

Seeking to Understand Ukrainian Baptist Theology
in its Cultural Context

by

Naomi Ludeman Smith

Associate Professor

Bethel University

St. Paul, MN U. S. A.

ACKNOWLEDGMENTS

I would like to express my deep gratitude to those who participated in this study, for their time and willingness to meet with a cultural stranger to discuss complex and personal beliefs, and to do so through an interpreter. The result was that each interview ended with a sense of satisfaction that these discussions are good for the soul, both Slavic and American.

I also want to give special thanks to Valentina Kurat, my interpreter and mentor for this project. Without her and her family, this could not have been possible. To Professors Wilbur Stone and Thomas Correll I owe the encouragement and foundational knowledge to conduct this study. And to my family--Greg, Calvin, Madeleine and Claire--who have faithfully supported me in this opportunity that God seems to have called us into, I repeatedly thank you. We all seem to have a glimpse of the privilege to participate in this significant work.

Now it is our prayer, as is each participant's desire, that this study will enable us as fellow laborers to bring the Gospel story of Jesus Christ in clearer ways to the beloved people of Ukraine. This work convinces us that God is both in and above culture and that we can take great satisfaction in learning more about God through all God's people in all nations.

TABLE OF CONTENTS

ACKNOWLEDGMENTS.....	2
ABSTRACT	4
INTRODUCTION.....	5
RULES FOR COHESIVE RELATIONSHIPS, SALVATION AND CHURCH DISCIPLINE.....	7
LEARNING THE RULES FOR COHESIVE UKRAINIAN CHURCH RELATIONSHIPS	8
SALVATION.....	11
CHURCH DISCIPLINE.....	16
GRACE AND FORGIVENESS.....	21
SOCIETAL AND CULTURAL CHANGES IN UKRAINE	23
CONCLUSION	25

ABSTRACT

How might an integrated study of Evangelical Ukrainian Baptist theology, culture and the social rules for cohesive group membership help Ukrainian and American partners better understand their differences in order to strengthen their partnership in restoring Christian churches in the Cherkassy Region of Ukraine? To answer this question was the primary focus of the field research in which fourteen Evangelical Ukrainian Baptist pastors were interviewed. Semantic analysis of recurring words and phrases used in the interviews offers insight into the contextual and attributional meanings of key words and phrases that, in turn, illuminates the differences between Ukrainian Evangelical Baptist and American Evangelical Baptist theology of salvation. An anthropological theory called the Solidarity Approach (Correll 1998) was also used to gain an understanding of social rules. From the analysis of these interviews comes a growing theoretical and practical understanding of the rules for cohesive membership in the subculture of the Evangelical Ukrainian Baptist churches. Perhaps most importantly, the findings can encourage both partners to continue to seek ways to understand the complexity of one another's contextualized theology as Ukrainians confront their changing society and the Ukrainian Baptist church makes choices of how to interact with their new Ukrainian culture.

INTRODUCTION

In 1992, shortly after the fall of the former Soviet Union, Evangelical Ukrainian Baptist churches welcomed Minnesota Baptist churches to share the yoke of labor to reestablish Protestant churches and bring the Gospel message to Ukraine, a field that was spiritually parched but eager to be made ready for harvest. The small Ukrainian churches—referred to in Ukraine as Houses of Prayer—had survived 70 years of Communist oppression and persecution. Despite the small remnant, these “underground houses of prayer gone public” were busy trying to reclaim property, build churches, and minister to the needy in the name of Christ. Minnesota Baptist churches of various sizes and health became sister churches to Ukrainian Baptist churches, mostly in the Cherkassy region south of the capital city of Kiev.

The majority of the partnership activities focus on jointly conducted Bible-school day camps, ministering to a growing number of children and youth, reaching nearly 17,000 in the summer of 2004. American ministry teams of mostly lay people travel to Ukraine’s central regions for two weeks of the summer. Most live in the homes of hospitable Ukrainian Baptist church members who bravely take in these foreign guests whom some once regarded as enemies from the West. Minnesota sister churches have also partnered with a variety of Ukrainian local community services in health care, agriculture, business, social work and education. Orphanages and prisons have also been common places of partnered ministry. Today, this partnership has matured and its fruits are becoming increasingly more evident. Many have devoted resources, time, love and have made sacrifices to helping Ukrainian churches reestablish themselves in their communities in order to spread the Gospel to a people whose national leaders had rejected the very existence of God.

In this labor, the participants from both cultures have learned a great deal about cross-cultural relations and our common and contrasting theology and practice. The majority of the laborers in this ministry are lay people—untrained missionaries—immersed in collaborative cross-cultural interaction. We all call ourselves Bible-believing Protestant Christians. We also recognize our differences. Some differences we respectfully accept, but don’t fully understand. Amazingly, much of our experience has been one of embracing, rather than excluding one another because of our different theology, practices and worldviews set in our cultural contexts. God has clearly protected this work from the devastation of cultural insensitivity and a common Western practice to insist on its own way of doing things. As one Ukrainian interviewee said:

American pastors never pressed us to believe in things that were different from what we believed. They protected us from these differences. We’ve noticed many beliefs

that are not acceptable in our culture. For example, we have strict rules about marriage and divorce. Americans have solved these problems very diplomatically. They are wise not to press us, just to support their belief with Scripture. . . . [They] come to us for our advice and our opinion before they begin a project. This is good.

Still, we do seem to hold some critical judgments of one another's beliefs and practices with, perhaps, the hope that eventually each will "see the light." The desire for a greater understanding in order to be better cross-cultural partners for the spreading of the Gospel in Ukraine is the impetus for this field research. Specifically, the hope is that the findings of this study will offer all laborers a shared understanding of Evangelical Christian Ukrainian Baptist theology about salvation and how it relates to church membership and discipline.

In August 2004, the field research for this study took place in mostly the Cherkassy region of Ukraine. Invited to be interviewed were fourteen Ukrainian Baptist pastors from the region. Effort was made to have views represented from seasoned and new pastors and city and village churches. The questions focused primarily on the pastors' beliefs and explanations of salvation, church practice, and church leadership. In order to learn more about the impact and tensions of Ukrainian societal changes on the Ukrainian churches and its sister church partnerships over the past decade, a series of questions sought to explore these issues of contextual influence. Under the supervision of Bethel Seminary professors Dr. Wilbur Stone and Dr. Thomas Correll, the data were compiled and analyzed applying established linguistic and social science theories.

