less authority, and less control over their lives. If people are put in this position on an ongoing basis, anger and resentment build and eventually erupt in rebellion; the aggrieved persons may usurp power in an explosive and painful manner. Accusations fly, demands multiply, confusion reigns. Rather than giving advice, Westerners overseas might do well to use probing and supportive responses — that is, take a discussion approach rather than a telling approach. In such a way, they would not only achieve understanding but also allow others to work out their own conclusions, which would undoubtedly be more culturally appropriate.

I must fault the Western schooling system — including Christian schools — where task often takes precedence over relationships, individualism over community, goals over people, right answers over openness, inquiry, and learning, and where service is defined more in terms of efficiency, accomplishment, and power than effectiveness, being, and humility. There is a tendency to believe that the more schooling one has had, the more one is qualified to give superior answers, to be right most of the time, to know best — even in a culture

of people whose language one hardly understands. This belief, when expressed in relationships, chokes mutual freedom and smothers trust.

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### **In Conclusion**

Let us be humble in acknowledging that Westerners do not have exclusive insight on all that is right and wrong. God is not restricted to Western ways, and he has not exhausted his wisdom and grace on North America and Western Europe. The God who authored diversity loves it, embraces those who display it, and honors those who celebrate it. But humility does not imply naivete. People of the Word need each other to exercise collective discernment in interpreting the Bible, which stands as the final authority and judge of all that distorts God's glory in any culture. ♦

*Edited excerpt reprinted with permission from Cross Cultural Conflict, Building Relationships for Effective Ministry by Duane Elmer (Downers Grove, IL: InterVarsity Press, 1993). Dr. Elmer is Professor of Christian Education and Educational Ministries, Wheaton College Graduate School, Wheaton, IL.*

## U.S. AID TO FORMER SOVIET BLOC STATES:

### **What Works**

*Serge Duss*

We should understand that U.S. assistance—in fact all Western assistance to the NIS but especially to Russia—is merely a stimulant for free market development and civil society. Therefore, the U.S. must use diminishing resources to till and cultivate the grassroots so that whatever seeds of aid are invested will be nourished by communities to develop and promote trust, fairness, cooperation, tolerance, and inclusion.

I would suggest that, during the remaining years of the U.S. assistance program, it focus more on smaller scale privatization—the shopkeepers of NIS—and target sectors of society that will impact the largest number of people.

**1) Help rebuild educational systems.** Schools are starving for new textbooks and curricula free of communist ideology. Funds should be redirected to create books, videos, and films that explain democracy, free markets, and political, ethnic, and religious pluralism.

**2) Enthusiastically support legal reforms.** Legal systems in all the republics continue to reflect the arbitrary nature of Soviet justice. Legal reform programs should be strengthened. Support must be provided for building an adequate court structure and creating legal associations.

**3) Significantly increase the number of exchange programs** for NIS students and budding community, political, and business leaders. And

let's not be shy about incorporating the study of ethics and the vital role of moral values in civil, democratic society.

In Russian there is a single word that characterizes all of the envy, hate, and tired mediocrity of the Soviet legacy. The word is "sovok." It's a slang term derived from "sovyet", as in *Sovyetskiy Soyuz*...Russian for Soviet Union. A 1992 article in one of Russia's first independent newspapers *Nezavisimaya gazeta* described a *sovok* as a person with "a crazed thirst for equality, a deep hatred for the success of others, and a flourishing laziness."

