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Christian Ministry to the Disabled in Russia

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From her wheelchair Natalia takes online courses on ministry to the disabled offered by the Agape Rehabilitation Society in Moscow. This Ukrainian Christian could just as easily teach such courses. In 1998, Natalia, despite her limitations, launched a successful club for young disabled persons. Then, in 2003, with the help of sympathetic local authorities and her pastor, she established a Christian rehabilitation center in a vacant wing of a hospital. This outpatient clinic now has a staff of 11 dedicated to improving the lives of the disabled.

Biblical Precedents

While no precedents from the Soviet era exist for such a remarkable success story of private initiative and persistence on behalf of the disabled as Natalia's, the Bible does offer inspiration for such outreach. Although under the Mosaic law God did inflict diseases, among other punishments, upon the Hebrews for their disobedience (Deuteronomy 28), the Book of Job countered the prevailing belief that all illness and infirmity were God's judgment for sin. Job's "comforters" insisted that his material losses and his crippled condition derived from some evil in his life. But Job, who loved God with all his heart, denied the charge, and in the end, was vindicated.

The Old Testament requires followers of Yahweh to show compassion for the disabled and destitute: "When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien. I am the Lord your God" (Leviticus 19:9). Also, "Do not curse the deaf or put a stumbling block in front of the blind, but fear the Lord" (Leviticus 19:14).

Indicative of this concern is David's treatment of a disabled person in 2 Samuel. When brought before the king, Mephibosheth asked, "Why should you notice a dead dog like me?" He felt himself unworthy because 1) he belonged to a defeated king's family that was no longer in power in Israel; and 2) he was crippled. However, David wished to care for him out of respect for Mephibosheth's father, Jonathan. David gave this disabled person land, an honored position in the court, and servants

to ensure him a means of living (2 Samuel 9:11). God has provided us with this example as a picture of what we should do to assist those in need.

The rationale for Christian concern for the disabled derives in part from Genesis which affirms that man is made in the image of God. Likewise, Christ, born of mortal flesh, demonstrated that the human body is not evil in itself. On the contrary, it is the dwelling place of the Holy Spirit. Scripture also provides the example of the compassion of Jesus towards those with physical and mental problems, whom He healed on numerous occasions. The New Testament records dozens of instances of Jesus healing the blind, the lame, lepers, the disabled, and the paralyzed. Christ was the fulfillment of Isaiah's prophecy of a Messiah who would enable the deaf to hear, the blind to see, the lame to walk, the irrational to regain their senses, the mute to speak, and the brokenhearted to be made whole.

Historical Precedents

Henry E. Sigerist has written that early Christianity was particularly revolutionary in its attitude toward the sick (*Civilization and Disease* [Ithaca, NY: Cornell University Press, 1945], 69). From its beginnings the Christian faith addressed itself to the disinherited, the sick, and the afflicted, promising them both spiritual and physical healing. It became the duty of Christians to attend to the sick and the poor. On repeated occasions, Christians demonstrated great courage in their care for the sick during outbreaks of plague. (See Rodney Stark, *The Rise of Christianity* [Princeton: Princeton University Press, 1996].) They ministered to pagans as well as to believers and were sometimes called "reckless ones," because of their devotion to caring for the sick during times of pestilence.

The Christian belief that humans are created in the image of God has had important consequences for the development of Christian ethics. First, it compels Christians to acts of love towards others, even those outside the faith. The New Testament is very clear that one cannot claim to love God without loving one's fellow human beings. (See 1 John 4:20-21.)

It was Christian concern for all who bore the image of God and all who were in need that led

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to the establishment of the first hospitals in the fourth century A.D. Famous in this regard was the Basileias, founded in 372 by St. Basil, bishop of Caesarea in Cappadocia. This early hospital which provided accommodations for the sick, the homeless, the aged, lepers, orphans, and travelers, became the model for many others founded in the Eastern Roman Empire in the fifth century.

The Christian doctrine that humans bear the image of God also supports the belief that every soul has inherent value and should be protected and nourished since Christ died for all. The dignity Christians ascribe to every human life also led to the early Church's condemnation of abortion, infanticide, euthanasia, and Roman gladiatorial games.

In the last years of the Romanov dynasty, Grand Duchess Elizaveta Fyodorovna, sister-in-law of Tsar Nicholas II and wife of the tsar's uncle, Grand Duke Serge, gave impetus to Christian charity (*miloserdie*). After the assassination of her husband by revolutionaries in 1905, Elizaveta Fyodorovna took holy orders and founded a new Orthodox convent in Moscow that stressed charitable service to the most unfortunate members of Russian society. The work of her Convent of Sts. Mary and Martha was widely admired. But the Bolshevik victory in 1917 spelled the end to this and all other Orthodox charity as part of the Communist campaign to isolate and destroy the church. And it was in 1918 that the new Bolshevik head of state, Vladimir Lenin, ordered the execution of Elizaveta Fyodorovna, her sister Alexandra, Tsar Nicholas, their children, and other Romanovs who did not escape abroad. (See Hugo Mager, *Elizabeth, Grand Duchess of Russia* [New York: Carroll and Graf, 1998]; and Adele Lindenmeyr, *Poverty is Not a Vice: Charity, Society, and the State in Imperial Russia* [Princeton, NJ: Princeton University Press, 1996].)

Many attribute the callousness and cruelty of the Soviet era at least in part to the regime's concerted efforts to stamp out all charitable initiatives not under state control. Soviet dictionaries even designated the word *miloserdie* (literally, tender-heartedness) as archaic. (See Michael Bourdeaux, *Gorbachev, Glasnost and the Gospel* [London: Hodder and Stoughton, 1990], 188-208.)

Nevertheless, in 1988, Soviet television surprised one and all by airing an unprecedented official meeting between Mikhail Gorbachev and Russian Orthodox Patriarch Pimen. In that meeting the Soviet leader implored the church to assist the government with its efforts to restructure the economy and reform society. Orthodox and Protestants alike took advantage of this *perestroika* and *glasnost* (openness) to reestablish a variety of social ministries, with care for the sick prominent among them. (While not focused specifically on aid to the disabled, one recent study nevertheless deserves special attention for its in-depth analysis

of the revival of Christian charity in post-Soviet Russia: Melissa L. Caldwell, *Not by Bread Alone, Social Support in the New Russia* [Berkeley, CA: University of California Press, 2004].) Today, churches in post-Soviet Russia engage in a myriad of compassionate ministries, including a small but growing number of efforts to assist the disabled.

Orthodox Efforts

The Orthodox Sisters of Charity quietly served in hospitals even before they were officially allowed. Over time their work was accepted as an important ministry to the sick (<http://www.miloserdie.ru/index.php?ss=2&s=15&id=439>). The Convent of Sts. Mary and Martha has reemerged and has reacquired portions of its former facilities on Bolshaya Ordynka Street, just a short distance from the Kremlin. This Sisterhood of the Grand Duchess Elizaveta Fyodorovna Romanov trains volunteers in charitable work and organizes ministries to the disabled, the elderly, and the sick in various hospitals (http://uic.nnov.ru/-dofa/sowr_R/elizav_fed-2i.htm). The Sisterhood of the Blessed Tsarevich Dmitrii also serves the needy in similar fashion (http://uic.nnov.ru/dofa/sowr_R/ses_dm.htm).

The Social Action Committee of the Russian Orthodox Moscow Eparchy also undertakes ministries to the sick, the disabled, and the elderly (<http://www.miloserdie.ru/index.php?ss=1&s=8>). The website of the Department for Church Charity and Social Services of the Moscow Patriarchate provides accounts of various current and ongoing church outreaches to the elderly and the disabled, for example, in the Arkhangelsk Region, in Nizhny Novgorod, in the Yekaterinburg Region, and in Cherkizovskiy (http://www.diaconia.ru/index.sema?a=soc_service2&preview=1&pid=4).

The Orthodox Sisterhood in Arkhangelsk, led by Sister Anna Emke, ministers to lonely elderly in the hospitals of Arkhangelsk, Severodvinsk, and Mirnii, where nuns clean wards, feed and bathe patients who cannot care for themselves, and most important of all, talk to the patients (<http://www.websupport.ru/seychaslOl.xhtml>). Lina Ziovievna Saltykova leads the "Charity Group named after Fr. Aleksandr Men" at the Russian Children's Hospital on Leninskii Prospekt in Moscow. This ministry raises funds to help treat children with a variety of serious diseases. Volunteers provide art therapy, a clown ministry, chess tournaments, English tutoring, toys, diapers, food, and wheelchairs (www.deti.msk.ru/en/).

The Orthodox "Charity Train" has provided medical care for over 1,200 people in the Perm Region (<http://ru.www.st-sergius.info/index.html?did=77>), while 35 additional Orthodox charities in Moscow feed the poor in church buildings, take food to home-bound disabled, and minister to the deaf and to developmentally disabled children (<http://orthodox.etel.ru/2006/02/obrasch>).

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Christian Ministry

htm). Finally, in neighboring Belarus, the All Saints Russian Orthodox parish in Minsk sponsors Dom Miloserdia [Home of Charity] for orphans, disabled children, and the elderly (<http://www.pravoslavie.ru/news/010212/06.htm>).

Catholic and Protestant Efforts

Catholic charities are also assisting the disabled in Russia. Most prominent in this regard is Caritas with centers in Moscow (<http://www.caritas.ru/>) and St. Petersburg (<http://www.russialink.org.uk/charity/caritas.htm>).

In 1988, as soon as *glasnost* permitted, women of the Central Baptist Church in Moscow began volunteer service in the Kashchenko Psychiatric Hospital, bathing patients, emptying bedpans, changing bed linens, and above all, befriending patients. The hospital director was so impressed that he visited the church to express his thanks. He shared that he had seen demonstrated that it takes more than medicine to cure the sick, that it takes love (Bourdeaux, *Gorbachev*, 202-03).

Today members of the Evangelical Christian-Baptist Church engage in a variety of compassionate ministries that include assistance to the disabled. Aleksandr Moroz, who himself copes with cerebral palsy, lives in Volgograd, but also works at the Evangelical Christian-Baptist Union in Moscow with its ministries to the disabled (alexmission@gmail.com). Sergei Zhovnir, from Moscow's Voskresenie Baptist Church, leads a team of volunteers who work daily in a center for disabled elderly.

Russia Inland ("Na Rusi"), with ties to Evangelical Christians-Baptists, provides basic foodstuffs throughout the year to invalids, the sick, needy elderly, and orphans (www.eng.russiainland.org/). Also, the Christian Association of Medical Workers (KhRAM), which is housed in the Baptist Union in Moscow, assists the disabled and the elderly. Finally, Oleg Terentiev from the Moscow Central Baptist Church has an outreach to the deaf.