This study can offer us insight to a number of different areas of growing tension in this ministry. It can help us better understand why Ukraine's history and Communist leadership models have required and supported Ukrainian Protestant churches and its leaders to practice what Westerners regard as a legalized form of salvation that is maintained through church discipline. As for salvation, Westerners emphasize faith and grace. Ukrainians, in contrast, emphasize faith lived out in action and tested for its authenticity. The repercussion if a Ukrainian person fails the test is the forced loss of membership in the church body: excommunication. In addition, most Ukrainian Baptists would hold the belief that the offending individual never truly repented. Therefore, it is the responsibility of the pastor and small group of elders to test the authenticity of another's true repentance based on how an individual lives his or her life.

What, exactly, do Evangelical Ukrainian Baptists mean by repent and what do American Evangelicals mean by saved? Most Ukrainian interviewees replied to the question, "What does it mean to repent?" using the same phrases and exact words. One responded summarizes it well for all of the interviewees:

If we walked one way, we turn around and walk the other way. We confess our sins and are forgiven. The effect is change in mind, emotions, character and behavior. As Baptists, we should talk about salvation and if we genuinely repent we should produce fruits. By our fruits, we are judged (Gal. 5:16-26). Repentance is not an abstract thing. We are changed and there should be evidence of it. . . . A 180-degree turn.

While American Evangelical Christians will generally agree, the meanings that they give to “repent” and “fruits” will be somewhat different. The Western Baptists will also accept or tolerate a wider range of behavior as signs of fruit and the working of the Holy Spirit. Except for in the case of a pastor or paid staff member, it is a rare occurrence today to require an individual’s church membership dropped due to unrighteous behavior. A member might be confronted and counseled to seek a lifestyle change and to confess one’s sins, but this confession would be done in private. The individual’s state of salvation, however, would rarely be publicly questioned or be threatened with excommunication.

Finally, Western and Ukrainian leadership approaches greatly differ from one another and has been the cause of conflicts between partners. The differences have also often stirred up unrest amongst Ukrainian congregations as they see Americans operate in relationships that give greater emphasis to democratic and participative decision-making processes. Yet, the Ukrainian church leaders, most unaware, hold tightly to the Communist approach to leadership that they have seen modeled and have experienced, that of strict honor and obedience to the word of the ones in authority, the church pastor and elders. Still, Ukrainian pastors readily admit that there is a great need for trained leaders in the growing and modern church who can bring this new generation of Ukrainians to Christ. The questions are: What will be the characteristics and leadership style of these new church leaders as compared to the previous and what will the impact be on the Ukrainian Houses of Prayer?

RULES FOR COHESIVE RELATIONSHIPS, SALVATION AND CHURCH DISCIPLINE

Language is what we use to describe our understanding of Scripture and our theology. Culture, circumstances and life experience are also significant informants to every faith-group’s theology and practice. Language and culture are inseparable. These contributors give a context to our theological understanding and often confirm that our beliefs are true.

Our cultural context also influences our meaning of words. It cannot be avoided. For example, most Ukrainians and Americans are aware that we use different words to describe our salvation experience. Ukrainians “repent” and Americans “accept Jesus into their heart.” Could there be a contextual influence for why we describe this same experience with different words? In order to gain greater insight into a Ukrainian Believer’s understanding of salvation, during the interviews the most

commonly used words to describe this condition are identified. These words are “repent” and “fruits.” Next, the semantic relationships of these terms to each other are studied to determine the attributional meaning.

The analysis of these interviews is also a growing theoretical and practical understanding of the rules for cohesive church membership. The analysis can offer an explanation for how these rules contribute to why and how Ukrainian Baptist churches have contextualized their scripture-based understanding of the relationships of one’s salvation and the practice of church discipline. In addition, a better understanding of these differences illuminates the challenges of the role of the church body in the changing Ukrainian society and culture.

Learning the Rules for Cohesive Ukrainian Church Relationships

Under the supervision of Dr. Wilbur Stone of Bethel Seminary, in June 2004 I began the study to determine what specific differences in theology most perplex both American Evangelical Christians and Slavic Believers. I was also curious to explore how the rapidly changing culture in Ukraine since *perestroika* is impacting Ukrainian theology.

I crafted a letter to Ukrainian pastors inviting them to participate, explaining the purpose of the project and giving them the list of questions I would ask. My interpreter politely reminded me that the Cherkassy Regional Minister Vasily Oliynyk wanted a copy of the letter. Oliynyk had already given his approval for the study. These second requests for the letter raised my awareness that I probably ought to start thinking and acting like a Ukrainian in order to successfully conduct this study. This change made a significant difference in the success of this project. It shifted my perspective and behaviors to better comply with what I had unconsciously learned to be important social rules for building cohesive relationships in order to accomplish a task.

Realizing the need to adopt this different perspective is an example of how all of us see things from our own context, our own culture, circumstance and life experience and then act from this known context. For example, I needed to recognize that in Ukraine I was working in a conceptual framework in which both Communism and the Orthodox Church were the predominant models and enforcers of institutional behavior and relationships. The Ukrainian Baptist Houses of Prayer and their leaders historically have had to survive in this context. I needed to think and relate to my participants as a group and individual members of a larger group, instead of only as individuals. Ukraine’s social structure gives greater value to the needs and wants of the collective members of a group over that of

an individual. While most of us are aware of this well-known difference in social structure between Eastern European and American cultures, it is a challenge to realize the powerful influence that it has on every aspect of our respective lives, including how a person becomes a member of a local church and who is denied membership. Shifting my perspective to a collective way of thinking and a Ukrainian framework helped me to identify specific Ukrainian rules to build cohesive relationships and offered me a clue to what can perplex Western Evangelicals about Ukrainian church practice as it relates to salvation and grace.

When I began this study, I would have regarded the requests for letters of permission as a standard procedure of following the hierarchical lines of supervision and of showing respect while working with my Ukrainian colleagues. However, in retrospect, I better understand that what I was also doing was following established Ukrainian rules of cohesive relationships, what anthropologists refer to as the Solidarity Approach. The Solidarity Approach is an anthropological theory that considers the relational patterns and rules that a group accepts to determine, for example, group membership and cohesiveness (Correll 1998). Without realizing it, I had learned a Ukrainian system of relationship behavioral patterns common to this Baptist subculture. I had learned this through eight years of experience and observation during my time in Ukraine and while collaborating with Ukrainians on various projects. Almost unconsciously, I knew that in order to conduct a successful study, I needed to adopt a formal and submissive mode of behavior in order for the interviewees to accept me as a member. And the right people had to give me this membership. Respondents have confirmed, several adamantly, that this observed distinction between Ukrainian and American social group membership rules is an important factor in the Evangelical Christian Ukrainian Baptist Church practice.