Ultimately it's the *sovok* mentality that stands as the greatest obstacle to political and economic reform and the steady emergence of civil society and democratic institutions. Only as U.S. assistance programs—in business, government and social sectors—are able to help citizens of post-Soviet republics shed the *sovok* mentality, can we have any real hope of long-term success in the NIS and achieving its goals for the benefit of future generations? ♦

*Source: Testimony of Serge Duss, Associate Director for Government Affairs, World Vision, in "Briefing on U.S. Assistance to Central and Eastern Europe and the NIS: An Assessment," Commission on Security and Cooperation in Europe, Washington, DC, 17 February 1995, p. 49.*

## NEWS NOTES

A planning document of the **Free Methodist Church** identifies key ministry trends in East Central Europe and the former Soviet Union, including the need to move:

1) from evangelization and church-planting by foreigners to evangelization and church-planting by national personnel;

2) from translating foreign books to nationals writing and publishing their own books;

3) from unconnected seminaries and churches working in isolation to working relationships among denominations, churches, and institutes;

4) from dependence upon foreign methodology and curriculum to development of national methodology and curriculum; and

5) from foreign communication bridge building to national communication bridge building.

Source: *Stephanie Crothers, "Strategic Plan for Europe," (Indianapolis: Free Methodist Church, 1994), 4, 9, 12.*



**The American Association for the Advancement of Slavic Studies** has moved its office.

The current temporary address is:  
AAASS  
c/o Russian Research Center  
Harvard University  
1737 Cambridge St.  
Cambridge, MA 02138  
Tel: 617-495-0677  
Fax: 617-495-0680  
E-mail: aaass@hcs.harvard.edu

After 1 November 1995 the permanent address will be:

AAASS  
8 Story St.  
Cambridge, MA 02138  
Phone, fax, and e-mail numbers will remain the same.



Representative Christopher H. Smith (R-NJ) and Senator Alfonse D'Amato (R-NY) have been selected as Chairman and Cochairman of the **U.S. Commission on Security and Cooperation in Europe (CSCE)**, often referred to as the Helsinki Commission. "The critical work of the Helsinki Commission in the areas of human rights and military security has become even more important as we witness the continuing instability in Eastern Europe and the countries of the former Soviet Union," Chairman Smith remarked. The bipartisan Commission includes nine House and nine Senate members and one representative each from the Departments of Defense, Commerce, and State.

Smith and D'Amato said the Commission will move swiftly to address the crisis in Chechnya and other vital issues within the member states of the Organization for Security and Cooperation in Europe (OSCE), including the conflicts in Nagorno-Karabakh and Bosnia-Herzegovina. The Cochairs added that rule of law, religious liberty, freedom of movement, freedom of expression and association, and other significant "human-dimension" issues will continue to receive focused attention from the Commission. Source: CSCE Digest 18 (January 1995).

The CSCE publishes a gratis newsletter and frequent human-rights reports.

Contact:  
CSCE  
234 Ford House Office Building  
Washington, DC 20515  
Tel: 202-225-1901  
Fax: 202-226-4199  
E-mail: csc@hr.house.gov



According to a Russian emigre news account, in the spring of 1995, a 10-month-old Serbian boy was baptized according to the Orthodox rite in the Roman Catholic Church of the Archangel Michael near Vinnitsa. The infant's parents are in Russia as refugees from the civil war in the former Yugoslavia. Source: Sem' dnei, Sacramento, CA, 15-31 May 1995, p.2.



## RESOURCES

### Christian Information Service Available on Internet

Christian Information Service (KIS) is a nongovernmental, nonprofit organization which collects and distributes information on Christian church life. The Service distributes news from various religious communities regarding social, cultural, and research issues that are of interest to Christians in Croatia and abroad. It is the only organization of its type operating in Croatia.

Its most recent project collected information in Bosnia and Herzegovina concerning specific medical requirements of various cities that are attempting to deal with enormous numbers of casualties, refugees, and displaced persons. KIS also is in daily contact with various humanitarian sections of the United Nations and many non-governmental organizations attempting to supply material to Croatia, Bosnia, and Herzegovina.

Responding to the recent opening of Croatian society to Christianity, KIS would like to take advantage of an unrestricted approach to media for the benefit of God's Kingdom in this nation so severely struck by war.