Many other Evangelical churches and missions work with the disabled. "With Compassion for the Deaf," a charitable Evangelical foundation based in St. Petersburg, assists the hearing impaired. Rev. Oleg Shevkun, former pastor of Moscow Bible Church and currently a lecturer at the Russian-American Christian University, is legally blind. Despite his disability, Rev. Shevkun serves as a role model to the disabled, demonstrating the valuable contributions they can make in society.

The Russian Orphan Opportunity Fund (ROOF), with offices at St. Andrews Anglican Church in Moscow, operates a rehabilitation center in Belskoye-Ustye in Pskov Region for children graduating from the state-run psycho-neurological orphanage in the same location. This center trains disabled children to care for themselves to the limits of their ability (www.roofnet.org/abilitation).

Moscow's "Blagaya Vest" Pentecostal Church,

led by Rev. Rick Renner, underwrites "Dom Miloserdia" (House of Charity) with services to the needy, including the disabled (www.mercyhouse.narod.ru/eng/index.htm). In addition, the Salvation Army engages in a wide array of compassionate ministries to Russia's poor, including the disabled (www.salvationarmy.org/eec/www_eec.nsf).

Finally, my wife Cheryl and I direct the Agape Rehabilitation Society, dedicated to helping Russia's disabled (www.agape-biblia.org/rehab). Cheryl is a nurse and vocational rehabilitation specialist. Besides using my computer training to create web-based Bible study aids, I work with Cheryl in our rehabilitation ministry. Sometimes this involves working intensively with a client several hours a day, such as Serafima, a multiple sclerosis patient who needs help getting dressed, eating, standing, bathing, and exercising. At other times it means training a person to overcome the effects of a stroke. At age 45, Igor suffered a severe stroke that paralyzed his entire right side. After the obligatory three-week hospital stay, doctors sent him home to die. With the help of two to three visits per week to exercise his affected arm and leg, Igor now is able to hold a fork and spoon, walk, and climb steps. In addition, he now is beginning to talk again.

Each time we visit clients, we pray with them. So far none have refused prayer, although at times they do not want us to read the Bible to them. We witness God's grace and power at work as we feed, bathe, clothe, massage, and exercise the disabled. People who were considered beyond hope have recovered.

I have worked to provide a theological foundation for ministry to the disabled through my doctor of ministry thesis completed in 2006: "The Ministry-Driven Church: The Biblical Basis for Ministry in Both Spiritual and Physical Spheres, and Its Impact on the Rapid Multiplication of Churches – A Biblical Theology of Social Ministry." In addition, Cheryl and I teach a course on ministry to the disabled at the Moscow Evangelical Christian Seminary, as well as similar courses over the Internet (<http://www.agape-biblia.org/plugins/pract-ministries/>).

In Summary

Ministry to the disabled is an imperative of Scripture. Likewise, it has significant precedents in the history of the early church and in Eastern Orthodoxy. Despite aggressive Soviet efforts to abolish all expressions of Christian compassion, post-Soviet Russia is witnessing a commendable revival of this old and honored tradition, including efforts to assist the disabled. While exemplary efforts in the former Soviet Union have been noted, a great deal more must be done by Christians of all confessions on behalf of the disabled. ♦

Robert D. Hosken is director of the Agape Rehabilitation Society, Moscow, Russia. **Cheryl Hosken** is a nurse and vocational rehabilitation specialist.

Despite aggressive Soviet efforts to abolish all expressions of Christian compassion, post-Soviet Russia is witnessing a commendable revival of this old and honored tradition, including efforts to assist the disabled.

Why do the Disabled (and Help for Them) Receive So Little Attention in Russia?

Robert D. Hosken with the assistance of Mark R. Elliott

In Russia in the twentieth century the disabled had to contend with ingrained social indifference and political bias. And in the twenty-first century the disabled still lack adequate assistance and still generate minimal attention in the Russian media.

Several reasons help explain the largely blind eye of Russian society towards the presence of the disabled in its midst. First, Communists labored under the myth of the “new Soviet man” who would be intelligent, educated, strong, healthy, and godless. Since evolution dictated the survival of the fittest, the ideal Soviet world had no room for the disabled. As a result, they were kept out of sight. That is why even today they frequently are to be found banished to the upper stories of apartment buildings. Their immobility means they still are relatively rare sights in public. And out of sight, most often, is out of mind.

Second, Soviet socialism dictated that every aspect of society had to be under the control of the Communist Party. Churches were forbidden to have any form of social ministry; they could only perform “cultic rituals” within the four walls of church buildings (which were regularly being closed during the Communist era). The result was that those who remained Christians often conformed their theology to state requirements under pressure, rationalizing their lack of involvement in society. Because of a lingering Soviet mentality, many Christians continue to see the needs in their midst as the government’s business, even 15 years after the fall of Communism.

Third, the Russian Orthodox Church is now the unofficial, state-sanctioned Christian religion. While Orthodox Christians can publicly advertise their outreach to the disabled, Evangelicals seem to

be more cautious about publicizing such ministry. The latter may fear that drawing attention to their outreach will lead to Orthodox pressure on local authorities to block it. This may help explain why it has been much easier to gather data on Orthodox ministries to the disabled than comparable Evangelical efforts.

Examples of Orthodox and state interference abound. For example, after several years of serving patients and holding worship services in Moscow Hospital No. 79, our Agape Rehabilitation Society was told to cease work with patients and to halt worship services, while the Orthodox continue to minister there. Agape has been denied access to various other hospitals and institutions because “You’re not Orthodox.”

A more recent example comes from Penza where the Living Faith (“Zhivaya Vera”) Church for years conducted several active social ministries and enjoyed good relations with state officials. But on 27 February 2006 the director of a homeless shelter abruptly terminated a written agreement with the church to feed and minister to those seeking help at the facility. The pretext was an appeal supposedly initiated jointly by the staff and the homeless: “We, the coworkers and those being cared for by the state institution ‘Penzenskii DNP’ appeal to you [Director A.I. Starostin] in relation to our agreement to have at our institution an Orthodox prayer room In conjunction with this, we ask you to permit us to be fed only by the Russian Orthodox Church and to completely terminate the activities of the religious organization ‘Zhivaya Vera’.” The appeal originated from a computer printer, which homeless people naturally could not have accessed on their own. ♦

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Selected Russian NGOs Working With the Disabled

All Russia Association of the Blind (www.vos.org.ru)

Dobroye Delo [Good Works] (<http://www.dobroedelo.ru/>). Supports the disabled and the elderly under the direction of gerontologist Dr. Eduard Karyukhin.

Downside Up (www.downsideup.org/). Assists children with Down’s Syndrome.

International Women’s Club of Moscow (http://iwc_moscow.tripod.com/hospitals_and_handicapped.htm). Among other projects, IWC supports disabled adults and schools and homes for disabled children.

Perspektiva (www.eng.perspektiva-inva.ru). This Moscow-based NGO raises public awareness about the disabled. Led by Denise Rose.

Preodolenie [Overcoming] (<http://www.preodolenie.ru/>). This Moscow-based charity works to overcome barriers in society to people with disabilities.

Prescription Sports (<http://mcity.mos.ru/ReceptSport/>). This charitable fund assists the rehabilitation of disabled persons.

Strategia (www.russiaprofile.org/culture/2004/9/16/1115.wbp). This Moscow-based NGO is led by wheelchair-user Vladimir Krupennikov, an army veteran and champion arm-wrestler. It provides disabled people with access to computers, the Internet, and distance learning.

Western Assistance in Theological Training for Romanian Evangelicals Since 1989

Danut Manastireanu

Editor's Note: The first two parts of this article were published in the previous two issues of the East-West Church & Ministry Report 14 (Summer 2006), 1-3; 14 (Fall, 2006), 6-9.

Nonformal Theological Training in Romania

Up to this point, we have concentrated on formal theological education in Romania. This is obviously not the only, nor necessarily the best, type of ministerial training, in light of the concrete needs of the Evangelical community in Romania. Formal theological education has certain limits. Graduates of theological seminaries enter their ministries with a certain degree of academic knowledge in Bible, theology, and church history, but often display very little practical wisdom necessary for church work. Thus, formal teaching needs to be complemented with various kinds of nonformal and informal education.

Biblical Education by Extension (BEE), now known as Entrust (www.entrust4.org), offers an alternative model in its Church-Based Training Centers. Through its nonformal approach, BEE is training about 4,500 lay ministers in ways that are well-suited for Romanian lay leaders. According to Dr. David Bohn, President of Entrust, BEE Romania strives to provide Bible training with these characteristics:

- a. *systematic and comprehensive* – giving students a broad-based understanding of Scripture and a systematic theological framework for understanding life in God's Kingdom;
- b. *accessible* – giving instruction to many who cannot engage in formal theological education because of considerations of cost, distance, age, or family responsibilities;
- c. *transformational* – helping students understand that they not only need to see the power of Christ changing lives, but they also have the responsibility to address the social and cultural needs of their particular context. (Bohn states that BEE is striving to be much more intentional in its emphasis upon social and cultural transformation.)

In Romania BEE has been most effective in its work with Pentecostal and Brethren churches because Baptist churches have preferred to have their ministers trained in their own theological schools. BEE courses emphasize the practical application of knowledge to concrete situations in which students are called to minister. Most BEE materials still consist of texts translated from other languages, especially English; but indigenizing efforts are in process, aimed at adapting courses to the East European context and encouraging local authors to rewrite some of the materials.

One of BEE's greatest successes in Romania has been in women's ministry. The women's track, begun in 1985, aimed initially at helping wives of ministers involved in BEE courses. However, since 1989 it has included other Christian women.

With the assistance of BEE training, hundreds of women's discipleship groups have started all over the country, with over 2,000 participants at present. Other benefits deriving from BEE work include leadership training events and a biannual women's journal, *Priscilla*. Such efforts have been especially noteworthy in a cultural context that historically has limited the role of women in society and in the church.

BEE has made a much-needed contribution to Romanian Evangelicalism. Unfortunately, the leaders of Evangelical theological schools do not appreciate the value of nonformal training. As a result, the two efforts run parallel courses with little cross fertilization. For its part, BEE could increase its efforts to reach out to formal theological institutions and could make better use of the many Evangelical leaders in Romania who hold theological degrees, particularly those who are not involved in the formal educational system.

Evangelical Publishing in Romania

Western help and technical support encouraged the development of Evangelical publishing after 1989. Thus, after his repatriation in 1990, Josef Tson moved his publishing activities from the U.S. to Romania, where he founded the Christian Book Publishing House in Oradea (www.ecc.ro). Hundreds of titles have been published as a result of this effort, most of them translations of American texts.

The Eastern European Literature Advisory Committee has also assisted in the initiation of many Evangelical publishing efforts in Eastern Europe. One such effort is Logos Publishers in Cluj (www.logos.ro), which has adopted an especially well-thought-through publishing plan. In summary, several general evaluations of Evangelical publishing efforts in Romania may be offered.

