

Bibliography

This section of the journal lists (a) significant Romanian press articles on religion and atheism, (b) selected articles from official Romanian religious publications, (c) Romanian unofficial religious documentation, (d) significant Soviet press articles on religion and atheism, (e) selected articles from official Soviet religious publications in the USSR, (f) *samizdat* (self-published material from or about religious groups in the USSR), (g) *samizdat* from or about religious groups in Czechoslovakia, (h) *samizdat* from or about religious groups in Poland and listed under the unofficial Polish journals in which it has appeared.

Beginning with the present issue of the Bibliography, Czechoslovak press articles and official Czechoslovak religious press articles are no longer to be included. The East European research staff at Keston College has decided that the new section for Polish unofficial journals should have priority. This does not mean that Czechoslovak secular and official religious press will no longer be closely studied. Any important new information gathered from these sources will appear in "News in Brief".

RCL began listing all Soviet religious *samizdat* from the beginning of 1972, as well as earlier documents as they reached the West. Since *RCL* No. 3, 1978, this section has become selective. Where no published source is given, a Russian (or other original language) text is available from Keston College unless otherwise stated. Researchers who wish to order copies of these documents are invited to do so, but are asked to observe the following conditions. Where a published source is given, texts should be ordered directly. Texts ordered from Keston College cost 10p per page (plus 15% VAT, UK only); postage will be added to the bill.

Keston College requires full texts of *samizdat* documents in readers' possession but not yet received at its office. Please check on the relevant period and country as covered in the Bibliography.

RCL No. 1, 1980 covered significant Romanian press articles on religion and atheism for September 1979. The present issue deals with November 1979.

RCL No. 1, 1980 covered selected articles from official Romanian religious publications for the period January to July 1978. The present issue deals with the period March to December 1978.

RCL No. 1, 1980 covered significant Soviet press articles on religion and atheism for the period May to June 1979. The present issue deals with the period July to September 1979.

RCL No. 1, 1980 covered selected articles from official Soviet religious publications for the period May to September 1979. The present issue deals with the period July to November 1979.

Please note that the transliteration system used in the Soviet section of the Bibliography is based on the Russian spelling of names and places, except in cases where the original language uses the Roman alphabet.

Romanian Press Articles

Date

November 1979

- 23 *Contemporanul*, p. 3. "Social science and the formation of the communist conscience", by Ion Florea. The role of social science is now more important than ever. It is taught through a uniform system in all classes and years of study, beginning with the fifth general class. It is intended to form the social conscience of the younger generation, to give guidance to the "new man". This teaching should ennoble the human personality with a dialectical materialist view of the world.
- 30 *Contemporanul*, p. 3, "The doctrine of Ceausescu", by Ion Mitran. A report, presented to the XII Congress about the revolutionary struggle, discussed the importance of forming scientific concepts about matter, the universe and society, and removing mystical concepts and retrograde thinking.

Romanian Religious Press Articles

Metropolitanate of Ardeal (Mitropolia Ardealului)

October-December 1978, pp. 879-81. Report on the clergy conference in Oradea, held in September. The clergy are urged to co-operate with the parochial organs and support the actions of the State at a local level. Every priest's duty to the Church and country includes support for the internal and external activities of the State.

Metropolitanate of Oltenia (Mitropolia Olteniei)

October-December 1978. Issue dedicated to the 60th anniversary of the unification of Romania and Transylvania, 1 December 1918. Includes reports on celebrations and articles on relevant historical figures and events.

Ditto, pp. 832-3. Report on 33rd Interconfessional Theological Conference in Bucharest, held 29-30 November, at which the theme was "Identity, Renewal, Ecumenism".

Orthodoxy (Ortodoxia)

October-December 1978, pp. 584-603. "The role of Orthodoxy in the formation and preservation of the Romanian people and national unity", by Fr Dumitru Staniloae. The Latin element within the Romanian religious language is a reflection of Romanian Christianity's early origins. Romanian Orthodoxy unites the Romanian people, guiding it along its difficult path between East and West.

Ditto, pp. 638-47. "Article dedicated to Fr Staniloae on his 75th birthday", by Fr Ion Bria. This short biography refers to his outstanding writings, especially *Jesus Christ and the Restoration of Man*, which was not widely distributed because of the war. Fr Staniloae devoted his life to training young men in Orthodox theology and spirituality, and to renewing the Church spiritually.

Romanian Orthodox Church (Biserica Ortodoxa Romana)

July-August 1978, pp. 681-9. A report on the visit of a Romanian Orthodox delegation to the Archdiocese of the Missionary Church in the USA, 11 May-2 June. The delegation also visited Montreal for the blessing of a new church and attended Parliament in Ottawa. In the USA they met delegates from New York and Detroit. Discussions were also held with Archbishop Valerian Trifa of the Romanian Orthodox Episcopate of America.