Destroyed homes, schools, churches, hospitals—all of them will eventually be rebuilt, but it will take decades to cure the wounds that have been inflicted upon the hearts and souls of many innocent victims. KIS finds itself called to serve its friends and families as best it can.

KIS would like to keep all interested organizations and individuals informed about numerous changes regarding Christian churches in Croatia. It is in constant contact with many other information services.

The Christian Information Service is on the Internet and the address is (URL):  
gopher://rujan.srce.hr:70/11/en/g/gosti-info/kis-lokalni-info.  
KIS staff in Zagreb are available 24 hours each weekday. It employs eight full-time and five part-time staff. For further information, contact:

Jacques Gauthier, Director of Foreign Communications  
Christian Information Service  
Ilica 44  
Zagreb, Croatia  
p. p. 152  
41001 Zagreb, Croatia  
Tel: 38-41-432-034  
Fax: 38-41-428-258  
E-mail: Jacques.Gauthier@rujan.srce.hr

Boris Peterlin, Director and Editor in Chief  
Tel: 38-41-271-473  
E-mail: Boris.Peterlin@rujan.srce.hr

Carolyn Boyd  
World Council of Churches  
Field Consultant for the Women's Solidarity Fund  
Zagreb  
Tel: 38-41-423-538  
E-mail: Carolyn.Boyd@rujan.srce.hr



## RESOURCES

### Wheaton College Research Materials on the Church in the Former Soviet Union and East Central Europe

Wheaton College Archives and Special Collections houses the following primary source collections:

- ◆ Irina Ratushinskaya (Russian Christian activist and poetess)
- ◆ Anita and Peter Deyneka, Jr. (leaders in East European missions)
- ◆ Kent Hill and the Siberian Seven (documents detailing persecution of Pentecostals in the Soviet Union)
- ◆ Open Doors with Brother Andrew (a leading East European Mission)
- ◆ Keston USA (U.S. branch of Keston Institute)
- ◆ Colonel V.A. Pashkov (leading nineteenth-century Russian evangelical; 187 microfiche of original documents covering 1874 to 1901)
- ◆ Malcolm Muggeridge (British journalist with experience in the Soviet Union)
- ◆ Slavic Gospel Association Library (extensive vertical files on religion in the Soviet Union and East Central Europe)

Contact:

Mr. Larry Thompson,  
Director, Wheaton College  
Archives and Special  
Collections  
Wheaton, IL 60187-5593  
Tel: 708-752-5705  
Fax: 708-752-5855  
E-mail: archiv@  
david.wheaton.edu.

Wheaton College's Billy Graham Center Library houses the following collections:

- ◆ East European ministry serials collection: in addition to relevant scholarly journals, holdings include serials of North American agencies with ministries in East Central Europe and the former Soviet Union.

- ◆ Doctoral dissertation collection: over 200 titles relate to religion or atheism in East Central Europe and the former Soviet Union.

- ◆ Southern Baptist Historical Commission microform collection on Russian Evangelicalism: consists of books, pamphlets, and serials on Evangelicalism in the former Soviet Union by Russian Baptists and Evangelical Christians, by Orthodox writers, and by Soviet propagandists.

Contact:

Miss Ferne Weimer, Director  
Billy Graham Center Library  
Billy Graham Center  
Wheaton College  
Wheaton, IL 60187-5593  
Tel: 708-752-5525  
Fax: 708-752-5916  
E-mail: fweimer@  
david.wheaton.edu.

The Billy Graham Center Archives houses the following collections:

- ◆ Billy Graham Evangelistic Association: includes sermons, addresses, and correspondence relating to Billy Graham's preaching in East Central Europe and the former Soviet Union.
- ◆ Slavic Gospel Association: consists of archival records concerning the early career of Peter Deyneka, Sr., founder of SGA, and materials relating to SGA radio and literature ministries.
- ◆ Lausanne Committee on World Evangelization: includes archival material relating to efforts to secure participation from Christians in Soviet-bloc countries.
- ◆ Evangelical Fellowship of Mission Agencies (formerly Evangelical Foreign Missions Association): correspondence and country files contain material on several relevant mission organizations—Russian and Eastern European Mission, Evangelical Mission to Nations of Russia, Russia for Christ, Russian Evangelistic Association, and Slavic Gospel Association.
- ◆ Interdenominational Foreign Mission Association:

includes correspondence and other materials related to the Russian Gospel Association, later Slavic Gospel Association.

