

Ukrainian Christian Response to “A Russian Christian Perspective” on Ukraine

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⁸ Goble, “Stalin Was a Greater Fascist.”

⁹ Ilan Berman, “Why Russia Is Growing More Xenophobic,” *The Atlantic*, 22 October 2013; <http://www.theatlantic.com/international/archive/2013/10/why-russia-is-growing-more-xenophobic/280766/>.

¹⁰ Halya Coynash, “G20 Putin Pack: Russia’s Fascist ‘Anti-Fascist’ Crusade,” *Human Rights in Ukraine*, 4 November 2014; <http://khp.org/en/index.php?id=1415930855>.

¹¹ Alexander J. Motyl, “Loose Cannons and Ukrainian Casualties,” *World Affairs*, 27 August 2014; <http://www.worldaffairsjournal.org/blog/alexander-j-motyl/loose-cannons-and-ukrainian-casualties>; Christopher J. Miller, “More Abductions, Torture Seen in Separatist-held Eastern Ukraine,” *Kyiv Post*, 11 July 2014; <http://www.kyivpost.com/content/ukraine/more-abductions-torture-seen-in-separatist-held-eastern-ukraine-355674.html>.

¹² Daniel Mattera, “Modus Operandi of Russian Security Service(s) in the Ukraine Conflict;” https://www.academia.edu/9606619/Modus_Operandi_of_Russian_Security_Services_in_the_Ukraine_Conflict.

¹³ Roger Aronoff, “Oliver Stone ‘History’ Rebutted at PCA Conference,” *Accuracy in Media*, 5 April 2013; <http://www.aim.org/on-target-blog/oliver-stone-history-rebutted-at-pca-conference/#>.

¹⁴ David Stahel, *Kiev 1941: Hitler’s Battle for Supremacy in the East* (Cambridge: 2012), 257-59. A number of photos and descriptions of relevant documents are found also at <http://borisfen70.livejournal.com/27225.html>.

¹⁵ For example, <http://www.qwas.ru/ukraine/kpu/V-Kieve-sostojalas-prezentacija-knigi-laureata-premii-imeni-Ja-Galana-Miroslavy-Berdnik-Peshki-v-chuzhoi-igre/>.

¹⁶ See <http://geography-en.eajc.org/page32/news44081.html>.

¹⁷ See, for example: Timothy Snyder, *Bloodlands: Europe Between Hitler and Stalin* (New York: Basic Books, 2010), 225-52; Ray Gamache, *Gareth Jones: Eyewitness to the Holodomor* (Cardiff: Welsh Academic Press, 2013).

¹⁸ See <http://www.holodomoreducation.org/UserFiles/File/press-release10-2008.pdf>.

¹⁹ See http://www.uccla.ca/SOVIET_GENOCIDE_IN_THE_UKRAINE.pdf.

²⁰ Aleksey Gordeev, *Tserkov’ na Maidanye* (Kiev: Knygonosha, 2015). On the historical background of the current crisis see Timothy Snyder, “The Battle in Ukraine Means Everything,” *New Republic*, 11 May 2014; <http://www.newrepublic.com/article/117692/fascism-returns-ukraine>.

²¹ A brief outline of events is given, for example, in: <http://www.globalsecurity.org/military/world/ukraine/politics-2014.html>. Interestingly, the violence in eastern Ukrainian to date has been limited to the regions controlled by pro-Russian separatists.

²² “Putin Reveals Secrets of Russia’s Crimea Takeover Plot,” *BBC New Europe*, 9 March 2015; <http://www.bbc.com/news/world-europe-31796226>.

²³ Alexander Motyl, “Putin’s Russia as a State Sponsor of Terrorism,” *World Affairs*, 14 April 2014; <http://www.worldaffairsjournal.org/blog/alexander-j-motyl/putin%E2%80%99s-russia-state-sponsor-terrorism>.

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THE WAY: Adapting the Alpha Course for Orthodox Catechism

Danut Manastireanu

In May 2009, Professor of Theology Bradley Nassif from North Park University, Chicago, visited Romania for the launch of the Romanian translation of James Stamoolis, ed., *Three Views on Eastern Orthodoxy and Evangelicalism* (Grand Rapids, MI: Zondervan, 2006), which took place at the University of Cluj. (Romanian edition: *Ortodoxie si evanghelism. Trei perspective* [Iasi: Adoramus, 2009].) The second edition, in preparation, will include an Orthodox introduction by Dr. Stelian Tofana and an evangelical introduction by Dr. Danut Manastireanu.) During the 2009 visit, Dr. Nassif described for me an Orthodox project that might benefit from any potential support I could provide through the budget I was managing as part of my World Vision responsibilities for the Middle East & Eastern Europe Region. The project, formally initiated in June 2004 at the Institute for Orthodox Christian Studies (IOCS), in Cambridge, England, under the leadership of Professor David Frost, later principal of the college, was called *THE WAY*, taking its name from the earliest term by which followers of Christ referred to themselves. Its purpose is “to teach basic Orthodox Christianity as a journey of life, centered on Christ, in terms that communicate to a secular and largely pagan world.”

THE WAY is basically the Alpha Course, an adult catechism program created by an Anglican charismatic church, adapted to provide a specifically Orthodox perspective.