Ditto, p. 710. Report on preparatory talks between the Roman Catholics and Orthodox, held in Rome 27 March-1 April.

Romanian Orthodox Church News (published in English)

July-September 1978, pp. 12-87. Report on the Interconfessional Theological Conference held in Sibiu 18-19 May, at which papers were presented on the role of Romanian Churches in the WCC, and on the work of the WCC since its inception. Other international conferences on peace and inter-church co-operation were evaluated.

Ditto, pp. 108-15. Visits to and interviews about the Romanian Orthodox Church. Reports on the visit of the Rev. Michael Bourdeaux to Romania at the Patriarch's invitation, and an account of an interview with him after his stay. The Rev. Bourdeaux commends the Romanians on their marvellous warmth and hospitality, their thriving monastic communities, and on the spirituality and growth of church life. Church-state relations, he said, give rise to optimism, though he believes that there are still problems in this area.

October-December 1978, pp. 24-6, "Romanian saints". Biographies of three Romanian saints—SS Visarion, Sofronie and Oprea Miclaus. All were martyred in the cause of Orthodoxy against attempts to impose the Uniate faith upon the Romanians.

The Voice of the Church (Glasul Bisericii)

March-April, 1978, pp. 274-88, "Revelation and Holy Scripture", by Professor Nicolae Chitescu. A study of the role of Holy Scripture in the spreading of the Gospel; on its role in the Church; on the authority of Scripture in the Church; and on the relation between tradition and Scripture.

July-August 1978, pp. 714-17, "The concept of man in the great religions", by Remus Rus. This doctoral dissertation is a comparative study of man's origins and destiny. The author suggests that an inter-religious dialogue is possible because even though central doctrines differ, man is the same.

Romanian Unofficial Religious Documents

ROMANIAN BAPTIST CHURCH

RO/1979/BAP

19. *Document*, "Some aspects of persecution", from the Christian Committee for the Defence of Religious Freedom and Freedom of Conscience (ALRC), signed by Ludovic Osvath; 20 August. Lists: Ianculovici, D.; Radoi, N.; Cocirtau, P.; Chiş, E.; Sinitean, I.; Crisan, S.; and Osvath, L.; and describes their present situation. Romanian: 1 p. Photocopy.
20. *Document*, "Two Religious Problems in the Hungarian Baptist Church", from the Christian Committee for the Defence of Religious Freedom and Freedom of Conscience (ALRC), signed by Ludovic Osvath; 20 August. Describes problems at two Hungarian Baptist churches (in Romania) in Archid and Panic with regard to the renovation of their buildings and action taken by the State. Romanian: 1 p. Photocopy.
21. *Letter* to the Director of the Liceul (school. *Tr.*) of Mathematics and Physics in Zalau from Ludovic Osvath; 23 September. Asks why he was not allowed to take the Baccalaureate exam. Osvath feels this happened because he is a Christian, a member of ALRC, a Hungarian, and had asked to emigrate. Romanian: 1 p. Photocopy.

MISCELLANEOUS

RO/1979/M

4. *Letter* from Ludovic Osvath; 13 April. An open letter explaining some of his motives for contacting the West. Quotes Mrs Calciu's words, "Brothers, don't leave me alone, because I don't have any moral support". Romanian: 1 p. Carbon.

5. *Letter* to President Carter from Ludovic Osvath; 2 May. Relates problems within the Baptist churches, in particular among the Hungarian Baptists in Zalau, and Lesmir, and the Baptist churches in Jac, Zalau, and Popeni (Romanian). Lists other towns where churches have problems. Osvath hopes that President Carter will not forget Christians in Romania in the same way as he did not forget Georgi Vins. Romanian: 4 pp. Photocopy.
6. *Document*, "The Situation of the Baptist Church in Girbau-Cluj", from ALRC, signed by Ludovic Osvath; 20 August. Gives background on the Church's situation and indicates which people were fined and the amounts involved. States who were fined at the Livada Pentecostal Church and why. Romanian: 1 p. Photocopy.
7. *Letter*, "For my friends in the West", from Ludovic Osvath; 20 August. States that he and others still feel they must fight against atheism even at the risk of imprisonment, which fate awaited Fr Calciu and others. Romanian: 1 p. Photocopy.
8. *Document*, "News from Romania relates that persecution and terror continue", from ALRC; 3 December. Describes the backgrounds and present problems of Ioan Tirziu, Gheorghe Calciu-Dumitreasa, Gheorghe Brasoveanu, Ioan Cana, Dimitrie Ianculovici, and Gheorghe Alexandru. Romanian: 5 pp. Original.
9. *Document* from ALRC; 3 December. Describes persecution of Christian teachers and students: e.g. Petre Cimpoiu, Aurel Serban, Susana Crisan, Felicia Agneta, Emanuel and Daniel Chiu. Other general cases involving schools and individuals are covered. Romanian: 2 pp. Original.
10. *Document* from ALRC; 3 December. Discusses the expulsion from Romania of the Roman Catholic priest Fr Mares; the fining of churches; pastors who "preach" against emigration; and several other problems. Romanian: 3 pp. Original.
11. *Communiqué* from ALRC; 12 December. States that Dimitrie Ianculovici was freed from prison at the beginning of December; that Fr Calciu, Gheorghe Brasoveanu, Ioan Cana, Gheorghe Alexandru, Lucian Bistriceanu, Mircea Dragomir and others are still in prison. Fr Petru Mares was interrogated for 24 hours at the airport when he was being expelled from the country. Ludovic Osvath, Radu Capusan and others are still facing persecution. Romanian: 1 p. Photocopy.