Contact:

Mr. Robert Shuster, Director  
Billy Graham Center  
Archives  
Billy Graham Center  
Wheaton College  
Wheaton, IL 60187-5593  
Tel: 708-752-5910  
Fax: 708-752-5916;  
E-mail: bgcarc@  
david.wheaton.edu.

The Institute for East-West Christian Studies houses 15 feet of files containing correspondence, newsletters, news releases, and other pertinent information on Christian organizations working in the former Soviet Union and East Central Europe. Serious researchers are permitted access following written requests to the Institute.

Contact:

Dr. Mark Elliott, Director  
Institute for East-West  
Christian Studies  
Billy Graham Center,  
Wheaton College  
Wheaton, IL 60187-5593  
Tel: 708-752-5917  
Fax: 708-752-5555  
E-mail: iewcs@  
david.wheaton.edu.

Instructions for obtaining descriptions of the above archive and special collections: Write the above contacts or use the Wheaton College gopher, accessible over Internet and through utilities with access to Internet, such as America Online (gopher gopher.wheaton.edu). Once entering the Wheaton Gopher, select "Wheaton College Information" from the menu, then "Wheaton College Departments" from the next menu, then "Billy Graham Center" from the next menu, then "Billy Graham Center Archives" or "Institute for East-West Christian Studies" from the next menu. "Archives and Special

Collections" may be accessed after selecting "Wheaton College Information" and "Wheaton College Manuscript Repositories."



**Orthodox-Protestant relations evidence strain**, not only in post-Soviet societies, but in the West. Representative of increasingly combative discourse was the interchange between Dr. Wallace Schulz, Associate Lutheran Hour Speaker, and two Orthodox spokesmen: Fr. George Larin, Holy Protection parish, Nyack, NY, Russian Orthodox Church Abroad; and Fr. Michael Azkoul, St. Catherine Greek Orthodox Church, St. Louis, MO. A copy of Wallace Schulz's "Christianity in Russia: The Past and the Future; Lectures Presented April 18-19, 1993, at Concordia Lutheran Theological Seminary in St. Catharines, Ontario," is available for inspection in Wheaton College's Billy Graham Center Library or via interlibrary loan. Portions of the Lutheran and Orthodox correspondence may be examined in George Larin's "Lutheran Assault on Russian Orthodoxy," *Orthodox Life* 44 (September-October 1994), 37-45. *Orthodox Life*, under the jurisdiction of the Russian Orthodox Church Abroad, costs \$12/year. Order from Holy Trinity Monastery Box 36 Jordanville, NY 13361-0036 Tel: 315-858-0940.



## RESOURCES

A bimonthly newsletter, *Traveling Healthy*, carries occasional articles on the former Soviet Union and East Central Europe (for example, the January/February 1992 and January/February 1994 issues on the Soviet Union and Eastern Europe respectively). Subscriptions are \$29/year; \$49/2 years. Contact:

*Traveling Healthy*  
108-48 70th Rd.  
Forest Hills, NY 11375  
Tel: 718-268-7290  
Fax: 718-261-9082  
E-mail: travhealth@aol.



*Analytica Moscow* is an electronic mail weekly press summary of political and economic news from the former Soviet Union produced by Moscow-based INCO (tel/fax: 7095-943-9406; e-mail: inco@glas.apc.org) and the Institute of Central/East European and Russian Area Studies, Carleton University, 109 Social Sciences Research Building, 1125 Colonel By Drive, Ottawa, Ontario K1S 5B6, Canada; tel: 613-788-2600, #6623; e-mail: dwestman@ccs.carleton.ca. Annual subscriptions cost \$120 for individuals; \$240 for organizations. For prices of customized "press digests focusing on specific developments or issues" contact INCO (Moscow) directly. For hard copy costs contact the Canadian office.