- Evangelical publishers in Romania publish a large variety of titles, particularly of a devotional and inspirational nature, but also, to a lesser degree, theological studies.
- Although the quality of books is constantly improving, much still needs to be done in the area of title selection, translation standards, and printing and binding quality.
- The majority of titles (over 95 percent) are translations, mostly from English language authors. In spite of the efforts of a few publishers to promote indigenous authors, few publishing houses in the country dare to publish Romanian Evangelical authors. In addition, Evangelical publishers claim that native-born authors do not sell as well as foreign writers.
- Most publishers depend financially on Western sponsors, or worse, simply publish just those

Formal teaching needs to be complemented with various kinds of nonformal and informal education.

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Romanian Evangelicals should engage in open dialogue with Eastern Orthodox Christians.

Western Assistance *(continued from page 5)*

books that are paid for. As a result, many published titles deal with issues that are irrelevant to Romanian Evangelicals, while vital and pressing issues remain untouched.

- Romania lacks a genuine wholesale distribution system. As a result, most publishers resort to direct sales, either through the Internet or the mail, which frustrates readers desiring convenient access to books.

In terms of theological journals, the first one published in Romania after 1989 was the *Theological Supplement of Crestinul azi [The Christian Today]*, the official publication of the Baptist Union. Only a few issues were ever published, as the present leadership of the Union does not encourage open theological dialogue. In 2001 Emmanuel University began publishing a theological journal entitled *Perichoresis*. To date, eight issues have been published at a fairly high academic level under the able direction of Dr. Corneliu Simut. Most authors are either Emmanuel staff or theologians from abroad more or less endorsed by the Southern Baptist Convention.

The Baptist Faculty and the Baptist Seminary in Bucharest publish their annual *Jurnal teologic [Theological Journal]*. Finally, the Pentecostal Theological Institute in Bucharest now publishes a theological journal, *Pleroma [Fullness]*. All these initiatives are, more or less, at the beginning stage and need much more coordinated effort to reach required international standards.

A Unique Opportunity

This is the first time in history that such a large number of Romanian Evangelicals are well educated theologically. However, only a few are currently teaching theology in Romania. The Evangelical community has today the unique opportunity of making a lasting impact upon Romanian society. Yet, to date, the impact of this new generation of leaders has been limited. Many explanations could be given for this state of affairs, including

the impact of Communism which created various distortions (suspicion, dictatorial leadership style, and fragmentation); unhealthy competition among various theological schools and their leaders; chronic financial dependence upon Western donors; and oversized building and educational projects. Given this depressing reality, it is unlikely that the present generation will be able to seize its historic opportunity. More likely, advances will have to await the emergence of leaders better able to cope with fast-changing circumstances.

- Church leaders need to address urgently the fundamental issue of Evangelical identity in Romania.
- Evangelical theologians need to clarify Romanian Protestant understandings of anthropology, ecclesiology, and liturgical theology.
- And Evangelicals in Romania need to move away from an inherent fear of ecumenism and hostility towards Orthodoxy, which often is a product of ignorance and memories of past persecution. Rather, Romanian Evangelicals should engage in open dialogue with Eastern Orthodox Christians.

As Romania moves towards membership in the European Union, Romanian believers will discover that both Evangelicalism and Orthodoxy are tiny minorities within a largely secular community. This, in turn, should lead to a reevaluation of past enemies and the forging of new alliances. Hopefully, in this process, Orthodox, Catholic, and Protestant brothers and sisters in Christ will become more confident of their own identity and will be able to make an impact in Romania and Europe. ♦

Danut Manastireanu, who lives in Iasi, Romania, holds a Ph.D. in systematic theology from Brunel University (London School of Theology). He currently is Director for Faith and Development for the Middle East and East European Region, World Vision International.

Letter to the Editor



The predominance of western funding for theological education [in the former Soviet Union] has had several deleterious side effects. First, it has led to an over-saturation of evangelical schools which has led to an unforgivable waste of precious resources and arguably retarded the maturation of theological education as a whole. Second, it has led schools in general to have a very distant relationship with churches who feel quite disconnected from the enterprise of theological education. It is my understanding that one large denomination in Ukraine does not finance in any way any of its seminaries. In fact, when it created the position in its home office of theological education coordinator,

it asked Union and non-Union schools to fund this position! That is, it could not even provide resources for one salaried position. Third, the institutional dependency of schools leads students to try to mimic this way of ministry support during their studies and after they graduate, perpetuating and increasing a model of ministry that is quite unhealthy.

David Hoehner, graduate student
Johns Hopkins University
Washington, DC

Editor's Note: David Hoehner formerly served as academic dean at Donetsk Christian University.

Romanian Evangelicals with Doctorates in Theology

Danut Manastireanu, Compiler

Name, Email, and Denomination	Title, Degree, and Date	University	Publication Information	Present Employment
Anghel, Petre petre.anghel@gmail.com Seventh-day Adventist	<i>Influenta literaturii hocratice asupra literaturii romane [The Influence of Hocratic Literature on Romanian Literature]</i> (PhD), 2003	Bucharest University, Romania www.unibuc.ro	1. <i>Comunicare sapientiala. Si Moise a zis</i> , Card, Bucharest, 2003 2. <i>Comunicare transculturala</i> , Cartea Romaneasca, Bucharest, 2003	Professor, Bucharest University, Romania (Faculty of Sociology and Social Work)
Baban, Octavian tavibaban@zappmobile.ro Baptist	<i>Luke's "On the Road" Encounters as Narrative Mimesis. A Contribution to the Study of Luke's Theology of the Way. The Narrative Anatomy and Function of Luke's Post-Easter Hodos Encounters</i> (PhD), 1999	Brunel University, London, UK (London Bible College) www.brunel.ac.uk www.lst.ac.uk	Paternoster, UK, 2006	1. Lecturer, Baptist Theological Institute, Bucharest, Romania 2. Lecturer, Bucharest University, Faculty of Baptist Theology 3. Pastor, Holy Trinity Baptist Church, Bucharest, Romania
Balaj, Ioan Nelu balaj@blueyonder.co.uk Presbyterian	<i>Towards a Missionary Theology for Churches in Post-Dictatorial Context: Romanian Baptist Church and Church of Central Africa Presbyterian, Malawi and Democratic Consolidation</i> (ThD), 2004	University of Birmingham, UK www.bham.ac.uk	In negotiation	Scottish Churches Racial Justice Officer, Action of Churches Together in Scotland (ACTS), Alloa, Scotland
Balc, Samuel samibalc@gmail.com Baptist	<i>Paradigma trinitara a eclesiei contemporane [The Trinitarian Paradigm of Contemporary Ecclesia]</i> (PhD), 2003	Bucharest University, Romania www.unibuc.ro	In preparation	Assistant Lecturer, Baptist Theological Institute, Bucharest, Romania
Ban, Adrian Octavian aeban@yahoo.com Baptist	<i>Reform of Romanian Higher Education from 1990: Perceptions, Intentions and Procedures Affecting Leadership Development</i> (PhD), 2001	Trinity International University, Deerfield, IL, US www.tiu.edu	In negotiation	Program Director, Integra Association, Romania
Bartos, Emil ebartos57@yahoo.com Baptist	<i>The Concept of Deification in Eastern Orthodox Theology with Detailed Reference to Dumitru Staniloae</i> (PhD), 1997	University of Wales, Lampeter, UK www.lamp.ac.uk	Paternoster, UK, 1999; published in Romanian by Emmanuel Publishers, Oradea, 1999	Assistant Professor, University of Bucharest, Romania
Boingeanu, Corneliu cornelboingeanu@yahoo.com Baptist	<i>Between Absence and Presence: The Antinomic Grammar of Theological Discourse about God as Trinity with Special Reference to Jurgen Moltmann and Vladimir Lossky</i> (PhD), 2003	Brunel University, London, UK London Bible College www.brunel.ac.uk www.lst.ac.uk	Not published	1. Lecturer, University of Bucharest, Romania, Faculty of Baptist Theology 2. Senior Pastor, Holy Trinity Baptist Church, Bucharest, Romania
Bunaciu, Ioan Baptist	<i>Predicarea in bisericile baptiste [Preaching in Baptist Churches]</i> (PhD) 1974; Honoris Causa, 1992	1. Protestant Theological Institute, Cluj, Romania http://proteo.cj.edu.ro 2. Milligan College, Johnson City, TN, US www.milligan.edu	Baptist Union Publishing House, Bucharest, 1977	1. Professor, Bucharest University, Romania Baptist Theological Faculty 2. Professor, Baptist Theological Institute, Bucharest, Romania 3. Professor, TCM International Institute, Heiligenkreuz, Austria

Romanian Evangelicals with Doctorates in Theology (continued from page 7)