Soviet Press Articles

Date

July 1979

- 6 *Sovetskaya Moldaviya*, pp. 2-3. "Sowers of enmity and their flock", by Yu. Bersenev. Reports an unsuccessful attempt by Jehovah's Witnesses from the village Novoye Krikovo in Moldavia to arrange the illegal printing of 10,000 copies of a book entitled *The Truth Which Leads to Eternal Life*. Jehovah's Witness Pyotr Tomitsa allegedly tried to bribe an acquaintance who worked in a local printing establishment to print the book secretly on state-owned presses. However, the acquaintance informed on Tomitsa, who was subjected to an investigation together with Yakov Ruff, his superior in the Jehovah's Witnesses. No criminal charges were made, but Tomitsa and Ruff were both referred to the appropriate "social organizations". The author then attacks the Jehovah's Witnesses in general.
- 13 *Sovetskaya Moldaviya*, p. 3. "The path of searching and doubt", by Z. Chirkova. Review of a new Ukrainian film about a young Catholic priest in the Ukraine during the Second World War. The priest, a young man of great personal charm and character, is sent to Rome to study and prepare for a brilliant career in the Church. After gaining his doctorate he returns to Uzhgorod, prepared to devote his life to serving his fellow men. However, the hypocrisy and deceit of ecclesiastical circles convinces him that he is not on the right path. He is particularly impressed that the local schoolteacher, an avowed atheist, sacrifices himself to save the lives of his fellow villagers. He finally "redeems" himself by leaving the priesthood to marry the woman he loves.
- 28 *Turkmenskaya Iskra*, p. 3. "A charlatan from Altmysh", by Dzh. Atayev. A certain "healer" has appeared on a collective farm several kilometres from Tashauza. He

is said to effect cures with prayers and incantations. He has no job and shows no desire to work, and yet he owns a luxurious six-roomed house in which he entertains and practises his "healing". His influence grew so much that the local *kolkhoz* executive committee tried to arrange a visa for him to visit Muslim holy sites in Egypt. The local authorities are brought to task for allowing such a situation to develop in the first place.

- 31 *Molodyozh Moldavii*, p. 3. "Dead souls", by L. Demidovich. Relates the story of two young men who were stranded for a night in a strange city and were taken in by members of a sect called "Innokentievtsy" [followers of Innokenti Levizor, an Orthodox monk from Bessarabia, whose supporters considered him to be a miracle worker and personification of the Holy Spirit. He died in 1917, and his followers, mostly uneducated peasants, defied Stalin's collectivization policy. During the lifetime of Innokenti his followers formed a successful collective which engaged in fruit-growing and viticulture. This success, based on Christian and not communist social principles, was probably one of the chief reasons why the Innokentievtsy were subjected to particularly vicious persecution. *Ed.*]. The two young men received such a warm welcome that they became increasingly suspicious. The next morning as they were about to leave, a man wearing a large cross tried to persuade them to remain to participate in prayers. The author then proceeds to attack the sect and individual members of it. According to Demidovich, the sect consists of only several dozen people [since the Revolution, the Soviet authorities have claimed on numerous occasions that the Innokentievtsy have been "finally and totally extirpated". *Ed.*].

— *Lyudyna i svit*, No. 7, pp. 26-30. "The contemporary Orthodox apologetic concerning the miraculous", by M. S. Gordiyenko. In part two of an article begun in the previous issue (*RCL*, pp. 72), the author evaluates the explanation advanced by Archbishop Filaret (Denisenko) on the absence of miracles in the modern world. The Archbishop identifies the natural and the supernatural. The absence of miracles is thus a subjective phenomenon. Miracles should not constitute the final criterion for the truth of the Christian dogma, nor relics the holiness of the saints. Gordiyenko explains that this is religious modernism, an approach which has not been encouraged by the Moscow Patriarchate since the *Sobor* of 1971.