What I needed was to establish in my relationship with the interviewees an appropriate amount of confidence in the trustworthiness of our relationship, even though I had never met two-thirds of the interviewees. I started to do this through the letter of invitation and explanation. The interviewees' true confidence was not built on my credentials; rather, it was built on the cohesiveness of my relationships with those in authority over the pastors. I also had to maintain this confidence throughout the interviews in order to ask and have answered the sensitive issues about which I sought to learn. As would be expected in field research of this nature, I wrote to the interviewees that I would commit to the standard ethical research practices regarding confidentiality about the information shared in the interview. What went beyond a Western standard practice was to also state emphatically in the letter that if interviewees chose not to participate, their decision would in no way influence their relationship with their sister church or with the Ukrainian Baptist Union. For many of these pastors, their income

and the financial survival of their church are partially dependent on Western funding. I wanted them to know that no one could use their individual decisions, beliefs and practices against them. In the Ukrainian body of Believers, these collectivist-oriented interviewees had to feel safe talking with me. As several interviewees expressed, “We suffer from a complex of inferiority because of years of persecution and Communist rule. We learned not to stand out, not to voice our opinion, not to express or even feel any kind of pride in our accomplishments, and not to plan anything for the future. Nothing was secure.” Unknowingly, communicating these vows of confidentiality in the letter contributed to following the rules to build cohesive relationships in the Ukrainian Baptist subculture. I had to establish an acceptable level of relational sentiment with my interviewees in order to solidify our relationship and to gain the answers I sought.

After this cultural wake-up call to think Ukrainian, I sent the letter to my interpreter for translation and distribution. Also, Oliynyk spoke with the pastors and charged them to cooperate in the study. This act clearly follows Ukrainian relationship rules to follow the channels of authority to gain permission to do something. More importantly, what also took place was a charge from one in authority. In the West, a researcher would follow the same ethical procedures while conducting research. However, the difference is that Western participants would not likely require such permission nor consider it a risk to participate without permission from one in authority. When I arrived in Ukraine, I personally and formally again asked for Oliynyk’s blessing, even though my district minister had already asked for Oliynyk’s participation and he had agreed. There was not any real need for me to repeat the request. However, when Oliynyk met me in the lobby of a Cherkassy hotel to greet me, I spontaneously created a rather solemn and humble setting and asked for his blessing. Almost instinctively, I did this to reinforce my submission to Oliynyk and the cohesive nature of my relationship to him.

These were the relationship rules and patterns that I seemed to know. I needed to appeal for membership to the right person in the social system in order to complete this study. The channel for this acceptance was through Oliynyk. Fortunately for the study, he has seen my work in Ukraine and in America for several years. We had already established a mutual trust and he knew that my theology followed closely enough to that of Ukrainian Baptists. Our relationship and his support of this project were significant to the success and validity of the research in a system in which trust, hierarchy and humble submission to authority are greatly valued. To ask the kinds of insider questions that I sought, no pastor would have cooperated with me without Oliynyk’s charge to the pastors under his authority. This also increased the strength of my relationship with the interviewees.

Was the success of these interviews because I followed the Ukrainian rules and patterns of cohesive relationships? I am unable to confirm exactly the reason for success. However, my advisor, Dr. Stone, has conducted more than one hundred interviews of a similar nature in cross-cultural settings. He was impressed with the depth of the answers that the pastors gave in the interviews and in such a short period of time. This depth, he believes, is because these rules to establish cohesive relationships were followed. I was clearly an accepted member of the group even though the interview was the first time I had met most of the interviewees.

This preparation for the interviews is an example of the importance and role of the relationship rules for membership and strength in the Ukrainian Baptist church culture. If I had not followed the rules, the results of this study would likely have been very different. It is also this same set of rules that influence the Ukrainian meaning of words such as “repent” and “fruits” and the Ukrainian practice of church discipline that is in sharp contrast to common contemporary Western Protestant church theology and practices.

Salvation

“To repent” is a phrase commonly used in the Ukrainian Baptist church to refer to the initial salvation experience. Some Western and Ukrainian Believers might say that its semantic equivalent for the Western Evangelical is “to accept Jesus into my heart.” However, this transliteration would be an error. The meanings of the two expressions are not synonymous to one another. To a Ukrainian, “to repent” means much more than to “accept Jesus into one’s heart.” Quoted from the interviews, Ukrainians define what it means to repent in the following ways as stated in the second column of Table 1:

Repent means	To turn away from old thoughts and actions
	To turn around and walk the other way
	To change one’s thinking
	To stop and turn another direction
	To ask for forgiveness and make a 180-degree turn
	To reject yourself and turn 180-degrees
	To change your style of life
	To desire to live according to God’s Scriptures
Baptized by the Holy Spirit into the body of Christ	

Table 1

The Hebrew and Greek definition of repent is similar to the meaning Ukrainians give to it. The verb “to repent” most often is synonymous to the verb “to change,” as in to change one’s mind or to change directions. Most often in the New Testament the reference is to make a change for the better. For the

Western Believer, a common definition for “to repent” might be “to confess one’s sins” or “to admit that I am guilty of an offensive thought or action.” While the definitions between the two cultures and Scripture are somewhat different from one another, what offers us more insight is to gain a better understanding of the characteristics of a setting in which a specific culture group, in this case Ukrainian Baptists, would choose to use the specific word “repent” over another word, such as “confess.” In other words, to gain a more accurate understanding of a culture, we would be wise to determine the context that helps to define the meaning of a word or phrase.

We must do further semantic analysis by asking about the attributional meaning of this phrase. A semantic attribute, or attributional meaning, is a quality or characteristic that is attached to a word that further defines and limits its meaning (Correll 2005). From the interviews, I would conclude that for the Ukrainian Believer, “to repent” holds several attributes that indicate the state of one’s soul. “To repent” is *a way* to accomplish something. Its attributional meaning is action oriented. Also notice in the second column in Table 2 that a significant component of the attributional meaning for Ukrainians involves a public demonstration before a group of Believers.