Name, Email, and Denomination	Title, Degree, and Date	University	Publication Information	Present Employment
Bunaciu, Otniel Ioan bunaciuo@gmail.com Baptist	<i>Hristos lumina si alte lumini in teologia lui Karl Barth [Christ the Light and Other Lights in the Theology of Karl Barth]</i> (PhD), 1999	Protestant Theological Institute, Cluj, Romania http://proteo.cj.edu.ro	Credis, Bucharest, 2006	1. Dean & Professor, Bucharest University, Romania Baptist Theological Faculty 2. Professor, Baptist Theological Institute, Bucharest, Romania 3. Professor, TCM International Institute, Heiligenkreuz, Austria
Ceuta, Ioan mmceuta@yahoo.com Pentecostal (Church of God)	1. <i>The History of the Apostolic Church of God</i> (DMin), 1990 2. <i>The Divinity of Our Lord Jesus Christ</i> (ThD), 2000	1. Columbia International University, Columbia, SC, US www.ciu.edu 2. Bucharest University, Romania www.unibuc.ro	1. Bucharest Christian Centre Publishing House 2. Light of the Gospel Publishers, 2000	President, Romanian Bible University, Bucharest
Cocar, Benjamin Bcocar@cs.com Baptist	1. <i>The Major Doctrines of Romans</i> (ThD), 1990 2. <i>A Comparative View of the Image of God in the Evangelical Literature of the Last Twenty Years</i> (DMin), 1999	1. Trinity Theological Seminary, Newburg, IN, US www.tiu.edu 2. Grace Theological Seminary, Winona Lake, IN, US www.grace.edu	Not published	1. Assistant Professor, Luther Rice University, Lithonia, GA, US 2. Program Director, Trinity Theological Seminary, Newburg, IN, US
Coman, Iacob Seventh-day Adventist	<i>Teologie si Doxologie. Semnificatia teologicodoxologica a imnelor liturgice din perspectiva crestina [Theology and Doxology. The Theological-Doxological Meaning of Liturgical Hymns from a Christian Perspective]</i> (ThD), 1999	Babes-Bolyai University, Cluj, Romania www.ubbcluj.ro	Theo-Doxo-Logia, Episteimon, Bucharest	Lecturer, Pentecostal Theological Institute, Bucharest, Romania
Constantineanu, Corneliu cconstan@evtos.hr Pentecostal	<i>The Social Significance of Reconciliation in Paul's Theology, with Particular Reference to the Romanian Context</i> (PhD), 2006	University of Leeds, UK (Oxford Centre for Mission Studies) www.leeds.ac.uk www.ocms.ac.uk	In negotiation with Regnum and Paternoster	Dean of Graduate Studies, Evangelical Theological Seminary, Osijek, Croatia
Cruceru, Marius David david@emanuel.ro Baptist	<i>Philosophical and Theological Terminology of Greek Origin in Augustine's Late Treatises</i> (PhD), 2006	Bucharest University, Romania www.unibuc.ro	In negotiation with Polirom, Iasi, and Casa Cartii de Siinta, Cluj	Lecturer, Emmanuel University, Oradea, Romania
Dan, Titus Emanuel Baptist	<i>The Implications of the Social and Religious Factors for the Development of Christian Ministry among Romanians in the Akron-Canton Area of Ohio</i> (DMin), 1980	Southern Baptist Theological Seminary, Louisville, KY, US www.sbts.edu	Not published	Retired Pastor
Dinca, Filip A. filipdinca@gmail.com Baptist	<i>Biblical Study of the Millennium and the Rapture</i> (ThD), 1997	Maryland Baptist College and Theological Seminary, Elkton, MD, US	Published in Romanian as <i>Iata ca El vine pe nori. Studiu biblic despre Mileniu, Rapirea Bisericii si Revenirea lui Isus Hristos</i> , Faclia, Oradea, 2006	Pastor, Ridgewood Baptist Church, New York, NY, US
Faragau, Beniamin bfaragau@lb-ro.org Baptist	<i>New Purchases on Larger Meanings in the Light of John's Conscious and Contextual Interlocking of Revelation 1.1-2.7 with Its Old Testament Background</i> (PhD), 2002	Queen's University, Belfast, UK www.qub.ac.uk	Not published	Teaching Elder, Iris Baptist Church, Cluj, Romania
Gheorghita, Radu rgheorghita@mbts.edu Baptist	<i>Between Necessity and Sufficiency: The Role of the Septuagint in the Epistle to the Hebrews</i> (PhD), 2000	Cambridge University, UK www.cam.ac.uk	<i>The Role of the Septuagint in Hebrews</i> Tübingen, Mohr-Siebeck, 2003	Associate Professor, Midwestern Baptist Theological Seminary, Kansas City, MO, US

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Romanian Evangelicals with Doctorates in Theology *(continued from page 7)*

Name, Email, and Denomination	Title, Degree, and Date	University	Publication Information	Present Employment
Giorgiov, Dorin Adrian adriang@rdsor.ro Baptist	<i>The Effect of Accountability on Pastoral Stress and Burnout among Select Hungarian Baptist Pastors</i> (PhD), 2002	Southwestern Baptist Theological Seminary, Fort Worth, TX, US www.swbts.edu	Not published	Lecturer, Emmanuel University, Oradea, Romania
Gog, Lazăr lazargog@emanuelchurch.com Pentecostal (Church of God)	<i>Persoana si lucrarea Duhului Sfint in patristica preniceeana [The Person and Work of the Holy Spirit in Pre-Nicean Patristics]</i> (ThD), 2004	Universitatea Lucian Blaga Sibiu, Romania	Not published	1. Pastor, Emanuel Romanian Church of God, Anaheim, CA, US 2. Visiting Professor, Pentecostal Theological Institute, Bucharest, Romania
Hancock-Stefan, George CBCBEACON@aol.com Baptist	<i>The Impact of Reformation on the Romanian People from 1517-1645</i> (PhD), 1998	Trinity International University, Deerfield, IL, US www.tiu.edu	Published In Romanian as <i>Impactul Reformei asupra romanilor intre 1517-1645</i> , Cartea Crestina, Oradea, 2003	Associate Professor, Palmer Theological Seminary, Eastern University, Philadelphia, PA, US
Handaric, Mihai mhandaric@inext.ro Baptist	<i>Noi concepții englezești protestante cu privire la Teologia Vechiului Testament (după 1970) [New Perspectives in English Protestant Old Testament Theology since 1970]</i> (PhD), 2005	Protestant Theological Institute, Cluj, Romania http://proteo.cj.edu.ro	In negotiation with Cartea Crestina, Oradea, and Multimedia, Arad, Romania	Lecturer, Pentecostal Theological Faculty, "Betania" Arad, Romania
Ille, George gille@exagora.org Baptist	<i>Between Vision and Obedience. Hermeneutical Explorations of Agency as Prolegomena for a Theological Epistemology with Special Reference to Paul Ricoeur and G.W.F. Hegel</i> (PhD), 2000	King's College, University of London, UK www.kcl.ac.uk	In process, Oxford University Press, UK	Affiliate Professor, Asbury Theological Seminary, Wilmore, KY, US
Kovacs, Jozsef kjozsef@rdslink.ro Baptist	<i>The Reception in Transylvania of Karl Barth's Theology of the Word of God</i> (PhD), 2006	Open University, UK www.open.ac.uk	Not published	Lecturer, Baptist Theological Institute, Bucharest, Romania
Laing, Stefana Doriana Dan stefanadan@juno.com Baptist	<i>Theodoret of Cyrus and the Ideal Monarch</i> (PhD), 2004	Southern Baptist Theological Seminary, Louisville, KY, US www.sbts.edu	Not published	1. Assistant Librarian, Southern Baptist Theological Seminary, Louisville, KY, US 2. Adjunct Professor, Houston Baptist University, Houston, TX, US 3. Adjunct Professor, Beeson Divinity School, Birmingham, AL, US
Manastireanu, Danut danut@adoramus.ro Anglican	<i>A Perichoretic Model of the Church. The Trinitarian Ecclesiology of Dumitru Staniloae</i> (PhD), 2005	Brunel University, London, UK (London School of Theology) www.brunel.ac.uk www.lst.ac.uk	In negotiation	1. Director for Faith & Development, Middle East & Eastern Europe, World Vision International 2. Adjunct Faculty, Eastern University, St. Davids, PA, US
Mariș, Marius Daniel marisdaniel@gmail.com Baptist	<i>Teologia biblică a creației-bază pentru dialogul creștin dintre evanghelici și Biserica Ortodoxă în România post-comunistă [The Biblical Theology of Creation as Basis for the Christian Dialogue between Evangelicals and the Orthodox Church in Post-Communist Romania]</i> (PhD), 2006	Bucharest University, Romania www.unibuc.ro	Not published	1. Lecturer & Research Secretary, Bucharest University, Faculty of Baptist Theology 2. Senior Pastor, Golgotha Baptist Church, Bucharest, Romania

Romanian Evangelicals with Doctorates in Theology (continued from page 9)

Name, Email, and Denomination	Title, Degree, and Date	University	Publication Information	Present Employment
Matei, Eugen ematei@charter.net Baptist	<i>The Practice of Community in Social Trinitarianism: A Theological Evaluation with Reference to Dumitru Staniloae and Jurgen Moltmann</i> (PhD), 2004	Fuller Theological Seminary, Pasadena, CA, US www.fuller.edu	Not published	Program Director for the Center for Advanced Theological Studies and Adjunct Assistant Professor, Fuller Theological Seminary, Pasadena, CA, US
Mihaila, Corin corinro@hotmail.com Baptist	<i>Paul-Apollos Relationship and Paul's Stance toward Greco-Roman Rhetoric: An Exegetical and Socio-Historical Study of 1 Corinthians 1-4</i> (PhD), 2006	Southeastern Baptist Theological Seminary, Wake Forest, NC, US www.sebts.edu	Not published	1. Doctoral Fellow, Southeastern Baptist Theological Seminary, Wake Forest, NC, US 2. Interim Pastor, East Bend Baptist Church, NC, US
Moldovan, John jmoldovan@swbts.edu Baptist	<i>Romanian Baptists under Marxism-Leninism. A Study of the Impact of Communist Persecution on Evangelism</i> (ThD), 1994	Southwestern Baptist Theological Seminary, Fort Worth, TX, US http://www.swbts.edu	Not published	Associate Dean for Doctoral Studies and Associate Professor, Southwestern Baptist Theological Seminary, Fort Worth, TX, US
Nadaban, Alexandru alexnadaban@rdslink.ro Baptist	<i>A Historical Analysis of the Origin and Early Development of the Greek-Catholic Church in Transylvania (1697-1761). The Influence of the Tension between Dogma and Practice within the Rural Communities of Transylvania</i> (PhD), 2003	Brunel University, London, UK (London Bible College) www.brunel.ac.uk www.lst.ac.uk	Not published	Lecturer, Pentecostal Theological Faculty, "Betania," Arad, Romania
Neagoe, Alexandru aneagoe@mail.dnttm.ro Baptist	<i>The Trial of The Gospel: An Apologetic Reading of Luke's Trial Narratives</i> (PhD), 1998	Brunel University, London, UK (London Bible College) www.brunel.ac.uk www.lst.ac.uk	Cambridge University Press, 2002, 2005	Lecturer, West University, Timisoara, Romania
Negrut, Paul pauln@rdsor.ro Baptist	<i>The Development of the Concept of Authority within the Romanian Orthodox Church during the Twentieth Century</i> (PhD), 1995	Brunel University, London, UK (London Bible College) www.brunel.ac.uk www.lst.ac.uk	Not published. (Two chapters of the thesis were published under separate titles in Romanian.)	Rector and Professor, Emmanuel University, Oradea, Romania
Peshel, Sandu Tudor dr_peshel@yahoo.com Baptist	<i>Introduction to Administration of Biblical Christian Education</i> (PhD), 2004	Louisiana Baptist University, Shreveport, LA, US www.lbu.edu	Not published	Pastor, Romanian Baptist Church, Canton, OH, US
Popa, Adrian adrian.popa@blythwood.org Baptist	<i>Proverbs and Creation. A Study in Poetics and Theology</i> (PhD), 1999	University of Wales, Lampeter, UK www.lamp.ac.uk	Not published	Executive Director, Blythwood Banat, Romania (Scottish charity working in Romania)
Rata, Cristian G. eviu@juno.com Baptist	<i>The Verbal System in the Book of Job</i> (PhD), 2004	University of Toronto, Canada www.utoronto.ca	Not published	Lecturer, Torch Trinity Graduate School of Theology, Seoul, South Korea
Rata, Tiberius tiberius.rata@grace.edu Baptist	<i>The Covenant Motif in Jeremiah's Book of Comfort: Textual and Intertextual Studies of Jeremiah 30-33</i> (PhD), 2003	Trinity Evangelical Divinity School, Deerfield, IL, US www.tiu.rdu	In process, Peter Lang Publishing	Professor, Grace Theological Seminary, Winona Lake, IN, US
Rogobete, Silviu rogobete@mail.dnttm.ro Baptist	<i>Subject and Supreme Personal Reality in the Theological Thought of Fr. Dumitru Staniloae. An Ontology of Love</i> (PhD), 1997	Brunel University, London, UK (London Bible College) www.brunel.ac.uk www.lst.ac.uk	Published in Romanian with Polirom Publishers, Iasi, 2001	1. General Consul, Cape-town, South Africa, Romanian Ministry of Foreign Affairs 2. Assistant Professor, West University, Timisoara, Romania