Date

August 1979

- 1 *Kommunist Tadzhikistana*, p. 2. "Replies to believers", by A. Zakirov. The republic's House of Scientific Atheism has published a brochure entitled *Replies to questions from believers*. The brochure was published after a study of a log-book in which lecturers in scientific atheism noted questions asked by members of their audiences. The log-book has been kept since 1975. The questions include the following: "What is freedom of conscience?", "In which countries is Islam wide-spread?", "Why does Islam under-rate the role of women in society?", "Why do some predictions come true?"
- 5 *Sovetskaya Litva*, p. 2. "On the path to spiritual freedom", by S. Krauvalis. Review of a book by Pranas Mishutis, *Religion. The Church. Atheism*, which was published in Vilnius in 1978. Krauvalis states that Lithuania has moved from "mass religion" to "mass atheism" under Soviet rule. The book analyses a number of problems arising from the replacement of religious belief by scientific atheism. The reviewer stresses the negative role of the Catholic Church in "bourgeois Lithuania" and accuses the Church of trying to save itself by seeking to extend its influence over young people. He also repudiates the assertions of "bourgeois propaganda" that the authorities in Soviet Lithuania have enforced atheism, claiming that atheist work has always been carried out only by means of ideological education.
- 12 *Znamya Yunosti*, p. 3. "With a cross and a dagger", by A. Vysotsky and V. Levin. A full-page attack on those who smuggle literature into the Soviet Union, especially on the "Slavic Mission". In passing, the authors censure those who emigrate from the Soviet Union for religious reasons ("nobody forbids them to pray"), and ends with a denunciation of all "defenders of the faith", who are not interested so much in religion as in ideological warfare.

- 22 *Literaturnaya Gazeta*, pp. 14-15. "The dove and the thunderbolt", by E. Parnov. The author refers to the Conference of Buddhists for Peace, which was attended by the Dalai Lama, in order to launch an attack on Chinese policies in South-East Asia. Some explanation is given of Buddhist practices and symbols. In the closing paragraph the Buddhist emblems of a dove and a clutch of thunderbolts are said to have acquired a new meaning—that of peace conquering force. The desire for peace is so great "that even deeply religious people have managed to overcome narrowness of outlook, and rise to understand broad political generalities of a universal nature".
- 29 *Sovetskaya Kirgiziya*, p. 3. "Glorious identity", by S. Kosakov. This article is devoted to the new law on citizenship, which became effective on 1 July 1979. About one third of the article concerns renunciation of Soviet citizenship, and the conditions under which the State can refuse to allow a citizen to renounce Soviet citizenship. The new law states clearly under which conditions renunciation may be refused. These conditions are designed to protect not only the interests of the State, but to protect the rights and liberties of Soviet citizens in general. They are, adds the author, in strict compliance with the Helsinki Agreements of 1975. A Soviet citizen can be stripped of his citizenship only if he has committed acts not consonant with the high calling of a Soviet citizen, acts detrimental to the prestige of the homeland or hostile to her interests.
- *Lyudyna i svit*, No. 8, pp. 38-40. "Contemporary Protestantism", by Iштvan Konya. Employing data made available by Hungarian scholars, the author summarizes the evolution of Protestant theology following the 1917 Revolution. A complex path of modernization has been followed in reaction to the general disintegration of bourgeois ideology. Hardened dogmas have been broken, ritual simplified, open interference in politics and economic life has been renounced, and religion universalized to encompass general human concerns (Barth, Bultmann, Tillich). As a result of this modernization more than 60 per cent of the population have ceased to believe in God.
- Ditto, pp. 58-61. "Belief in the devil and religious modernism", by G. G. Yarmysh. A survey of the views of contemporary theologians concerning the existence of satan. Though an integral part of theism, belief in the devil is one doctrine particularly liable to criticism from the standpoint of science and enlightenment. Many theologians, both Catholic and Protestant, would now like to abandon this doctrine, as well as doctrines such as original sin and damnation. V. Lossky and Bishop Filaret would also like to modernize Orthodoxy. But, the author asserts, these abstract substitutes for the traditional doctrines do not satisfy ordinary people.

Date

September 1979

- 4^h *Sovetskaya Belorussiya*, p. 3. "'Holy' or anonymous?", by I. Pashkevich. An attack on the practice of sending religious chain letters. A number of readers have written to the newspaper complaining that such letters threaten them with dire consequences if they forget God and if they do not make copies of the letter and send them to other people. This type of religious "mumbo-jumbo" is not to be taken seriously. It constitutes illegal activity and is a symptom of religion's decline in the USSR. The chain letters appear to be ascribed to local Pentecostals who are known to have posted invitations to their prayer meetings, complete with addresses and directions to the meetings.
- 5 *Tiesa*, p. 3. "In the procuracy of the Lithuanian ŠSR." Frs A. Svarinskas and S. Tamkevičius have been officially warned by the Procurator that they were breaking Soviet laws by using their churches to spread deliberately false fabrications about the Soviet system, to stir up trouble in religious communities and to incite believers. Stronger measures will be taken against them in future if they persist.
- 5 *Padomju Jaunatne*, p. 4. "The sweet cup of poison", by Raitis Vilcins. Religion's primary function is to provide illusions to cover losses or defects. Because of its compensatory qualities it can even appear to change a person's life for the better. This is a psychological phenomenon and not a "miracle". Marx correctly defined religion as an opium. The effects of religious ecstasy are similar to those of narcotics,