To repent is a way to . . .	Confess sins privately
	Confess sins publicly to a group of Believers
	Authenticate sincerity of a person’s conversion for a group of Believers
	Enter into a probation period for baptism and church membership that is determined by a group of elders in the local church
	The salvation of one’s soul
	Emotionally express sincerity to a group of Believers
	Emotionally express a contrite heart to a group of Believers
	Mark the beginning of one’s lifestyle change and demonstration of the “fruits” to a group of Believers

Table 2

While the interviewees clearly understand and agree that salvation is God’s work alone in someone’s soul, it is also a state of being that must be expressed publicly to begin testing its authenticity. “Public repentance is not required for authentic salvation,” explained one pastor. “It’s not obligatory. The person’s prayer is enough evidence. But,” he qualified, “public repentance is preferred.” Another interviewee dramatically explained:

This practice [of public repentance] is very important. People should come down in front of the congregation and show tears and be down on their knees. [The congregation] wants tears. That is dead sure. [The new converts] should not be ashamed that they turned to Christ, just as Christ was not ashamed and publicly

suffered. If repentance is not public, it is questioned. The story of the prodigal son is very important to this understanding of the public repentance.

Most all pastors agreed on the importance and preference of a public demonstration of repentance. The answer remained the same for the village and city church, the traditional and the progressive church.

Why is this public demonstration so important in Ukraine? In Western Evangelicalism it would be an affront to individual rights to privacy to demand such an act. To many Western Evangelicals, salvation is a private matter. While Western Believers certainly rejoice in another's salvation, they would not see it as their duty or a necessity to test another's sincerity or the authenticity of the conversion. They would consider this to be a private matter between only God and the individual. This, however, is not the case in Ukraine. The greatest obligation of the local body of Believers after a person repents seems to be to disciple the person so that he or she correctly understands Scripture's teachings and so that the new convert is monitored during the process of changing one's lifestyle and the work of the Holy Spirit to develop "fruits." This was a consistent answer in the interviews: By one's fruits, one is known for his or her sincere repentance (Matt.7:16). Therefore, Evangelical Christian Ukrainians believe that it is the right and obligation of the Ukrainian church pastor to determine the authenticity of one's salvation as demonstrated through the cohesiveness of the relationship of the individual to the church, as expressed in the individual's public demonstrations of fruits. One interviewee went so far as to use the word "surveillance" when describing the activity of the local church pastor as he is watching for a 180-degree lifestyle turn in a new repentant.

American Evangelicals also use the term "fruits," but its attributes are somewhat different from those ascribed by Ukrainians. By contrast, Westerners might typically say that "fruits" is related to the number of people a person has prayed with to receive Christ or the size of a congregation. Other attributional meanings might be limited to those fruits referenced in Galatians 5: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Still, defining "fruits" in these ways does not mean that the display of them is under constant observation by one's pastor, or that a person's local church membership is being determined or judged using these actions and character traits, as is the practice in Ukraine. For the Ukrainian Believer, the meaning of fruits includes several aspects beyond those given in Galatians. Ukrainians would answer that fruits would include evidence of a changed lifestyle, the 180-degree turning away from one's old habits. The evidence of these fruits is a requirement as evidence of authentic conversion for Ukrainian Baptists.

What does this changed lifestyle look like? The attributional meaning in the interviews is more implied than explicit. Also, I have drawn this meaning from what I have heard and observed in my personal conversations with Ukrainians and how I have adjusted my own “lifestyle” while in Ukraine in order to strengthen my membership with my ministry partners. In Ukraine, fruits demonstrated through a Believer’s lifestyle include those things listed in Galatians 5, plus several more characteristics. What is significant is that the descriptions in Table 3 are what Western Baptists view as legalized salvation that is controlled by the local church. The suggested Ukrainian meanings in Table 3 that characterize “fruits” are what cause the tension for both cross-cultural partners. Christians from both cultures would likely agree on the first few attributes, but our differences would widen as we move down the list.

In addition, the answers to the interview question “How do we know that a person experienced a sincere repentance?” are very telling. Ukrainians might object to these attributional meanings, explaining that a sincere repentance is indeed a condition of the heart but is given evidence of its authenticity through a lifestyle that is clearly different from the rest of secular society. However, the conditions in column two are what the Western partners most hear and observe while in Ukraine.

Fruits demonstrated through a Christian lifestyle include those listed in Galatians 5, plus . . .	No beating of spouse or children
	No abuse of alcohol
	Not drink alcohol
	Not eat, work or even enter an establishment in which alcohol is served
	Expected church attendance when there is a function
	Take on a service role in the church as encouraged or designated by the elders
	Willingly sing, pray or preach in a service whenever asked, to give evidence of one’s fruits
	Personal resources, such as a car, should be at the disposal of the pastor for church related purposes
	Ask permission from the pastor before attending any questionable greater societal event, such as a classical music concert at the city theater
	Common male attire for church. Men should wear white collared shirts and long pants inside the church
	Common female attire for all occasions. Women should wear a modest length dress or skirt, sleeves, a head covering if married or widowed, no jewelry and no make-up

Table 3

One interview respondent talked at length about a Ukrainian understanding of “fruits,” offering some helpful comparisons to a Western Christian’s lifestyle and ways of expressing authentic fruit:

What we do, our deeds, need to change to reflect the Fruits of the Spirit. This is Biblical because Jesus Christ says, “As my disciples, people will see your good works.” We cannot just speak about our convictions or beliefs. Just speaking is ineffectual. We must see the lifestyle changes. Much emphasis in our teaching is on Jesus Christ’s suffering, not on what he taught. When I learn of what he did, then I will listen to Christ’s teaching. Action is first, then acceptance.

Americans come and say, “I’ve come all the way from America because I love you.” Ukrainians have puzzled faces. We have this common saying, “You don’t speak about love aloud. These are treasured words.” So the emphasis is on deeds.

Americans think Ukrainians emphasize deeds too much. I agree there is too much emphasis, but still A common concern among our people is that “I haven’t done enough to deserve salvation.” People want to be found approved. But then there is the issue of pride and salvation by works. While I believe faith is the only thing that will save us, we must also observe a changed life.

So what is freedom in Christ? This is not often talked about. Depending on Christ is freedom. From the fear of displeasing him comes freedom. True spiritual freedom is through dependence on Christ. How do I explain the problem of the Pharisees? It was pride. When true tears of sincerity are seen in repentance, then we know that there is genuine concern. Humility and brokenness are important. It’s all about how we live.