Romanian Evangelicals with Doctorates in Theology

Name, Email, and Denomination	Title, Degree, and Date	University	Publication Information	Present Employment
Sabou, Simona Doina sabou.simona@gmail.com Baptist	<i>Trading Silence for Words of Praise. The Status of Woman in Eastern Orthodoxy as Reflected in the Works of Paul Evdokimov</i> (PhD), 2003	Brunel University, London, UK (London Bible College) www.brunel.ac.uk www.lst.ac.uk	Not published	Lecturer, Baptist Theological Institute, Bucharest, Romania
Sabou, Sorin Vasile sorinsabou@gmail.com Baptist	<i>Between Horror and Hope: Paul's Metaphorical Language of Death in Romans 6:1-11</i> (PhD), 2001	Brunel University, London, UK (London Bible College) www.brunel.ac.uk www.lst.ac.uk	Paternoster, Milton Keynes, UK, 2005 Published in Romanian with <i>Cartea Creștină</i> , Oradea, 2003	Associate Professor, Baptist Theological Institute, Bucharest, Romania
Simut, Corneliu Co.simut@emanuel.ro Baptist	1. <i>Continuing the Protestant Tradition in the Church of England: The Influence of the Continental Magisterial Reformation on the Doctrine of Justification in the Early Theology of Richard Hooker as Reflected in His A Learned Discourse of Justification, Workes, and How the Foundation of Faith is Overthrown (1586)</i> (PhD), 2003 2. <i>The Doctrine of Salvation in the Sermons of Richard Hooker</i> (ThD), 2005	1. University of Aberdeen, UK www.abdn.ac.uk 2. Tilburg University, Netherlands www.tilburguniversity.nl	1. <i>Richard Hooker and his Early Doctrine of Justification. A Study of His Learned Discourse of Justification</i> , Ashgate Publishers, Aldershot, 2005 2. <i>The Doctrine of Salvation in the Sermons of Richard Hooker</i> , Walter de Gruyter Verlag, Berlin, 2005	Lecturer, Emmanuel University, Oradea, Romania
Stefan, Crinișor crinisor@sbcglobal.net Pentecostal	<i>The Role of the Holy Spirit in the Life of Discipleship. A Study in the Fourth Gospel's Narrative</i> (PhD), 2003	Fuller Theological Seminary, Pasadena, CA, US www.fuller.edu	Not published	1. Adjunct Faculty, Vanguard University, Costa Mesa, CA, US 2. Adjunct Faculty, Azusa Pacific University, Azusa, CA, US 3. Assistant Pastor, Emanuel Romanian Church of God, Anaheim, CA, US
Stir, Ioan ioan_stir@yahoo.com Baptist	<i>Theology of Religious Freedom: The Oncken Paradigm at the Interface of Western and Eastern Cultures</i> (PhD), 2003	Baylor University, Waco, TX, US www.baylor.edu	In negotiation	Adjunct Professor, Houston Baptist University, Houston, TX, US
Talpos, Vasile vasiletalpos@yahoo.com Baptist	<i>The Importance of Evangelism in Ministerial Training: A Critical Analysis of the Contribution of Selected Nineteenth Century Christian Educators</i> (PhD), 1983	Southern Baptist Theological Seminary, Louisville, KY, US www.sbts.edu	Published in Romanian with <i>Doroteia</i> , Bucharest, 1999	1. Professor, Baptist Theological Institute, Bucharest, Romania 2. Professor, Bucharest University, Romania, Faculty of Baptist Theology
Tatu, Silviu silviutatu@yahoo.com www.ad-astra.ro/silviutatu Baptist	<i>The Qatal//Yiqtol (Yiqtol//Qatal) Verbal Sequence in Couplets in the Hebrew Psalter, with Special Reference to Ugaritic Poetry: A Case Study in Systemic Functional Grammar</i> (PhD), 2006	University of Wales, Lampeter, UK www.lamp.ac.uk	In negotiations with Ugarit-Verlag, Munster, Germany, 2007	Lecturer, Pentecostal Theological Institute, Bucharest, Romania
Tipei, John Fleter jtipei@itp.org.ro Pentecostal	<i>The Laying on of Hands in the New Testament</i> (PhD), 2000	University of Sheffield, UK www.shef.ac.uk	Published in Romanian with <i>Cartea Crestina</i> , Oradea, 2002	Rector and Assistant Professor, Pentecostal Theological Institute, Bucharest, Romania
Tiplea, Liviu ltiplea@adelphia.net Baptist	<i>The Role of Leadership in Building Healthy Churches Through Christopraxis</i> (PhD), 2003	Fuller Theological Seminary, Pasadena, CA, US www.fuller.edu	In process	Senior Pastor, Bethany Romanian Baptist Church, Los Angeles, CA, US

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Name, Email, and Denomination	Title, Degree, and Date	University	Publication Information	Present Employment
Ton, Iosif RMSjt@aol.com Baptist	<i>Suffering, Martyrdom and Rewards in Heaven</i> (PhD), 1996	Evangelische Theologische Faculteit, Leuven, Belgium www.etf.edu	University Press of America, 1997. Published in Romanian with Cartea Crestina, Oradea, 1999 and 2000	Retired Professor, Missionary Leader, Portland, OR, US
Vidu, Adonis adi.vidu@rdslink.ro Baptist	<i>Postliberal Theological Method: A Critical Study of Some Themes with Special Reference to the Relationship Between Ontology and Narrative</i> (PhD), 2003	University of Nottingham, UK www.nottingham.ac.uk	<i>Postliberal Theological Method: A Critical Study</i> , Paternoster Press, Carlisle, UK, 2005	Adjunct Professor of Theology, Liberty University, Lynchburg, VA, US

Czech Church Life: Mainline Decline and Neo-Apostolic Growth

Petr Činčala

Mainline Membership Decline

From 1991 to 2001 mainline churches in the Czech Republic lost vast numbers of congregants. Both the Roman Catholic Church and Evangelical churches suffered losses of 33 percent, while the Czechoslovak Hussite Church declined 46 percent. However, in the same period, smaller, less well-known churches grew by 161 percent.

Czech Church Affiliation¹

Census	Roman Catholic	Evangelical	Hussite	Other
1991	4,021,400	204,000	178,000	120,300
2001	2,709,900	137,100	96,400	314,500

Only about four percent of Czechs identify themselves as Protestants. The Evangelical Church and the Czechoslovak Church represent the largest segment of this group. However, a significant portion of their membership is not active. One obvious reason for this lack of involvement is that many of those who joined these churches between the two world wars did so for political reasons rather than religious beliefs. Today, remaining Protestants in smaller denominations total under 10,000 people.

Comparing Traditional and Neo-Apostolic Protestant Churches

In 2001, in an attempt to understand better the psycho-social dynamics of church life in congregations of smaller Protestant denominations in the Czech Republic, I applied the “Natural Church Development Survey” of Christian Schwarz² to eight denominations, receiving responses from 157 pastors and 3,820 members. In this study, 128 Protestant pastors and 2,928 lay persons from traditional Protestant churches responded, compared to 29 pastors and 892 persons from neo-apostolic congregations. [Editor’s note: Neo-apostolic churches are conservative in theology, reject historic Protestant denominational structures, and emphasize local church autonomy.]

Some of the main differences between traditional Protestant and neo-apostolic churches concern leadership style and level of lay participation. Neo-apostolic congregations have a 15 percent higher score in initiating change and an 18 percent higher score in creativity and managing change. Development of small group leaders happens 14 percent more often among neo-apostolics than among other Protestants.

Neo-apostolics connect to each other primarily through small group ministries. In their small groups, the atmosphere of transparency, sharing, and trust is 17 percent higher than among other Protestant groups. Also, neo-apostolic small groups meet members’ felt needs 21 percent more often and are 14 percent more active than other Protestant small groups.

A comparison of these two Protestant subgroups offers an interesting conclusion. Traditional Protestant denominations are resisting change despite declining membership and despite living in a culture in flux. This passivity threatens their very existence. In contrast, neo-apostolics have taken advantage of a new wave of church renewal. However, the limited degree to which they are able to build bridges to society and reach out to the unchurched undermines the missionary purpose of their existence.

Tempering the “Irreligious” Czech Stereotype

While survey findings reveal weaknesses in church life, disbelief is less entrenched than many observers suppose. A significant number of Czech atheists are not godless. On the contrary, faith in the supernatural is maintained in the Czech Republic despite the minimal significance of traditional churches. As Dana Hamplová explains, “The distance from traditional churches and Christianity does not mean that Czechs would deprecate the existence of the supernatural as a whole. Only approximately one person in 100 surveyed definitely denied not only that God exists, but also denied specific demonstrations of the supernatural in life.”³

My own survey findings from 2000-2001 were similar. Only two of the 191 atheists surveyed answered negatively all questions about God and a higher power.¹ Atheists expressed uncertainty or no opinion about God in 34.6 percent of their answers, while 27.7 percent of their answers about God were positive. Of those who considered themselves atheists, 38.4 percent disagreed with the statement that the idea of a personal God is an outworn concept, while 42.6 percent agreed that the idea of God is a symbol helpful in the human quest for the good life.

In two previous Czech surveys, having assurance in God appeared at the bottom of life values, and religious life was at the bottom of leisure activities.⁴ However, my survey indicated that 36.7 percent of atheist respondents disagreed that religion was a waste of time and did not

Traditional Protestant denominations are resisting change despite declining membership and despite living in a culture in flux. In contrast, neo-apostolics have taken advantage of a new wave of church renewal.

Czech Church Life

help to solve human problems. Also, 63.6 percent agreed that religion was a valid way of dealing with the most important issues of life. Although atheists were 14.2 percent more afraid of death on average than members of other religious groups, 33.3 percent of atheists believed in life after death and 43.2 percent used religious means to cope with death. In any case, Czechs are not atheists who would deny anything that supercedes knowledge derived from our physical senses. Although they stay away from church, many of them have a religious conscience.⁵ ♦

NOTES:

¹ Czech Statistical Office, <http://www.czso.cz/sldb/index.htm>.