As Dr. Frost explains:

The need for this educational outreach program was established by consultation with the various Orthodox jurisdictions of the United Kingdom, whose bishops are concerned that the youth of their churches are drifting away because of ignorance, the challenge of western secularism, alienation from the cultures of the ethnic churches, and a desire for worship and instruction in the language of their adopted country.

THE WAY is basically an adult catechism, addressed initially to people 18 to 40 years old, though in practice it proved to appeal to anyone from 18 to 80. It uses the acclaimed methodology and structure used by the Alpha Course (an adult catechism program created by an Anglican charismatic church, Holy Trinity, Brompton Road, London), adapted to provide a specifically Orthodox perspective. Each meeting in the 12-session series ends with a much-appreciated innovation, a closing question-and-answer time. Dr. Frost has subsequently defined the relation between Alpha and *THE WAY* as a question of function: “Alpha breaks up the ground; *THE WAY* builds a church on it.”

I offer here a succinct presentation of the approach, from a document outlining the history of *THE WAY*:

Each session begins with a communal lunch, where the human contacts generated by eating together build up the gathering as a Christian fellowship. The meal is followed by a video or a live presentation of 45-55 minutes by one member of the team on a major aspect of the faith. Participants then divide into small groups, each with a leader trained to facilitate free discussion. No question is treated as foolish or improper and no

position thought unworthy of consideration. No group is larger than 10 persons. The aim is to build up friendships so that Christianity is caught, in C.S. Lewis' phrase, "by good infection." ♦

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The Keston Archive: From Oxford to Baylor

Wallace L. Daniel

Periods of war and revolution are notorious for destroying key components of a nation's memory. Equally destructive are government attacks on ways of thinking and believing that seek to obliterate the past and create new patterns of being. In the Soviet Union, for most of the twentieth century, Russian Orthodoxy and other forms of religious belief suffered one of the greatest assaults on religion in history. As a result, a great deal of Russia's national story has been lost from view, feared gone forever, or remains still to be reconstructed. Such losses particularly apply to individuals and groups whose views did not conform to the government's desired paradigm. Their voices are essential parts of the mosaic of life in the former Soviet Union.

Fortunately, an archive of religion exists that contains documents and other materials concerning significant aspects of Russia's national story, other regions of the former Soviet Union, and Eastern Europe. The Keston Center, located at Baylor University, Waco, Texas, holds such a collection, the product of more than a half-century of diligent work. "You must know that there is nothing higher, or stronger, or sounder, or more useful in life than some good memory, especially some memory from childhood, from the parental home," says Alyosha near the end of Dostoevsky's *The Brothers Karamazov*.¹ The memories stored in the Keston Archive are often not the most pleasant aspects of the past, but collectively they comprise a nearly unparalleled record of struggle, courage, and commitment to certain values in extremely difficult circumstances. They fill in important gaps in Russia's national story that otherwise might well remain unknown. It is the purpose of this article to revisit the Keston Archive, its current status, holdings, and opportunities for research.

Specifically, how might the archive contribute to scholars interested in religious liberty, politics, and religion, the ongoing debate over the role of religion in public discourse, and the relationship of religion to power? What resources found in the Keston Archive might enrich the discussion of all four of these related subjects, offering a more complete picture of a dynamic that continues to provoke controversy in present times?

Origins and Content

The collection had an inauspicious but forward-looking beginning. Its story is well known, but several aspects deserve brief recapitulation. In 1958-59, Michael Bourdeaux, a young graduate

student at Oxford University, was a participant in the international exchange program between Great Britain and the Soviet Union. In the winter of 1959, he became aware of the atrocities perpetrated by Nikita Khrushchev's campaign against religious believers. He made the decision to become a "voice of the persecuted" by documenting their stories and collecting materials relating to the assault on them and freedom of conscience. Purchasing on the street the first copy of a new journal, *Science and Religion* [*Nauka i religii*], Bourdeaux could not have foreseen that the journal would spearhead the ideological crusade against religion. The materials he collected that year turned out to be first-hand accounts of an anti-religious campaign only then getting underway. In time the growing collection would evolve into a major repository of primary sources on religion and church-state issues in Communist countries.

As an institution, Keston's origins date to 1969 and the creation of the Center for the Study of Religion and Communism. In 1974 the Center moved from Chislehurst, Kent, to a vacant elementary school building in the village of Keston, south of London, and changed its name to "Keston College." In founding the college, Bourdeaux was joined by three prominent English friends—diplomat and writer Sir John Lawrence, Soviet historian Leonard Schapiro, and political scientist and international affairs specialist Peter Reddaway. Like Michael Bourdeaux, each of them had a passionate interest in Russia and the Soviet Union. Each of them also had a strong commitment to religious liberty, freedom of speech, and freedom of conscience.

The defense of these fundamental freedoms and the courage to be the "voice of those who do not have a voice" have served as major themes of Keston from its inception. Such a theme runs throughout Keston's history and activities—the publication of a major international journal, *Religion in Communist Lands*, edited by Xenia Dennen, the award of the Templeton Prize to Michael Bourdeaux in 1984, and the move to the city of Oxford and the change of name to "Keston Institute" in 1991, which it has retained. In 2007, the archive was transferred to the J. M. Dawson Center at Baylor University in the United States and became a central part of the newly established Keston Center for Religion, Politics, and Society.

The administrative and financial reasons underlying the archive's transfer are recounted in Davorin Peterlin's recent article on the impressive publishing activity of Keston Institute.² Suffice it to

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