For the Ukrainian church body, words are not enough. Consistent righteous action, as partially defined in Table 3, is the true sign of an authentic work of the Holy Spirit for salvation. If the church elders do not approve of a behavior or lifestyle, a person’s relational membership is weakened and at risk, and so is the cohesiveness of the local church.

The respondents also indicated that they and their flock are keenly aware of the differences between our two cultures in the differing understandings of the signs that indicate a 180-degree turn as well as the influence that Western partners are having on the Ukrainian church. “I know that Americans think that many of our traditions are legalistic,” expressed a pastor. “I believe that the law of Christ is love, but this sense of respect and modesty is part of this law of love.” For this Ukrainian Believer, love includes the respect shown through what a woman wears on her head, for example. It is a symbol and a reminder to others of one’s attitude before God and others. At the same time, there is a shift occurring in Ukrainian Baptist culture regarding the outward expressions of salvation. Another pastor explained, “I used to believe that head coverings and a certain way to dress were very important. But now I try to reconsider and to put away these traditions if they keep people away from the church. We should keep to Scripture, not to traditions. Scripture is above tradition.”

To summarize this contextual understanding of the connection between salvation and lifestyle, one respondent gently explained the dilemma that Ukrainian partners experience as the two cultural groups labor together for the sake of Christ in the changing culture in Ukraine:

It is hard for Ukrainian women to deal with American women who are clearly sacrificial, but look like a secular person. For example, an American woman who faithfully works in our day camps each year can look just the same as an actress in a secular Western prime time television show that is shown in Ukraine. Let me explain: In Ukraine the tradition is for a Christian woman to wear a head covering, dress modestly and not wear jewelry. One of the purposes of this is so that when we walk by a stranger or ride a bus in another town, we are identified as Believers by our dress[. . .] This sense of propriety is essential to our faith because it represents humility and modesty. This is a Biblical commandment for women to dress in this way. [These differences, such as those between Christian Western and Ukrainian women's appearance, are] difficult to understand. We all have the same Holy Spirit who instructs us. However, we must step over these differences.

Understanding the frame of reference of one another helps us to take these steps, rather than hinder one another towards Christian maturity. However, Christian maturity is largely defined in our individual cultural contexts. Understanding one another's frame of reference also helps us to validate one another's cultural context and this leads to better relations and collaborative work. Understanding one another's frame of reference helps us to be better ministers together in Ukraine, and this is our primary goal.

Church Discipline

What is the role of the body of Believers in another's salvation? All interviewees agreed that it is significant. One interviewee explained, "Every person is responsible for his or her salvation, but every Believer should have good relations with others. We should bear one another's burdens" (Gal. 6:2). Another pastor offered an interesting Biblical explanation, not one that is commonly preached in the West. It is a clear example of a contextual exegesis—an interpretation of the meaning of Scripture that is unique to a particular society because of its cultural values, experiences and circumstances:

In Biblical terms, consider Noah's Ark. It is the image of the future church. This body of Believers who reside in the ark creates a special environment and relationships that give us an image of our future relationships in heaven. The Ark was a means of salvation, so the church is needed. It is impossible to stay a Christian without fellow Believers. Single Christianity is nonsense. Christianity is relationships between at least two people.

The expressions and nurturing of one's Christian faith are clearly not an individual practice. If they were, the authenticity of the person's faith would be suspect. In the Ukrainian Protestant church an

accepted true and growing Believer must participate and be under the authority of a local body of Believers.

What has become clear through these interviews is that one of the most powerful driving forces in the culture of the Ukrainian Baptist Union, at least in the Cherkassy Region, is the church's perceived need to test and judge an individual's authentic conversion before membership is given in a local church. The necessity for this testing has come from years of a societal pattern or norm developed in the Communist era that promoted distrust, deception, persecution, and secrecy. In order to literally stay alive, church members had to test the authenticity of a person's salvation experience before he or she could become a member of a local church. It is important that partners from both cultures understand the history and context of this church practice and discipline.

In the Ukrainian Protestant church, a person cannot become an accepted church member by simply walking through the church door and professing one's faith in Christ. A church participant has to give a public profession of faith and actively live a distinctly different lifestyle from the majority of the society around them. It was common, and still is, that only after a probation period that a person might be considered for baptism and membership in the church. Then the pastor alone or in cooperation with the church elders votes to accept the person for public baptism.

In pre-*perestroika* days, this baptism usually took place in a remote pond or lake and in the early morning hours. Baptism was, and still is, a sign that this person was not only a member of God's family, but also could be trusted as a member of this secret and threatened community that we refer to today as the underground Christian church. The society at large became an even greater enemy, but the new Believer now knew that he or she could rely on a small and loyal group of people for daily encouragement and for support in times of need, of which there were many. This Ukrainian circumstance is not unlike the context of the early church described in Acts and the Epistles. This body of Ukrainian local Believers could trust one another with their very lives. One could conclude that much of this trust was the result of the knowledge that every individual's actions, or "fruits," were being observed as a sign of his or her authentic and continued conversion, of a changed life.

The respondents of this study agreed that the Holy Spirit is the one who gives us the power and strength to change our lives, but we must cooperate through the discipline of our will. To repent means to make a change for the better in both the inner peace and joy of the heart *and* in the way a person lives. An authentic Ukrainian Believer lives distinctly different from the rest of the society. Baptism is

a public statement that there has been authentic spiritual and lifestyle change and that the person is now ready for the responsibility and joy of church membership.

Today, church baptisms are held in the middle of the day in a very public place. Amplified sound systems, balloons, and a crowd of Christians and curious observers accompany them as they walk through the streets of the community on their way from the beach to the church to continue the sacrament of communion. Still, for both village and city churches, church membership must involve a public profession, a probation period, evidence of a 180-degree lifestyle turn, a private interview with the elders, and a vote. These must occur before a person is accepted for baptism and membership. All of this is still considered a sign of one's authentic conversion. And even then, if a person does not continue to live a righteous life, he or she can be disciplined and ultimately excommunicated from the church. In some church bodies, explained one interviewee, even if a former member who has been excommunicated later repents of the sin, the person is never fully accepted back into the church body.