² *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1996).

³ "Naboženství a nadpřirozeno ve společnosti: mezinárodní srovnání na základě empirického výzkumu ISSP [Religion and the Supernatural in Society: International Comparison Based on the Empirical Research of the International Social Survey Program]," *Sociological Papers, SP 00:3* (Prague: Sociologický ústav

AV ČR, 2000), 43.

⁴ Hana Fiedlanderova and Milan Tuček, "Češi na prahu nového tisíciletí [Czechs at the Threshold of a New Millennium]," *Studie Slon*, 25 (Prague: SLON, 2000), 172; Petr Sak, *Proměny české mládeže: česká mládež v pohledu sociologického výzkumu [Transformations of Czech Youth: Czech Youth in View of Sociological Research]* (Prague: Petrklíč, 2000), 134-35.

⁵ Luděk Frýbort, *Češi očima exulanta aneb osmaosmdesát pohledů zvenku: výběr z úvah a esejí 1992-2000 [Czechs Through the Eyes of an Immigrant or Eighty-Eight Views from Outside: Selection of Thoughts and Essays 1992-2000]* (Prague: Annonce, 2000), 16.

Edited excerpt published with permission from Petr Činčala, "A Theoretical Proposal for Reaching Irreligious Czech People Through a Mission Revitalization Movement," Ph.D. dissertation, Andrews University, 2002.

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Only two of 191 atheists surveyed answered negatively all questions about God and a higher power.

CZECH CHURCH MEMBERSHIP

Churches (Other than Evangelical)

Roman Catholic	2,740,000
Evangelical Church of the Czech Brethren	117,212
Czechoslovak Hussite Church	96,103
Jehovah's Witnesses	23,162
Orthodox Church	22,968
Seventh-day Adventists	9,757
Greek Catholic Church	7,675
Old Catholic Church	1,605
Unitarian Church	302

Evangelical Denominations

Silesian Evangelical Church of the Augsburg Confession (Lutheran)	14,020
Evangelical Free Church of the Brethren	9,931
Christian Churches*	6,927
Pentecostal Church	4,565
Baptist Union	3,622
Evangelical Methodist Church	2,694
Christian Fellowship (Prague)	2,648
Moravian Brethren Church	982
Waldensian Church	607
Word of Life Church	600
Neo-Apostolic Church	449
Salvation Army	200
Elim Pisek Church	101
Evangelical Free Church	40
Evangelical Subtotal	47,386

Total Church Membership

3,018,784

Czech Population

10,230,000

* Not affiliated with the U.S. Christian Church.

Sources: Czech Evangelical Alliance, 2000, <http://www.ea.cz/en/Research>; statistics for 2001 provided by Rev. Jiri Unger, General Secretary, Czech Evangelical Alliance, 27 November 2006.

Polish Baptists in a Catholic World

Zbigniew Wierzchowski

While the Catholic Church before 1989 was guardian of Polish freedom, after that date it became a threat to freedom.

Poland's Solidarity Movement challenged the whole Communist world, resulting in 1989 in the establishment of a non-Communist government led by Tadeusz Mazowiecki.¹ While the Catholic Church before 1989 was a guardian of Polish freedom, after that date it became a threat to freedom. The authority of the Polish Catholic Church reached its zenith in 1989, when public surveys showed that 90 percent of citizens felt the church exerted a positive influence on social life. But six years later, only 50 percent of people viewed the church's activities as profitable.² It can be assumed that the Catholic Church will fight to regain its former authority and will oppose other religions challenging its position.

The New Era

The new era of social and political changes provided an impulse for movement in the Baptist Church as well. Baptists, however, still endured the stigma of being viewed as a sect or cult. It was very difficult for Baptists in Poland to be seen as a healthy, acceptable church. The new economic situation forced people to work more hours than previously had been necessary. Before 1991, a typical Polish man worked eight hours a day and had time in the evenings for church work. Now hours spent at work are much longer, and jobs require more energy and dedication. It is no surprise that people do not have as much time to spend on church activities and ministry. At the same time, Baptists in Poland sometimes act as if nothing has changed since the 1980s. An alternative method would be to address the needs of whole families, avoiding separation of "spiritual things" from "earthly things." People who live near believers need to see practical evangelism in different areas of believers' lives, such as their professional lives, their approach to money, their priorities, and their family relationships.

One means of practical evangelism has been to provide a quality education attractive to outsiders. This happened before World War II when, for many residents, Baptist churches became the first centers of education in the Polish language and music. Such efforts are highly regarded and welcomed in a society that continues to seek the best possible education. The language, however, has changed. Now it is English, rather than Polish, that has become the tool. Society is now influenced by politicians who speak English, rather than Russian, as well as by English-speaking firms and corporations.

Worship and ministry in Baptist churches have changed over time. During the Communist period, following World War II, there was much fear and the spirit of worship in churches was calm. In the late 1980s, the charismatic movement touched Baptist churches. They began to ask themselves: Have the

charismata faded out, or are they still present?

Growth in Numbers and Outreach

The Baptist Church in Poland progressively grew in numbers after 1980, especially starting in 1989, when about 320 people were baptized in one year, about 10 percent of all church members at that time. In 1995, the Baptist Church in Poland had about 3,680 members, most between the ages of 19 and 40. Nevertheless, local churches averaged fewer than 60 members.³

A period of an open door always brings new ideas and renewal to the church. In the 1990s many churches began to establish ministries alongside the church. Small ministries adopted the name "club" to be more attractive to outsiders, reaching into society in ways that traditional methods could not. In the city of Tarnów, a children's program was established in 1990 called the Good News Club.⁴ In Gorzów Wielkopolski the church answered the needs of the community by serving food to street children. At the first meeting, when they did not expect anyone to show up, about 40 children came with their parents. Besides feeding the children, church members organized Bible lessons. Clubs still serve the surrounding communities, providing entertainment and building relationships with those around them.⁵ Through such organizations, church members connect with society on a non-church level. The success of this kind of ministry is enormous, and the club has become a testimony for the whole church.

An article published in 2000 about the changes and the new identity in the Baptist Church in Poland noted:

On the one hand, we experience the openness of church members to new ideas for the church, but on the other hand, many congregations cultivate theological and methodological fundamentalism. We cannot say that only those churches that promote new ways of worship are growing. Sometimes the opposite happens: The results are worse, because to many members, the new experiences seem too innovative, which causes unbalance of church structures. And at that point people tend to drop out of the congregation.⁶

During the period of change, the Baptist Church employed new methods. Local churches started to use the media, the Internet, and computers. Baptists started to use radio in the 1980s much more often than ever before. Yet many people in the present-day church are afraid of cultural and technological changes such as new songs, classes, modern music, different clothing, new habits, individual or plastic Communion cups, and the use of the Internet to proclaim the Gospel.

Polish Baptists

Before the 1980s it was incomprehensible to do missions outside of Poland. The new political situation changed that completely. Polish Baptists could not only receive help but also started helping others. A Bible Seminary in Wrocław and the Warsaw Baptist Seminary began sending students to Eastern countries for a practicum. Many decided to stay there and continue their ministries abroad.⁷

Is it possible for the changing world to influence and affect the Church? This is the case with the Baptist Church in Poland. The cultural environment will always put its stamp on the style of worship in the congregations. The surrounding political system will cause either greater openness or reticence toward church outreach. At the same time, the church influences the society in which it exists. It seems that this effect is in proportion to the effort that congregations put into meeting the needs of the surrounding society. ♦

Notes:

¹ Norman Davies, *Serce Europy: krótka historia Polski* (London: Aneks, 1995), 7. [Polish translation of Norman Davies, *Heart of Europe: A Short History of Poland* (Oxford: Clarendon Press, 1984).]

² Jarosław Gowin, *Kościół w czasach wolności: 1989-1999* (Kraków: "Znak," 1999), 6.

³ Ryszard Gutkowski, "Informacje Statystyczne," *Bóg powołał nas do ewangelizowania Polski*, (Warsaw, 1995), 10-11.

⁴ "Jubileusz 60-lecia Zboru Chrześcijan Baptystów w Tarnowie," *Słowo Prawdy* (Nos. 7-8, 1992), 14-18.

⁵ Interview with Krystyna Terefenko, founder and leader (1995-2000) of the Good News Club in Gorzów Wielkopolski, 15 January 2003.

⁶ Mirosław Parolon, "Kościół wobec zmieniającego się świata," *Słowo Prawdy* (No. 4, 2000), 8.

⁷ Interview with Andrzej Horyza, "Zobaczyć, czym jest misja i służba w innej kulturze," *Słowo Prawdy* (Nos. 7-8, 2000), 18-19.

Edited excerpt published with permission from Sharyl Corrado and Toivo Pilli, eds., Eastern European Baptist Histories (Prague: International Baptist Theological Seminary, 2007).

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Letter to the Editor

In the Spring 2006 issue of the *East-West Church & Ministry Report* (Vol. 14), the lead article, "Superbook to the Rescue," contained interesting information about Hannu Hauka's work, which was new to me. This somehow escaped my notice when I was writing *Gorbachev, Glasnost and the Gospel* (published in 1990), and I would like to have written about it at the time. The author, Preethi Fenn Jacob, might like to have another look at the precise chronology of the tumultuous Gorbachev years.

From my own experience of the time, it is not correct to say that Leningrad TV "took a risk in April 1989 by airing footage from a [Christian] video that had been smuggled into the country." Well-nigh complete freedom for Christianity on the Soviet airwaves had been achieved almost a year earlier, when Gorbachev received Patriarch Pimen and a group of leading Orthodox bishops on 29 April 1988. Gorbachev promised freedom of religion in return for church support for his *perestroika* program and made this good with a new law in September 1990.

A more immediate outcome, however, was the marking of the Millennium of Russian Christianity in June 1988. Several weeks of

festivities took place on the streets and in open-air venues round the Soviet Union. There was a "celebration of the union of church and state" in the Bolshoi Theatre, Moscow, and I was present there to see it. Radio, TV, and the newspapers extensively reported all these events, as well as putting together documentaries on church history. On my first evening in Moscow, both TV channels (there were only two in those days) were filled with news of the day's events and related programs. For me personally, the culmination was to be interviewed on Leningrad TV, when I spoke freely about my impressions - admittedly to be cut off when I mentioned that there were still prisoners of faith in the Soviet Union!

This does, rather, put a new perspective on the chronology of religious freedom in the Soviet media, as set out on page two of your recent issue. ♦

Canon Michael Bourdeaux, Founding Director of Keston Institute, Oxford, England



Christian Mass Media in Russia: Under State Assault

Dmitry Vatulya

Authorities do not want Christian, especially Protestant, channels, which the state considers suspect.