- i.e. "speaking in tongues", "love" for the "brothers and sisters", the "Holy Spirit's presence". Since religion does not promise "worldly" happiness, social change is unnecessary.
- 6 *Znaniye*, p. 2. "In the grip of spiritual bondage", based on a book by A. V. Belov (*Sekty. Sektantstvo. Sektianty.*) and prompted by a letter from a reader who is upset to see young people attending a Baptist prayer-house near his home. He has argued with them to no avail and would now like to know something of the history of the Baptists. The article is a relatively informative account of the Baptist movement and Evangelical Christianity in Russia and the USSR. It explains the cause of the AUCECB-CCECB split as contradictory views about the role of religious associations in socialist society. The CCECB demands uncontrolled religious activity. They engage in provocative activities, then claim to be martyrs and claim that Soviet law represses them. They refuse to register, make all sorts of protests, illegally print and circulate literature, and establish systematic religious education for their children. The AUCECB, on the other hand, denies that the only true church is a "persecuted church" and teaches believers to be good citizens.
 - 18 *Izvestiya*, p. 5. "International symposium", TASS. Report on an Islamic symposium held recently in Dushanbe, Tadzhikistan. The symposium commemorated the 1,400th anniversary of the founding of Islam and brought together delegates from the Soviet republics and 25 foreign countries. Its main theme was "the contribution of Muslim Central Asia, the Volga area and the Caucasus to the development of Islamic thought and in the matter of peace and social progress". Speeches by representatives of the Muslim Spiritual Directorates in the USSR emphasized the need to intensify the struggle for justice, peace and the friendship of peoples. However, shortly after the publication of this article *Turkmenskaya Iskra*, a Central Asian daily, reported efforts to intensify a different struggle: "On questions of atheism" (25 September, p. 2) and "Bringing up atheists" (27 September, p. 4) report on a conference and a series of lectures designed to help abolish Islamic customs still surviving among the Turkmen people.
 - 19 *Turkmenskaya Iskra*, p. 3. "Different fates", by Yu. Yulin. Recounts his meeting with two Molokans from Los Angeles who were visiting their relatives and fellow-believers in Ashkhabad. They found that their relatives and other Molokans live quite freely and practise their religion. Yulin adds that there are very few Molokans left in Ashkhabad because "life itself" in Soviet society has reduced the number of believers.
 - 23 *Sovetskaya Rossiya*, p. 3. "Stop the liars", by N. Sergeyev. A letter to the editor about yoga. The author is not opposed to the practice of yoga, but he warns against "illiterate charlatans" who claim to be teachers of the ancient Indian philosophy, and mislead people into believing in the miraculous powers of the exercises and rituals they recommend. The letter is followed by a remarkable article, "By no means a hobby", by A. Zubkov, a respected senior instructor at the Institute of Asia and Africa, under the rubric "Authoritative opinion". Zubkov affirms that many of the yogis' teachings about health and medicine are quite valid, but he agrees with N. Sergeyev that "pseudo-teachers" are capitalizing on people's interest in yoga. There are even touring lecturers who give "illiterate" lectures about yoga under the guise of being propagandists from the *Znaniye* (Knowledge) Society.

Soviet Religious Press Articles

Fraternal Messenger (Bratsky Vestnik)

No. 4, July-August 1979, pp. 44-52. "From the history of the Evangelical-Baptist Movement—Ivan Stepanovich Prokhanov (on the 110th anniversary of his birth)." Concentrates mostly on Prokhanov's career before the Revolution and his qualities as a poet, preacher and publisher.

Ditto, pp. 53-66. "The history of church music and singing." Traced from Old Testament times to the 15th century.

Ditto, pp. 70-72. "Report on the presbyters' conference of the churches of the Russian Federation." A conference of 120 delegates and 15 guests from autonomous Pentecostal and Mennonite churches met in Moscow on 30 May 1979 and decided to elect a senior presbyter for the RSFSR. AUCECB President A. Klimenko was elected to this post, and Ya. Fast, P. Shatrov and V. Logvinenko were elected his deputies. A five-man advisory council was also elected.

No. 5, September-October 1979, pp. 35-9. "The Congress of the European Baptist Federation." A comprehensive list of speakers at the Congress held in Brighton 27 June - 1 July. A. Bychkov, the general secretary of the AUCECB, is reported as saying that every believing family has the Bible. However, his statement that they could easily distribute a million Bibles is omitted.

Ditto, pp. 44-7. "Vasili Gurevich Pavlov (1854-1924)." On his role in building up the Baptist movement.