To the American Evangelical, the community of Believers is also an important component, but more for fellowship and internal spiritual peace and understanding of one's relationship with God. However, church membership is almost a non-issue for most contemporary Western Christian Believers. The practice of adults meeting regularly for Bible study, encouragement and social interaction is considered a high priority. However, if an individual knew that his or her actions were being observed and judged for whether or not the person could be accepted for church baptism or membership, then it is likely that the person would stop attending that church or small group Bible study, or at the least raise a serious objection. This oversight or judging role of a group of church elders or a pastor counters the American societal and cultural values of individual freedom of religion and the right to privacy.

In the United States, it is unconstitutional to have a state church. While this is now also in Ukraine, its Christian Orthodox Church heritage and its struggle to remain the dominant religious voice in the country is clear as its clergy and long-standing members seeks to dictate, influence and publicly shame Ukrainian individuals and institutions who explore or interact with other religious denominations. Individual privacy is a priority value in the West. Accepting *all* people for membership into various groups is an increasingly important value, and is even becoming a legal issue to reject a person for membership into some publicly funded groups. While the Western church does have the right to decline one's membership if the person cannot communicate an acceptable understanding and profession of faith, to judge a person's actions as a determiner of authentic salvation and work of the

Holy Spirit in their life would be unacceptable to what Westerners consider a person's natural rights. Certainly, if a person were living an immoral lifestyle or committing illegal acts, he or she would be denied church membership until the behavior stopped. But today, if a person became a church member and then began to live in ways that violate the church's acceptable moral standards, the person would not typically be dropped from membership or excommunicated from the church. In fact, the question of membership would not likely be an issue. Church membership is not a motivational factor for members to live a certain lifestyle. Lifestyle does not determine salvation. In fact, how one lives day to day is mostly a private matter. Church membership in Western Christian churches does not have the same attributional meaning as it does in Ukraine.

In general, the range of acceptable lifestyle behavior is much wider for members of the Baptist General Conference than it is for members of the Ukrainian Baptist Union. For example, if a Western Believer ate at an establishment that served alcohol, the local pastor or church elders would not voice concern. In fact, it has become increasingly more common for Western Baptists to drink alcohol, even at a small group gathering of Christian brothers and sisters. Rather, what is more important to determine the authenticity of a Western Christian's salvation is the condition of the person's relationship with Jesus Christ. This supercedes one's relationship to a body of Believers, or the individual's actions or demonstration of fruits.

In contrast, what happens if a Ukrainian does not demonstrate the required or expected lifestyle change or if a person repeatedly commits a sin and does not confess? One pastor carefully summarizes the process and attitude of church discipline, specifically the decision to excommunicate a member:

If a church member is living in sin (not just one sin), the church brothers confront this person. If the person repents, the person is instructed in love. It is also like a warning. If change is evident, the person's membership in the church is renewed. If no change is evident, the person is excommunicated. He or she can still attend church and participate and is welcomed, but he or she cannot be a representative of the church. He or she also may not take part in communion. It does not mean that we do not forgive the person's sin. Our attitude toward this person is still to bring the person to repentance. We know that this practice to warn and to excommunicate is different from God's system because He sees everything. Perhaps it is a formality, but it is a necessary practice. How to deal with sin is serious. It helps to motivate a person to live righteously. Excommunication is also a testimony to the community to show that the church takes its words and beliefs seriously. We do not want to be hypocrites.

There is a great deal of Scriptural support for the practices and values described in this quote. In addition, this explanation of integrity clearly demonstrates the relational and collective cultural

tendencies common to Eastern Europe, especially lived out during the Communist regime and still very much a part of the Orthodox Church practice.

While the Ukrainian Baptist church might hesitate to admit that it holds similar values and practices to that of the Orthodox Church or the former Communist collectivist ideology, Ukrainian Baptist church practice is clearly more aligned with the Orthodox context than Ukrainians are to Western Evangelical church practices. One Ukrainian pastor remarked, “In the Slavic culture, the church is a special place. It is a place of mystery, calm and spiritual holiness. This atmosphere that we want to maintain comes from the Orthodox tradition.” The foundation and longevity of the Ukrainian Christian church has been built on this pattern of church discipline and culture as a result of Scriptural teaching and its context, circumstance and experience. However, the societal and cultural changes since *perestroika* and the influx of Western influence are causing a great deal of tension and unpredictability for the practice and future of the Ukrainian Protestant church.

One pastor seemed to see clearly the connection and influence of the collectivist influence of Communism, the theology of the Orthodox Church, and the new influence of the West. He readily admitted the influence of Orthodox theology of the mysteries of God on Baptist church beliefs and practice. “How can we as humans truly describe God?” he asked. “This understanding is mystical and so an emphasis and inclination has been toward mysticism and superstition. This is also simply a characteristic of old traditional Ukrainian culture.” The pastor then made this theological connection to church practice and the cultural context. He said, “Even in the Baptist and Protestant church there is no systematic theology to speak of. Why? This is due to the influence of Orthodox beliefs but also to our closed and limited circumstance for opportunities and resources.” He went on to explain, “In the Soviet Days, our church time was spent in meditation and worship, not in public service or demonstration and overt outreach. Our emphasis and value—and still today—is to be like Mary, to sit at the feet of Jesus Christ and listen and meditate. Not necessarily to do. You see,” the pastor explained, “we have a complex of inferiority too.” The respondent then made the following observation of how the context in Ukraine is changing and how it can influence church practice. He concluded by saying, “But this is changing now that we are free and able to do more. It is also due to our exchange with the West and our sister churches.”

This exchange with the West and the sister churches has also given Ukrainians a taste of democratic and participative decision making in the life of the church. In addition, the Ukrainian political developments, though turbulent, have given an increasingly louder voice to this democratic approach.

The Orange Revolution in the fall of 2004 gives evidence to this growing confidence as hundreds of thousands of people camped out in the center of Kiev and other city centers in which, for the first time, Ukrainians joined in an ecumenical and secular movement of bravely taking their stand for a democratic and fair national vote. Historically, this has not been the way of the Ukrainian church leadership.

Generally speaking, the local pastor holds the final say in decisions and is not required, for example, to give an explanation to a candidate for the denial of church membership. This authoritarian leadership style clearly goes back, as one respondent remarked, to “Orthodoxy, Communism and the Russian Empire.” He said, “We have a saying: ‘You are a boss. I am a fool. And, ‘I am a boss. You are a fool.’” Another respondent also connected this leadership style to the lack of a sound understanding of theology due to years of the denial of theological study and the testing of it as it is practiced in the churches. He described it as “a thin theology as compared to what you have in the West.”