A "Who's Who in Russia," listing 113 key government and political party officials, may be accessed by exploring the Institute for East-West Christian Studies menu on Wheaton College's gopher (gopher.gopher.wheaton.edu).



*Slavic Review* began posting its articles on the Gopher and World Wide Web networks starting with the Fall 1994 issue. Access "Slavic Review On Line" through telnet as follows: gopher ccat.sas.upenn.edu; then select #8, "Electronic publications;" then select "Slavic Review," currently #21. For World Wide Web, type lynx <http://ccat.sas.upenn.edu/slavrev/slavrev.html>. America On Line subscribers may use the keyword gopher, then select "Search All Gophers." At the Veronica search option, type slavrev. The Fall 1994 issue included "Understandings of Anti-Semitism in Russia: An Analysis of the Politics of Anti-Jewish Attitudes" by James L. Gibson. For additional information, contact Richard Frost at [slavrev@sas.upenn.edu](mailto:slavrev@sas.upenn.edu).



### Four Scenarios for Post-Soviet Russia

*John A. Bernbaum*

*Russia 2010* and *What It Means for the World*, authored by Cambridge Energy Research Associates Daniel Yergin and Thane Gustafson, describes three driving forces that will shape the future of Russia. The first is the massive and tumultuous repercussion of the collapse of the Communist Party and the political void it has left behind. The second is Russia's economic depression. Unlike the West, where depressions occur in cycles, the former Soviet Union is enduring the shock wave of a system that has collapsed. The old command economy is dead and a new system has not yet emerged. But one thing is clear, in the authors' judgment: there is no going back to the command economy, no going back to the "State Circus."

The third and final driving force is the implosion of the empire. "The shock of the collapse of the Soviet empire and Soviet identity, followed by the massive opening up to the West, constitutes a powerful force that topples all the assumptions that Russians grew up with, increases their insecurity, and obliges them to rethink their place in the world and in their own country."

Building on this framework, the authors describe four possible scenarios for Russia's future: "Muddling Down," which involves the painful but more-or-less peaceful unwinding of the Soviet state; "Two-Headed Eagle," which has Russia reasserting the power of its central government based on an alliance of defense chieftains and industrial managers; "Time of Troubles," which envisions various scenarios of chaos and reaction; and "Chudo," which involves a full-blown Russian economic miracle.

While the book proves provocative and stimulating, I am troubled once again by the largely secularized lenses through which Western scholars view Russia. The concentrated focus on political and economic aspects of the Soviet experience obscures the deeper moral and spiritual roots of the crisis which led to the collapse of the Soviet regime. Before the political and economic structures of Russia can be rebuilt and a New Russia formed "from under the rubble," a new mentality, a new moral foundation, must be constructed. Many Russian leaders see this—why can't we in the West?

*John A. Bernbaum*, former vice-president of the Coalition for Christian Colleges and Universities, is chair of the board of the Russian-American Christian University, Moscow.

*Edited excerpt reprinted with permission from Russia Link (Spring 1994), 3-4.*

**Editor's Note:** The February 1995 revised paperback edition of *Russia 2010* is available for \$13 from Random House Publishers 400 Hahn Rd. Westminister, MD 21157 Tel: 410-848-1900 ext. 3000; 800-733-3000 Fax: 410-386-7040.