Ditto, pp. 48-55. "The history of church music and singing." Traced from the Reformation to Brahms and Stravinsky, with a special section on Baptist music and hymnwriters.

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)

Russian edition.

No. 10, 1979, p. 2. "Hierarchs awarded." Among hierarchs whom Patriarch Pimen has awarded Orders of the Russian Orthodox Church is Metropolitan Anthony of Sourozh (Anthony Bloom), who on 5 July 1979 received the Order of St Sergi of Radonezh, 2nd class, on the occasion of his 65th birthday. On 7 September 1979 Patriarch Pimen raised Archbishop Leonid of Riga and Latvia to the rank of Metropolitan, and Bishops Serapion of Irkutsk and Chita, and Makari of Uman, to the rank of Archbishop.

Ditto, p. 3. "On the visit of the Dalai Lama. His Holiness Patriarch Pimen's speech." The Patriarch welcomes the Dalai Lama on his "journey of peace" to attend the Fifth General Conference of Buddhists for Peace in Ulan Bator. He takes the opportunity to commend the worldwide struggle for peace and to condemn the neutron bomb.

Ditto, p. 4. "New Hegumen of the Russian St Panteleimon Monastery on Mount Athos." Archimandrite Iyeremiya (Jeremiah) writes to Patriarch Pimen to inform him that he has been elected Hegumen (abbot) after *Skhiarikhmandrit* Avel Makedonov, the former abbot, returned to the USSR on 19 June.

Ditto, p. 5. "Telegrams exchanged on the occasion of the opening of the DECR branch in Leningrad." Metropolitan Antony of Leningrad and Novgorod informs Metropolitan Yuvenali, head of the Department of External Church Relations, that a branch of the DECR began work in Leningrad on 3 August.

Ditto, pp. 41-2. "Patriarch Pimen's speech at the Soviet Peace Committee Conference." Representatives of Soviet public organizations met on 4 September in connection with the 40th anniversary of the outbreak of the Second World War. Patriarch Pimen spoke about the need to fight for peace and about the successes of Soviet peace policy, adding that the signing of the Final Act of the Helsinki Conference on Security and Co-operation in Europe and the accords reached in the SALT-II discussions were "important milestones" on the road to peace. He condemned the neutron bomb, plans to re-arm Western Europe, the deployment of medium-range missiles on NATO territory and the "growth of neo-fascist trends in West Germany and other European countries".

Ditto, pp. 47-51. "Enfolded in fraternal love and friendship. The Primate of the Georgian Church at the festival of the Bulgarian Church." Catholicos-Patriarch Ilya II of Georgia visited Bulgaria 11-15 May for the Feast of SS Cyril and Methodius and the 26th anniversary of the restoration of the Bulgarian Patriarchate. As the guest of Patriarch Maxim of Bulgaria, he paid a number of church and state visits.

Ditto, pp. 56-61. "Ecclesiology in Russian theology with regard to the ecumenical movement", by Archbishop Professor Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary. Detailed discussion of the ecclesiology of Patriarchs Sergi, Alexi and Pimen, intended to refute criticisms by western theologians that Russian Orthodox ecclesiology is inconsistent and lacks a general principle for formulating a doctrine of the Church.

No. 11, 1980, pp. 4-5. "On the visit to Moscow of His Holiness and Beatitude Catholicos-Patriarch Ilya II of all Georgia." Patriarch Ilya visited Moscow 7-9 and 16-18 September on his way to and from Geneva for a meeting of the Executive Committee of the WCC, of which he is a president. Patriarch Pimen gave a dinner in his honour.

Ditto, p. 6. "Reception in the Kremlin." Metropolitan Yuvenali was received in the Kremlin on 27 September 1979 by Mr A. P. Shitikov, Chairman of the Council of the Union of the Supreme Soviet of the USSR. Metropolitan Yuvenali was there in his capacity as head of a united delegation of religious leaders to a consultation between representatives of churches in the USA and USSR on disarmament (held in Geneva).

Ditto, pp. 7-8. "The anniversary of the passing away of His Eminence Metropolitan Nikodim." A year after Metropolitan Nikodim's death commemorative services were held in churches in the Soviet Union and elsewhere. An exchange of telegrams with the Vatican is printed.

Ditto, p. 9. "Foreign pilgrims." From August to September 1979 pilgrims from overseas dioceses and churches of the Russian Orthodox Church in Tokyo, Belgium, Beirut, the USA, France, Sweden and London (led by Fr Sergei Hackel) visited the USSR. They saw several ancient Russian cities, monasteries and churches and met hierarchs. The clergy took part in the celebration of the liturgy.

Ditto, p. 10. "Name-day of the Holy Patriarch." Among the guests at Pimen Church, where Patriarch Pimen celebrated his name-day on 9 September, were Patriarch Ilya II of all Georgia and Metropolitan Alexi of Tallinn and Estonia. The latter read an address to which the Patriarch replied.