Unfortunately, the result has sometimes been that church leaders are not held accountable for what pastors might call a theological explanation for their decisions about an individual’s acceptance into church membership. One participant sadly explained, “I think that a theological explanation is too much for some Ukrainian pastors. We just make decisions based on our own personal liking. Those who please a pastor with strict obedience are accepted and called ‘sheep worthy of church membership and salvation’ and those who don’t are rejected and nicknamed as ‘goats and not worthy of salvation.’” He ended by saying, “Friendship with American churches provides very good stimuli for reforms and people see different approaches and ways of church life. We see how this can be done and start to practice it ourselves.”

It is clear that the Ukrainian church is on the verge of great change. Ukrainians must confront the tensions that come with change as they seek to balance church tradition with an evolving theology. Western partners, in turn, must understand and validate this dilemma in order to increase the effectiveness of our shared labor.

GRACE AND FORGIVENESS

To the American Evangelical, traditional church practices in Ukrainian churches are evidence that salvation is measured through works, not faith. This is of great concern for the Western Protestant Believer whose roots come from the 16th century Reformation. The Western Evangelical still holds fast to Martin Luther’s central doctrine from Romans 3 that Christians are justified by faith alone, not

through works, that none shall boast. True, Westerners often exclaim their awe at Ukrainian Believers' faith in God and for their persevering attitude. Baptist General Conference partners, however, are still perplexed when they juxtapose this faith to such stringent church discipline and the required outward expressions to authenticate salvation. For Western Evangelicals, this Ukrainian approach causes them to ask, "How does a Ukrainian Believer understand the freeing role of grace and forgiveness in the salvation process and in one's relationship with other Believers?" This is the answer of two Ukrainian respondents:

- We are saved by grace, which is a free gift. It is the mercy of God. They are the same. God says, "If you abide by my word." This is the *condition*. [Emphasis added]
- We barely ever mention grace. For every 100 times that Americans use grace, Ukrainians use it once. We've replaced it with mercy. God wants to show grace, his good favor. He is waiting like the father of the prodigal son; the son gets up and goes back to his Father. Grace is already there. So when I repent, the Father shows mercy. Americans have reminded us of grace, which is a good gift.

This last respondent suggests that through the teaching and relationships with American Christians, the Western understanding of grace is challenging Ukrainian thinking and practice. However, it is a clear tension. Ukrainians want to show grace and forgiveness for lifestyle infringements. Yet because of Ukrainian history and traditions, they also know the importance of holding one another to the standard of living lives consistent with their traditions and with what Ukrainians believe that Scripture teaches. As the above interviewee explained, "We do not want to be hypocrites." The cohesiveness of relationships between Ukrainian Believers is extremely important to the purity and longevity of the church. Ukrainians cannot live individualistic and private Christian lives. They cannot live a lifestyle that resembles their wicked society in any demonstrable way. A demonstrated lifestyle observed and judged and ruled by the church elders is an integral aspect of the social system for the Evangelical Ukrainian Believers.

A Westerner's frame of reference regarding grace is again connected to the Western value and experience of its citizens' freedom to practice and express the religion of each individual's choice. In addition, for most American Evangelical Christians, one's lifestyle is not distinctly different from the rest of society. That is one reason why Christians in the West consider what they describe as the "condition of the heart" as the determiner of one's sanctification process. A Westerner would likely say, "Only God can determine this condition." A Ukrainian would add, "And it is the responsibility of the church to enforce this condition for the sake of the integrity of the church." Considering these

differences between Ukrainian and Western culture and how the two cultures define salvation, Westerners seem limited in their ability to fully grasp the depth of the seriousness of the Ukrainian relationship between authentic salvation and church discipline. Western Christians have not experienced persecution for their beliefs to the same measure as a Ukrainian Believer. Even though they cannot fully understand this relationship between church discipline and salvation, Western Christians so profoundly respect the faith and perseverance of Ukrainian Christians that they have thus far successfully partnered together despite these distinct and perplexing differences.

SOCIETAL AND CULTURAL CHANGES IN UKRAINE

Ukrainian Baptist churches have been held together through the careful tradition and discipline of accepting members into the church. Without this ecclesiastical practice, the church likely would not have survived through the many decades of persecution. Yet, this tradition is what Western Baptists see as legalistic church practice and a threat to the ability to welcome potential Believers into the churches to bring them to salvation and Christian maturity. What happens when Western ministry partners model and suggest that Ukrainians change this tradition in favor of more emphasis to the doctrine of “salvation through faith and grace”? Could the result of this teaching decrease or minimize the emphasis on righteous and authentic Christian living? This is the very tension that is taking place in Ukrainian churches. It is unsettling and even offensive to some of the most faithful church members who bare the marks of the years of persecution. They were the ones who carried the candle during the dark Communist years and who still have a difficult time showing joy during worship. They intimately know the contrast between the suffering they and their ancestors endured and the new freedom to worship in public. Ukrainian church discipline has proven itself through time. Perhaps more importantly, if a Christian sister is not wearing a head covering or a brother takes a job in an establishment that serves alcohol or a sister performs in a public concert hall, then the church members will not be able to tell who is and who is not an authentic Believer. The societal rules for cohesive membership are shifting. Many Baptist church members ask why the Ukrainian Baptist church should experiment with new church practices or adjust their ecclesiastical theology to replicate their Western partners’ ways of doing things.

Yet other Ukrainian Believers have made some changes and they are seeing the fruits. Christian women may wear jewelry and make-up in church without suspicion about the genuineness of their faith or righteous living. Contemporary praise choruses are being sung and it is acceptable to spontaneously clap to the music to give praise to God. People from all walks of life, especially young people, are eagerly invited and accepted into a church service, despite their dress or lifestyle. And in

some churches, converts are accepted for membership without a public repentance. Others are baptized without the formal probation period and acceptance given by the church elders. A few churches are rapidly planting daughter and even granddaughter churches. The pressing question is whether these new Ukrainian Believers will be as faithful and strong as those Ukrainian church members who were persecuted and handed down the traditions that have become the foundation for the Ukrainian Protestant church today.

When asked “What is your greatest concern for the church of Ukraine in the next years?” the pastors’ answers demonstrate their acknowledgement of the need for change, despite this tension between past and present church practice. Their answers also reveal the Ukrainian concern for how to best apply new techniques to nurture Christian maturity and growth in the Christian church in Ukraine.