Religious mass media in Russia is very young – some 15 to 16 years. But in this early stage of its development, it faces extremely hard times from every possible direction. The cause of most of the trouble is state policy, especially in the area of electronic broadcasting. While Kremlin restrictions on print media are well-known, free, independent religious radio and TV stations are even more difficult to sustain. As program and on-site manager of a Christian satellite radio station for the past six years, I have had to face a variety of problems, all stemming from station relationships with government officials. Authorities do not want Christian, especially Protestant, channels, which the state considers suspect. Increasingly, the government sees Protestants as sectarian and a threat to state security.

Missed Opportunities

In the early 1990s most Protestants missed the opportunity to step through wide-open doors to religious broadcasting. Some of those who applied for licenses during that short period of time still exist. After that, especially under Putin, conditions have become much harder for Christian broadcasters. No more than a half dozen Christian radio stations exist in the huge land of Russia and not a single licensed Protestant TV channel. Those who do produce Christian television programs are either located outside Russia (for example, Channel New Life [CNL] that broadcasts from Kazakhstan via satellite), represent official Orthodox Church doctrine, or have small, unlicensed satellite operations that are hard for officials to trace (for example, TBN, the charismatic TV channel in St. Petersburg). Russia has only two Christian FM radio stations: New Life Radio in Magadan and MCC Radio in Vladikavkaz. The Magadan station struggled unsuccessfully to renew its license for over a year and is not currently broadcasting. Its future is unclear.

Some Christian programming is broadcast on middle wave range stations, but its poor audio quality attracts a small audience (mostly the elderly) and is not commercially viable. Many large Christian recording studios previously paid to place short programs of up to 30 minutes on secular radio stations. The gospel was even aired on federal government radio channels that reached into every Russian home (Radio Rossiya and Mayak), but between 2003 and 2006 managers of these government stations eliminated all Protestant programming by outright refusals or by pricing air time out of reach.

Official and Unofficial Obstacles

The Russian Constitution guarantees freedom of speech and freedom to proclaim religious beliefs. And, according to the law, the airwaves are open

to every religious group. But reality is quite another story. All decisions to disallow religious broadcasting are unofficial, frequently by means of the licensing process. The authorities can and do make applications by religious groups nearly impossible. The number of documents required and the sums to be paid discourage many groups from even applying. The preparatory stage can take two to four years. Even if all necessary documents are obtained from all governmental offices, submitted applications may be subjected to endless delays. Officials may not respond for months. And when they do, the slightest mistake (real or imagined) is sufficient to require resubmission and further delays. Applicants will make the necessary corrections, apply again, and officials will identify new “mistakes,” such that the cycle can continue forever.

Another obstacle religious broadcasters face is competition for an official frequency awarded by the Federal Competition Committee of the Ministry of Culture. This body collects all applications for a particular frequency, sets the price based on its commercial value, and determines that all applicants have sufficient funds in their bank accounts. Then on a fixed date the committee hears oral presentations of no more than five minutes by each applicant explaining why a certain city needs this particular station. In the end, the committee never votes to license Christian broadcasters.

State Fears

The government does not want to give access to mass media to groups that can promote what it considers to be extreme religious ideas. The state guards itself. Even Orthodox broadcasters complain that the state limits their access to airwaves. Part of the state mentality derives from its Soviet heritage characterized by tremendous efforts and expenditures to block all shortwave religious broadcasting.

Money and Politics

People have high expectations these days. They want their food to be delicious and their clothes comfortable. They want their cars fast and silent. They watch DVD movies and listen to digital audio music soundtracks. Young people listen to FM radio, watch satellite TV, and depend on the Internet and cell phones. They want everything to be of the highest quality. If Christians want to reach this demanding audience, the church must develop FM and satellite radio and television which provide the best quality and the easiest access. Here Christian broadcasters face great resistance from the state, because FM radio is such a powerful way to influence people's lives. The state's interest is clear: it is commercial and political. The state is unlikely to permit religious broadcasting on FM frequencies because of their monetary value and because FM is such a powerful tool in swaying public opinion. Here politics reigns.

Alternative Delivery

Despite the obstacles, ways can be found to use the modern technology of electronic broadcasting (radio, television, and the Internet) to reach millions of people.

Christian Mass Media

Christians just need to be creative and innovative. Alternative means of distribution do exist. Internet gives many options for distribution. Internet radio does not require a license, it is impossible to control, and broadcasting via the Internet can originate from any country in the world. Satellite distribution is another powerful alternative. A segment of satellite space can be rented and can be used to broadcast directly to homes that are beyond Russian state control. The number of homes equipped with satellite dishes and receivers is growing rapidly.

Centralized Christian broadcasting operations have an advantage in this environment. For instance, New Life Radio (NLR), with its main studio in Moscow, uplinks to a satellite from which many studios take its signal and distribute it in a variety of ways: some through local FM stations, some through a local Internet network, using a DSL Internet line and a small computer. New Life Radio

is not even aware of all the means of distribution of its programs through Internet feeds. Listener responses to NLR programs come from diverse Russian-speaking territories: Novosibirsk, Norilsk, Karelia, Volgograd, and Yalta.

Even with state oppression, which grows ever stronger, a variety of creative ways still exist to proclaim the gospel using electronic mass media. Christians just need to be devout, optimistic, positive, and inventive. ♦

Dmitry Vatulya is station manager and program director for New Life Radio satellite operations, Moscow, Russia.

Even with state oppression, which grows ever stronger, a variety of creative ways still exist to proclaim the gospel using electronic mass media.

The Reconstruction of the Cathedral of Christ the Savior

Zoe Knox

Moscow's immense Cathedral of Christ the Savior is visible testimony to the Orthodox Church's position at the forefront of national spiritual and political life. Tsar Aleksandr I decreed that a cathedral be built to commemorate the Russian forces' victory over Napoleon's invaders in 1812. The cathedral, which was finally consecrated in 1883, was destroyed just 48 years later at Stalin's command. Plans for a Palace of Soviets, a museum and monument to Soviet might, were abandoned after steel from the cathedral's scaffolding went toward the war effort and the site was found to be too marshy to support the construction. The remnants of the foundation became part of an open-air swimming pool, which opened in 1960 and closed in 1993.¹ In 1994, as part of a project to restore buildings in Moscow's center, Mayor Iurii Luzhkov announced that the cathedral would be rebuilt. Many Russians felt this space could reinvigorate the nation's cultural and spiritual identity. The cathedral, consecrated in September 1997, is one of the most prominent features in the cityscape. It is laden with national symbolism, alluding to Russia's imperial strength, Orthodoxy's post-Soviet revival, the nation's new epoch, and Moscow's place in the country's spiritual life. It also demonstrates the favor accorded to the Moscow Patriarchate by the various political actors involved in its reconstruction.

Luzhkov's Cathedral

The state's involvement in the project has been highly controversial, particularly Luzhkov's role. Moscow's mayor has enjoyed consistent popularity during his terms in office, despite allegations of questionable business practices and links to organized crime.² He is a powerful political figure, renowned for his ambition and his ability to complete huge projects. According to Donald N.

Jensen, an expert on the politics of Russian business, "The mayor has a reputation of getting things done – even to the smallest detail – never mind exactly how."³ The cathedral is Luzhkov's most conspicuous enterprise yet. It was perceived so much to be his pet project that it has been derisively referred to in a wordplay on the diminutive of Luzhkov as the "Cathedral of Luzhok the Savior."⁴ The project secured him favor with Patriarch Aleksii II and with many (though by no means all) of the capital's, if not the country's, Orthodox believers. At the official opening in October 2000, Luzhkov stated that the cathedral "will help to regenerate Orthodoxy and spirituality in Russia."⁵ Of greater personal significance to Luzhkov, perhaps, was the fact that the cathedral demonstrated Luzhkov's own potency in the capital.

The Cost

The cost of the reconstruction remains controversial: the total is estimated to be between US \$250 million and US \$500 million. Critics of the project argued that this money was sorely needed elsewhere, such as in schools and hospitals, and not only in the capital, but throughout the entire country. Alfred Kokh, vice-chairman of the State Property Committee, asked, "How can you explain the fact that our so-called civilized country has a capital that spends more on building one church than on schools and hospitals?"⁶ Because much of the money came from the federal budget, the cost of the project fueled resentment of Moscow by those outside the relatively affluent Moscow region. Also, it was argued that if the money had been set aside for the reconstruction of historical monuments, it could have been used to restore hundreds, possibly thousands, of decaying Orthodox churches that are needed by parishioners across the country.

(continued on page 18)

Moscow's immense Cathedral of Christ the Savior is laden with national symbolism, alluding to Russia's imperial strength, Orthodoxy's post-Soviet revival, the nation's new epoch, and Moscow's place in the country's spiritual life.

Fund Raising: By All Means

The source of funding is a further point of contention. While official Moscow Patriarchate sources claimed that 25 million citizens made donations toward the reconstruction, this cannot have amounted to a significant percentage of its cost.⁷ A large amount of money came from the federal budget. Some of it was derived from Luzhkov's business connections. Jensen alleged that Luzhkov solicited contributions by granting favors to companies, including the state arms dealer, and by awarding businesses tax exemptions for donations. He noted that on the very same day that Stolichny Bank donated gold for the cupola, it was awarded the rights to manage the Patriarchate's bank accounts.⁸ And, as a further incentive, donors had their names engraved on memorial plaques in the cathedral.

Other financial scandals include the US \$11.8 million the government granted to the Moscow Patriarchate to buy a collection of icons for the cathedral. This contribution was kept secret until it aroused the interest of a Duma deputy, who demanded that the Patriarchate make public how this money was spent, and of *Moscow News*, which investigated how the Patriarchate spent taxpayers' money.⁹ The scandal pointed to the Patriarchate's lack of accountability, the clandestine nature of government contributions, and the lack of oversight over how public money was spent. In the cultural sphere, debate centered on the reconstruction's artistic merit (or demerit).¹⁰

The Cathedral's Multiple Meanings

The cathedral's reconstruction had great significance for both the Moscow Patriarchate and then-President Boris Yeltsin's administration. In official rhetoric, the cathedral symbolized the resurgence of Orthodoxy, the strength of the Church, and Russia's anticipated moral and spiritual recovery. The Cathedral of Christ the Savior was regarded as cementing the presence of Russian Orthodoxy in the capital's spiritual and cultural life. The conspicuousness of the reconstruction is a powerful symbol of the Church's post-Soviet political presence and of politicians' support for the Patriarchate.¹¹ The speed of the reconstruction and its completion in time for Moscow's 850th anniversary, despite its cost and considerable opposition, was a testimony to Luzhkov's efficacy and power. It has endeared him and other politicians involved (particularly Yeltsin) to the Patriarchate. It was thus to the benefit of all figures concerned. But Leslie L. McGann has argued that Patriarch Aleksii, Mayor Luzhkov, and President Yeltsin "tarnished the spiritual symbol they had set out to create, erecting instead a symbol of Orthodoxy's value, and Aleksii's prowess, in the political sphere."¹² The reconstruction was recognition of the centrality of

Orthodoxy for Russia and for Russians, and the acknowledgement of this by the political actors involved. The various controversies associated with the project threatened to overshadow the importance of the cathedral to Russia's cultural and religious recovery in the first post-Soviet decade. ♦

Notes:

¹ See Andrew Gentes, "The Life, Death, and Resurrection of the Cathedral of Christ the Savior, Moscow," *History Workshop Journal* No. 46 (1998), 63-95, for an historical overview of the cathedral and the cathedral site.