Ditto, pp. 13-14. "Visit of the Primate of the Alexandrian Church." Nikolai VI, Primate of the Alexandrian Orthodox Church, visited the Soviet Union from 13 July to 10 August at the invitation of Patriarch Pimen. While travelling around the country he was accompanied by Metropolitan Sergi.

Ditto, pp. 15-21. "First celebration of the assembly of Tver Saints." The Tver Saints were celebrated as a group for the first time on 14 July at the Holy Trinity Church in Kalinin. The service was organized by Patriarch Pimen and the Holy Synod at the request of Metropolitan Alexi of Kalinin and Kashnin. A history of the feast-day, which originated in the early 20th century, is given, followed by brief profiles of the saints.

Ditto, pp. 24-5. The fifth annual congress of the Surozh Diocese of the West European Exarchate was held 25-28 May 1979. As well as serving an administrative function, these congresses aim to provide spiritual teaching on a set theme. This particular congress discussed Orthodox spirituality and holiness.

Ditto, pp. 48-50. "The Church's role in promoting justice in the world." A paper by Archpriest Alexander Kravchenko, which he delivered at a theological discussion held in Kiev in September 1978 between representatives of the Russian Orthodox Church and the Federation of Protestant Churches of East Germany.

Ditto, pp. 51-2. "Letter of the Most Blessed Metropolitan Dorofei to the children of the Orthodox Church in Czechoslovakia on the 100th anniversary of the birth of the martyred Bishop Gorazd." The Metropolitan takes this opportunity to look at the history of Orthodoxy in Czechoslovakia and the role of Bishop Gorazd. In 1942 Bishop Gorazd gave himself up to the German occupying authorities and asked to be killed for the sake of his country. The Metropolitan's letter was read out in Prague on 27 May 1979.

Soviet Religious Samizdat

SEVENTH-DAY ADVENTISTS

SU/1979/ADV

8. *Report* on the trial of V. A. Shelkov, chairman of the All-Union Council of True and Free Seventh-Day Adventists, I. S. Lepshin, A. A. Spalin and others on 12 March 1979 in Tashkent Regional Court from the All-Union Council of True and Free Seventh-Day Adventists; 13 March. *Part Seven. A legal challenge*, anonymous; undated but after 15 March. Further details on the trial of V. A. Shelkov and four other Adventist leaders in Tashkent. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 10, pp. 1068-70. Russian: 6 pp. Carbon copy.
9. *Declaration* for the press from the Christian Committee for the Defence of Believers' Rights in the USSR and the Catholic Committee for the Defence of Believers' Rights; 16 May. *Short Refutation of Yet Another Press Slander* from the All-Union Council of True and Free Seventh-Day Adventists; 18 May. The writers refute the slanderous accusations against V. A. Shelkov which appeared in an article entitled "What was going on in the bunker of an 'apostle'", published in *Izvestiya*, 13 May 1979 (see *RCL*, Vol. 8, No. 1, p. 70). Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 10, p. 1076. Russian: 8 pp. Carbon copy.
10. *Document* No. 95 from the Moscow Group to Promote Observance of the Helsinki Agreements in the USSR, "Persecution of Believers, Suppression of Freedom of Conscience, Religious Beliefs, Speech and Freedom of the Press in the Soviet Union Does Not Cease. Trials of Adventists"; 16 June. Adventist leader V. A. Shelkov was sentenced in March to 5 years' strict regime camp. Three other Adventists were also sentenced and their homes confiscated. Searches have been carried out at the homes of other Adventists and large amounts of religious literature confiscated. On 11 June the trial of R. Spalin, A. Ryskal and Ya. Dolgoter, Adventist printing press workers, began. The trials and persecution of Adventists are a gross violation of the principles of the Helsinki Agreements. A postscript dated 25 June adds that the above-mentioned accused were found guilty and sentenced to periods of 4 and 7 years' deprivation of freedom. Russian: 4 pp. Retyped in the West.

COUNCIL OF (THE) CHURCHES OF EVANGELICAL CHRISTIANS AND BAPTISTS (INITSIATIVNIKI)

SU/1979/INI

8. *Letter* to V. A. Kuroyedov from the Christian Committee for the Defence of Believers' Rights in the USSR; 2 April. Three leaders of the Ryazan church are to be tried soon. The church testifies that the only reason for this is the religious activity of the leaders. A vast amount of religious literature was confiscated. Such persecution is not only directed against the leaders but is an attempt to break up the whole church. (Also received: six other documents on this case; 22 March-3 April). Russian: 1 p. Retyped in the West.
9. *Appeal* from Arkadi and Valentina Mikhailov; undated. They are members of a Baptist church near Leningrad and have decided to emigrate to escape persecution. They have the necessary documents but have been refused permission to emigrate four times in two years. They are now appealing to international organizations. They fear for their children's future and ask not to be forgotten since, after this letter, they might be confined in psychiatric hospital or prison. Russian: 2 pp. Carbon copy.
10. *Bulletin of the Council of Prisoners' Relatives*, No. 67; undated. Contains appeals for the release of seriously ill ECB prisoners: R. S. Goncharova, V. A. Bugayenko (said to be near death) and I. V. Shteffen. Information on arrests of F. V. Gordiyenko, M. A. Prutyanu, I. G. Danilyuk, F. V. Borinsky and A. G. Ursu, and petitions in their defence. Information on trials of A. A. Savin, I. Ya. Antonov (2 years' strict regime camp), A. V. Nikitkov (3 years on construction), N. F. Popov (3 years' strict