- I’m dreaming about a more attractive Christianity. Not so legalistic but still proper and careful. Not so sullen. So, if Christianity were more attractive, more people would become Christians. Then we have a dilemma because we must also show church discipline so that we are not known as hypocrites.
- We have new people in the churches so we have new ideas. Now the youth and future pastors are from non-Christian families. Some hold on very tight to traditions and situations as a way to be careful. But I believe that there must be development. At the same time we must be careful. I am afraid of liberal theology, theology that teaches that only part of the Bible is a revelation of God and some is not. We must teach our church to believe in the Bible, in its authority and revelation. I believe in the narrow and wide way of practice and belief.
- False teaching from within the church is my greatest concern. We must be very discerning and know what the Holy Spirit tells us is true. We must know the difference when a wolf is dressed in sheep’s clothing (I John 21:27).
- Truth exists despite time or culture. I believe we have form and function in our church. Forms can change, but function never. This function is the Great Commission of Matthew 28.

During the discussion about grace and forgiveness, a number of respondents spoke to the issue of the abuse of the pastor’s role and power as judge. Neither Ukrainian nor American churches are free from this tendency. However, in Ukraine it seems to be a more common experience due, respondents noted, to the Communist model of leadership that sought to manipulate the group and to rule through dictator authority. Ukrainian’s history also gives evidence for a relatively low value for human rights. While the Ukrainian Baptist church clearly abhors these abuses and knows them as sinful, a pastor’s abuse of the role as judge often goes unchecked. “Some pastors clearly see themselves as judges of people,”

one pastor said. “They suffer much less of inferiority, but much more with a ‘Moses complex’ and consider themselves as the God-appointed ‘Moses’ who are the only ones who see the deepest and judge the wisest.” This respondent believes, however, that as more leaders gain theological training and see the fruits of accountability, this abuse of leadership will decrease.

These respondents are very aware of the task and tension as the solidarity of the Ukrainian relationship patterns are tested. Western Christians must be careful not to get in the way of their Ukrainian partner’s charge to fulfill Christ’s command in their own way and in their own time. Westerners can diplomatically offer Ukrainians what they have learned from their experience, and then give them the encouragement to translate their practices into Ukrainian churches. Ukrainians must carefully evaluate the deluge of Western ways and values to translate them into their own context. They must be careful to not compromise the church discipline practices that have kept them strong. Yet, the Ukrainian challenge is to continue their emphasis on integrity and, at the same time, to strengthen their message of grace and forgiveness. Those in leadership must also recognize the growing voice of democratic and participative decision-making and accountability. Facing these challenges with the encouragement and support from their Western partners may be the most productive way to protect and nurture the health and longevity of the Christian church in Ukraine, for God’s glory and with God’s guidance.

CONCLUSION

What does this analysis mean for our cross-cultural partnership in this mission field in which we labor together? First of all, this study suggests that Western Christian laborers must continue to respect and acknowledge the seriousness of the need for Ukrainian churches to hold to the contextualized theology that has kept their church intact through years of persecution. While Westerners may not feel comfortable with the judgment and control that a church and its leaders have over an individual’s state of salvation, they also lack the frame of reference and relational authority to insist that these practices no longer have a practical use now that Communism is no longer present. The threat of a return to these days is a reality to Ukrainians, as clearly demonstrated in the 2004 presidential election scandal of deception and non-democratic practices. More importantly, Ukrainians must work out a process of change as described in the previous quotes that matches the values, theology, traditions, and relationships of the Ukrainian context in order to be effective in its context. They need time to gain confidence, for example, in democratic leadership in which there is a structure for accountability.

Secondly, we must continue to cultivate the habits of actively observing and listening to one another without judgment in order to increase our mutual understanding of one another’s respective

relationship rules, theology and church practice. We should continue to seek, listen and share explanations of our respective understandings and significance of Biblical passages. We can observe patterns of behavior and church practice and ask for an explanation of history, purpose and tensions. We can probe together into the meanings of commonly used phrases to better understand the effect that our word choices have on one another as we preach, teach and encourage one another in each other's churches and lives.

Developing a cultural mentor is another strategic way to help Ukrainian and American partners better understand one another and even to test their cultural and language assumptions and experiences. Mentors can serve as a cultural bridge to better understanding the respective cross-cultural frames of reference. Seeking these mentors in the sister churches and communities have most often happened with the interpreters for the simple fact that communication happens in the same language and that the interpreter knows his or her own culture and some about American culture. However, as Americans have repeated their visits to Ukraine, electronic communication has increased, and cohesive relationships have strengthened, these mentoring relationships have broadened, again through the help of an interpreter.

Most importantly, it is vital that in all our communication that we listen for the sake of understanding, rather than to criticize in order to promote a certain perspective. We must all regularly reflect on our attitudes about who has the "right" answer or approach to theology and church practice. Instead, it is through the understanding of this diversity of perspectives, contexts, theologies and practices that we can, indeed, gain a greater understanding of God's truth that is both in and beyond culture.

Thirdly, both partners who labor in this field can seriously consider how one's own life, church and society can learn from one another and influence change in the name of Christ. For me, the deep loyalty, friendship and encouragement that are evident in many Ukrainian village and city churches reflect the picture of the early church described in Acts and the Epistles. When I leave Ukraine, I long for the community church life in the villages in which I have partnered. I also see the value of greater accountability that reflects lives of integrity in myself, my family and in my American Christian brothers and sisters. However, I also know that Ukrainian church discipline cannot be directly applied to Western churches. As cross-cultural partners, we share the privilege and opportunity to learn from one another and make our efforts to translate, rather than dismiss, the lessons into our own contexts and traditions.

Finally, as we look to the future of our partnership, we should continue, as one Ukrainian brother said, to approach our differences in the diplomatic ways that we have practiced. We should not let our differences be a stumbling block. We must “step over our differences” and seek to more thoroughly understand each other’s frames of reference that are our cultural contexts. As we continue to labor together, we must keep our purpose at the front of our shared yoke. This is stated in Christ’s last words: To go and tell others about the good news of salvation and peace through a relationship with Christ and his followers.

References

- Correll, Thomas C. (1998). *Becoming an Inuk's (Eskimo's) 'Trading Partner' (Niuviirik): Where is the Boundary Between "Go Farther" and "Too Far"?*, San Diego, CA: Bethel Seminary.
- Correll, Thomas C. (2005). *Ethnography and Culture Learning: The Journey from Squaresville to Roundsville*, St. Paul, MN: Bethel Seminary.