# CALENDAR OF EVENTS

**7-24 August 1995**  
**Summer Missionary Institute**, Odessa, Ukraine  
 Contact: Charles Warner, Director  
 Box 3/4  
 Odessa-66  
 270066 Ukraine  
 Tel: 7-0482-549161  
 Fax: 7-0482-520044 or 323459  
 E-mail: 71764.551@compuserve.com

c/o Barnabas International  
 Box 11211  
 Rockford, IL 61126-1211  
 Tel: 815-395-1335  
 Fax: 815-395-1385

**21-26 August 1995**  
**Christian Faith and Human Enmity**, Kecskemet, Hungary  
 Contact: Kenneth R. Ziebell  
 United Church Board for World Missions  
 475 Riverside Dr.  
 New York, NY 10115  
 Tel: 212-870-2433  
 Fax: 212-932-1236

**7-9 September 1995**  
**Integration of Psychology and Christianity**, Moscow, Russia  
 Contact: Dr. Janice Strength  
 Moscow Christian School of Psychology  
 Box 4345  
 Fullerton, CA 92601  
 Tel: 909-597-6228  
 Fax: 909-597-2194  
 E-mail: jmstrength@netcom.com

or  
 Dr. Alexander Makhnach  
 Center for Psychology and Psychotherapy: A Christian Perspective  
 c/o Institute of Psychology  
 13 Yaroslavaya  
 Moscow  
 Fax: 011-7095-283-5150  
 E-mail: wmah@ipras.msk.su

**14-17 September 1995**  
**European Convention of Christians in Broadcasting**, Forte Agip Hotel, Budapest, Hungary  
 Contact: Fellowship of European Broadcasters  
 23 The Service Rd.  
 Potters Bar, Hertfordshire  
 EN6 1QA  
 England  
 Tel: 44-1707-649910  
 Fax: 44-1707-662653

**5-7 & 9-14 October 1995**  
**Magazine Design Workshop (5-7) and Magazine Publishing Institute—Part II (9-14)**, Ustron, Poland  
 Contact: Sharon E. Mumper  
 Eastern European Magazine Training Institute  
 Postfach 33  
 2505 Leesdorf-Baden  
 Austria  
 Tel: 43-2236-53750  
 Fax: 43-2236-52390

**6-7 October 1995**  
**The Role of Theology in the Spiritual Life: An Orthodox and Evangelical Exchange**, featuring Dr. Gerald Bray, Beeson Divinity School, and Fr. Theodore Stylianopoulos, Holy Cross Greek Orthodox Seminary  
 Billy Graham Center, Wheaton College, Wheaton, IL  
 Contact: Dr. Bradley Nassif, President  
 Society for the Study of Eastern Orthodoxy and Evangelicalism  
 2701 Ridgeland  
 Waukegan, IL 60085  
 Tel: 708-249-8350

**21 October 1995**  
**Keston Institute Open Day**, featuring Oleg Gordievsky, KGB defector, St. Philip and St. James Church, Oxford, England  
 Contact: Michael Bourdeaux  
 Keston Institute  
 Box 276  
 Oxford OX2 6BF  
 United Kingdom  
 Tel: 0865-311022  
 Fax: 0865-311280

**26-29 October 1995**  
**American Association for the Advancement of Slavic Studies Convention**, Sheraton Washington Hotel, Washington, DC  
 Contact: AAASS  
 c/o Russian Research Center  
 Harvard University  
 1737 Cambridge St.  
 Cambridge, MA 02138  
 Tel: 617-495-0677  
 Fax: 617-495-0680  
 E-mail: aaass@hcs.harvard.edu

**6-10 November 1995**  
**Principles and Practices of Saturation Church-Planting**, Budapest, Hungary  
 Contact: The Alliance for Saturation Church-Planting  
 Budafoki ut 34/B 111/3  
 1111 Budapest  
 Hungary  
 Tel/fax: 361-165-6406  
 E-mail: 100263.426@compuserve.com

**16-17 November 1995**  
**Theological Education in Central and Eastern Europe**, Philadelphia, PA  
 (Christians Associated for Relationships with Eastern Europe Annual Meeting)  
 Holiday Inn  
 Independence Mall  
 Philadelphia, PA  
 Contact: Kenneth R. Ziebell