² Mikhail Gorshkov, "42 protsenta oproshennykh zhitelei Rossii sami gotovy lech' na rel'sy," *Nezavisimaia gazeta*, 18 July 1998, 8.

³ Donald N. Jensen, "The Boss: How Yuri Luzhkov Runs Moscow," *Demokratizatsiya* 8 (No. 1, 2000), Expanded Academic ASAP.

⁴ Mikhail Ivanov, "Faithful Reproduction," *Russian Life* 43 (No. 4, 2000), 28.

⁵ Quoted in Elena Tsvileva, "Vosstanovlenie sviatyni zaversheno," *Nezavisimaia gazeta*, 6 October 2000, 2.

⁶ Quoted in Kristia Frilend, "Khram-Spasilia stanovitsia simvolom rossiiskogo kapitalizma," *Finansovye izvestiia*, 29 August 1995, 8.

⁷ Mikhail Ivanov, "1931: Razed and 2000: Raised," *Russian Life* 43 (No. 4, 2000), 18.

⁸ Jensen, "The Boss," 101.

⁹ Tatyana Andriasova, "Chernomyrdin's Gift," *Moscow News*, 3-9 September 1998, 4.

¹⁰ See Dmitrii Shimanskii, "Agressiia surrogata," *Nezavisimaia gazeta*, 31 December 1994, 13; Yelena Lebedeva, "Largest Construction Site of the Post-Soviet Era," *Moscow News*, 1-7 August 1996, 15; and Ivanov, "Faithful Reproduction," 23-26.

¹¹ For further discussion of these points, see Dmitrii Sidorov, "National Monumentalization and the Politics of Scale: The Resurrection of the Cathedral of Christ the Savior in Moscow," *Annals of the Association of American Geographers* 90 (No. 3, 2000), 548-72.

¹² Leslie L. McGann, "The Russian Orthodox Church Under Patriarch Aleksii II and the Russian State: An Unholy Alliance?," *Demokratizatsiya* 7 (No. 1, 1999), 20.

Edited excerpt published with permission from Zoe Knox, Russian Society and the Orthodox Church; Religion in Russia after Communism (London, New York: RoutledgeCurzon, 2005). Published with permission of RoutledgeCurzon.

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On the very same day that Stolichny Bank donated gold for the cupola, it was awarded the rights to manage the Patriarchate's bank accounts.

The Crisis in Evangelical Christian-Baptist Theological Education in the Former Soviet Union

Oleg P. Turlac

Admissions Shortfall

In the last several years theological schools in the former Soviet Union have been confronted with a shortage of applicants. Many seminary leaders have been taken by surprise. As one asked, "Why don't young people come to study? There is such freedom and a great opportunity to learn the Bible! Why don't they take advantage of this freedom?" The trustees of one well-known institution were so concerned over the low number of entering students they called on a consulting team from the Euro-Asian Accrediting Association to assist in overcoming the enrollment crisis. Changes in the seminary's leadership followed.

Why do schools in the former Soviet Union lack applicants while the need for pastors and Bible teachers is still great? According to figures provided by the Baptist World Alliance (September, 2006), the 1,776 Baptist churches in the Russian Federation are served by only 700 pastors (roughly 2.5 churches per pastor). In the past year alone, 66 new Baptist churches were founded in Russia, yet no appropriate placement service is in place to match graduates with church openings ("BWA News," 6 September 2006, electronic mailing).

The low number of applicants to the College of Theology and Education (CTE), the leading Baptist school in Moldova, can be explained by looking at the country-wide situation. Moldova faces a crisis in its educational system as a whole. In 2006-07 many state scholarships provided for secular institutions of higher education went unused for lack of applicants. Many young people are dissatisfied with the huge investment of time and money that higher education requires in return for a low quality of instruction and poor job prospects for graduates. Many choose instead to be employed in other European countries, where most jobs that do not require prior education pay much more than jobs at home that require higher education. Tatyana, a 25-year-old graduate of the state university in Kishinev, Moldova, said, "I worked hard for my teaching degree, yet when I was looking for employment, nothing was available but a low-paying teaching job in a village school. It is much easier for me to go to Italy to make a living there." The same outlook may be found among graduates of seminaries and Bible colleges: "Why should I invest time and money in training if theological education is not required for ordination and church ministry?" In spite of the fact that CTE averages 30 graduates per year, close to 100 Baptist churches in Moldova still lack pastors.

The crisis in theological education in the former Soviet Union could have been anticipated. A meeting of the Consulting Committee on Theological Education of the Russian Evangelical Christian-Baptist Union in March, 2005, noted the lack of applicants, the non-involvement of many graduates in church ministry, and the lack of interest of local churches in hiring seminary graduates (Minutes of the Consulting Committee on Theological Education of the Russian Evangelical Christian-Baptist Union, Moscow, Russia, 25 March 2005).

The Causes of the Crisis

What are the causes of the crisis? To this day many local church leaders see theological schools as Western-sponsored organizations. Some even consider

seminaries to be "Western business enterprises." In the past 15 years, only a few schools have emerged based on local initiative and financial support. Also, many Baptist churches and associations still do not have a sense of ownership of theological institutions, because they usually are not involved in the financial support of the schools. Quite often a local minister's involvement in the life of a seminary is limited to writing a letter of reference for a potential candidate for admission. Finally, in spite of the graduation of hundreds of students with degrees in theology and ministry, many churches prefer to ordain uneducated laymen because they are more "like them." Such ministers do not ask for financial support because they hold a job, unlike seminary graduates. Churches fear theological education and often associate it with atheistic training which led people away from God. They still prefer "simplicity and authenticity" in preaching and Bible teaching instead of complicated theological terms and exegesis of a text. Unfortunately, having a theological degree quite often serves as a disadvantage when a church considers a person for ordination.

The Way Forward

What steps should be taken to confront the crisis? First, theological schools should reevaluate their mission and vision. Each school should meet with its association or union of churches to discuss the purpose for the existence of the school and the issue of ministry placement. Second, the curriculum should be revised to offer more courses dealing directly with preparation for ministry. Third, church unions should establish placement committees and databases that would match churches seeking pastors with graduates of Bible colleges and seminaries. Fourth, seminary and union leaders should exert every effort to connect schools to churches, inviting pastors to special educational events and chapel services and assigning pastors as mentors to students who desire to acquire pastoral experience. Fifth, theological schools should not wait passively for the arrival of new students, but should design programs to reach out to would-be seminary students. This requires strengthening the admissions, recruitment, and public relations departments, which in many schools are poorly funded or are nonexistent. Finally, schools should consider directing their focus not only to the training of future pastors, but also to training for those already in ministry. This will require change in academic requirements and the transfer of some programs from full-time to part-time status. Such a shift would likely entail a reevaluation of graduation requirements, tailoring instruction for the benefit of more part-time students, and more non-residential instruction.

If decisive steps are not taken, it is likely that the number of applicants will continue to decline and that only a few schools will survive the crisis. No theological school in the former USSR today should be satisfied with the status quo. Reevaluation of the state of theological education is an absolute necessity. ♦

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To this day many local church leaders see theological schools as Western-sponsored organizations.

Integrating Poland Into Europe: Will it Lead to Polish Secularization or a Spiritual Revival in Europe?

José Casanova

It is not so much Poland that is out of sync with modern trends, but rather secular Europe that is out of sync with the rest of the world.

The fact that Catholic Poland is “re-joining Europe” at a time when Western Europe is forsaking its Christian identity has produced a perplexing situation for Catholic Poles and secular Europeans alike. Throughout the Communist era Polish Catholicism went through an extraordinary revival at the very same time that Western European societies were undergoing a drastic process of secularization.

The reintegration of Catholic Poland into secular Europe can therefore be viewed as a “difficult challenge” and/or as “a great apostolic assignment.” Anticipating the threat of secularization, some sectors of Polish Catholicism have adopted a negative attitude towards European integration. Exhorted by Polish Pope John Paul II, the leadership of the Polish church, by contrast, has embraced European integration as a great apostolic assignment.

Secularization of Poland Versus Spiritual Revival of Europe

The anxieties of the “Europhobes” would seem to be fully justified, since the basic premise of the secularization paradigm – that the more modern a society, the more secular it becomes – seems to be an assumption also widely taken for granted in Poland. Since modernization, in the sense of catching up with European levels of political, economic, social, and cultural development, is one of the goals of European integration, most observers tend to anticipate that such modernization will lead to secularization also in Poland, putting an end to Polish religious “exceptionalism.” Poland’s becoming at last a “normal” and “unexceptional” European country is, after all, one of the aims of the “Euroenthusiasts.”

The Polish Episcopate, nevertheless, has enthusiastically accepted the papal apostolic assignment and repeatedly stressed that one of its goals upon Poland’s rejoining Europe is “to restore Europe for Christianity.” While this may sound preposterous to Western European ears, such a message has found resonance in the tradition of Polish messianism. Barring a radical change in the European secular *Zeitgeist*, however, such an evangelistic effort has little chance of success. Given the loss of demand for religion in Western Europe, the supply of surplus Polish pastoral resources for a European-wide evangelizing effort is unlikely to prove effective. The at-best lukewarm, if not outright hostile, European response to John Paul’s II’s renewed calls for a European Christian revival point to the difficulties of the assignment.

Disproving the Secularization Thesis

A less ambitious, though no less arduous, apostolic assignment could perhaps have equally remarkable effects. Let Poland itself prove the secularization thesis wrong. Let it keep faith with its Catholic identity and tradition while succeeding in its integration into Europe, thus becoming a “normal” European country. Such an outcome, if feasible, could suggest that the decline of religion in Europe might not be a process necessarily linked with modernization, but rather a historical choice Europeans have made. A modern religious Poland could perhaps force secular Europeans to rethink their secularist assumptions and realize that it is not so much Poland that is out of sync with modern trends, but rather secular Europe that is out of sync with the rest of the world. Granted, such a provocative scenario is merely meant to break the spell secularism holds over the European mind and the social sciences. ♦

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