United Church Board for World Missions  
 475 Riverside Drive  
 New York, NY 10115  
 Tel: 212-870-2433  
 Fax: 212-932-1236

**7-18 May 1996**  
**Magazine Publishing Institute**, Odessa, Ukraine  
 Contact: Cheryl Warner  
 Box 3  
 Odessa 66  
 270066 Ukraine  
 Tel/fax: 0482-554351  
 E-mail: 71764.551@compuserve.com

**1-6 September 1996**  
**Christianity of Central-Eastern Europe: Between European East and West**, Lublin, Poland  
 Contact: Institute of East Central Europe  
 Czartoryski Palace  
 Plac Litewski 2  
 20-080 Lublin, Poland  
 Tel/fax: 48-81-229-07  
 E-mail: europasw@golem.umcs.lublin.pl

**13-17 November 1996**  
**American Association for the Advancement of Slavic Studies Convention**, Boston Park Plaza Hotel, Boston, MA  
 Contact: AAASS  
 c/o Russian Research Center  
 Harvard University  
 1737 Cambridge St.  
 Cambridge, MA 02138  
 Tel: 617-495-0677  
 Fax: 617-495-0680  
 E-mail: aaass@hcs.harvard.edu

## GUEST EDITORIAL

# Truth in Advertising

"I'm supposed to be teaching English, but I'm just flat out teaching the Bible."

These words will resound in my ears for many years to come. They were spoken by a Western missionary who was explaining his role in Russia. My immediate reaction was a mixture of anger and shame.

My anger was directed at the pride with which he spoke such words and the message that he communicated: "I am not who I say I am." My shame was that he was one of "us"—those who had come to Russia with distinctly Christian purposes.

I have come to realize, however, during our years in Moscow that not all of us have the same purposes. The person who spoke the words above is only one of many we have met who have misrepresented themselves in an effort to "save" souls. I have even begun to question how many of us are here out of compassion and love and how many of us are mere opportunists.

"The doors are open in the Soviet Union!" everyone shouted. "Let us go now before they close!" they said. And we came. Some of us came as learners and learned much. Others of us came only as teachers and have learned little.

Many of our strategies have been driven by our desire to mobilize large numbers of people to save the masses within the former Soviet Union. In order to mobilize quickly, we have cut corners. In addition to the ethical problem already mentioned, we have neglected other basic principles of missions such as learning the language of those we have come to serve and gaining an appreciation for, rather than ignoring, the culture that surrounds us.

We need to proclaim and demonstrate the gospel in ways that are appropriate within this culture. Turning an English class into a Bible study is not a demonstration of the gospel. At best it is pragmatic opportunism. At worst, it is deception.

To teach that the Bible is the basis for values and morals and then misrepresent ourselves takes the life out of our message. We need to trust God to honor our obedience to His principles of honesty and integrity. It seems, however, that some of us would rather practice an allegedly sanctified version of the ends justifying the means.

We need to think about the long-term effects of our short-sighted efforts. It is past time to look at our approach to ministry in Russia. Let's be open, honest, and truly Christian. God will be honored because of it. ♦

*Editors' note: This issue's guest editorial provides thought-provoking insight from a missionary working in Russia—a mission field that is in a constant state of flux. We encourage other voices from inside the borders of the former Soviet Union and East Central Europe to express their opinions on effective ministry in post-Soviet societies.*

**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. Subscription rates are \$39 per year (U.S. domestic first class); \$44 (Canada); and \$49 (international). **Reprint and photocopy policy:** 1) Quantity photocopies or reprints of up to three articles from a single issue may be distributed or reprinted with no royalty charge. 2) Written permission is to be secured for each distribution or reprinting. 3) The following statement is to be carried on each photocopied article reproduced and each article reprinted: **Reproduced (or Reprinted) with permission of EAST-WEST CHURCH & MINISTRY REPORT.**

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