regime camp), G. F. Dzhurik (2 years on construction), V. Ye. Napriyenko (3 years' camp) and Ya. G. Skornyakov (5 years' strict regime camp), and petitions in their defence. Reports that Ya. M. Dryga and S. N. Misiruk are threatened with arrest. CCECB churches are under particular pressure in Poltava, Novoshakhtinsk, Rostov-on-Don and Bryansk-Bezhitsa. A young people's meeting in Voroshilovgrad region, a children's meeting near Kiev, a baptismal service in Kucherov and a wedding in Bryansk were broken up. P. Tkachenko was deprived of the invalid benefits due to him as a result of serious injuries sustained while in labour camp, while D. F. Sukharev, a major in the Soviet army, was deprived of commission and pension after becoming a Christian. Russian: 54 pp. Photocopy.

RUSSIAN ORTHODOX CHURCH

su/1978/ORT

11. *The Good People of New Russia* by a "Russian from Russia"; undated. The great Russian historian Klyuchevsky entitled an essay on the saints of medieval Russia "The Good People of Ancient Russia". There are still such people in the USSR: Fr Dimitri Dudko is one. A simple village priest is transformed into a great and fearless pastor because his "fear" of God is greater than his fear of the authorities. He is like a friendly father to the hundreds of people who have come to him for baptism. Simplicity and goodness sum up Fr Dudko. This is very important for young people being drawn into the Church. In the hearts of simple believers lies the hope of the Russian Orthodox Church, against which the gates of hell cannot prevail. Russian in *Russkaya Mysl*, 1 February 1979, p. 4.

su/1979/ORT

8. *Letter* to editors of *Die Welt*, *Le Figaro* and *Le Monde* from Ye. M. Derevenskova-Ogurtsova; 30 June. Expresses her gratitude to them for printing her appeal to the International Association of Physicians concerning her son, Igor Ogurtsov. He has spent over 12 years in confinement and is seriously ill. He requires not only hospitalization but a change in living conditions after treatment. Appeals to the Supreme Soviet have not met with success so far, but she has not given up hope. Russian in *Russkaya Mysl*, 9 August 1979, p. 4. English in the *Samizdat Bulletin*, No. 76, August 1979.
9. *List* of repressions against the Seminar on Problems of the Religious Renaissance during the past year, anonymous; 15 August. Lists arrests, searches, interrogations and other harassment of members of the Seminar and their friends from 30 April 1978. Russian: 4 pp. Photocopy.
10. *Report* by Fr Gleb Yakunin to the Christian Committee for the Defence of Believers' Rights in the USSR on the present position of the Russian Orthodox Church and the prospects for a religious renaissance in Russia; 15 August. A detailed examination of all aspects of the life of the Moscow Patriarchate, concluding that the State's strangle-hold renders the Patriarchate incapable of responding to the present religious revival in the USSR. Fr Yakunin suggests the formation of unregistered Orthodox communities and secret ordinations and counters possible canonical obstacles to his suggestion. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 11, pp. 1128-68.
11. *Declaration* from Fr Gleb Yakunin, a member of the Christian Committee for the Defence of Believers' Rights in the USSR; 10 October. A twelve-hour search took place in his flat on 28 September in connection with the case against Vladimir Poresh (case No. 12 of the Leningrad KGB on the *samizdat* journal *Obshchina*). But the connection was mendacious, said Fr Yakunin. The real aim of the search was to hamper the work of the Christian Committee and possibly to collect evidence for a case against its members (the Committee's archive was confiscated). Personal household valuables were also confiscated, suggesting that a bogus criminal charge might be used to mask persecution. Perhaps Fr Yakunin's *samizdat* article on the canonization of new Russian martyrs prompted this search by the authorities. Russian: 2 pp. Photocopy.

12. *Letter to His Holiness Pope John Paul II from Mariya Antonyuk-Romanyuk*; undated. After seven years in a special regime camp in Mordovia her husband, Fr Vasili Romanyuk, has been transferred to exile in Yakutia. His health is poor. She appeals to the Pope to help in obtaining his release. Russian in *Russkaya Mysl*, 27 September 1979, p. 4.
13. *Appeal to the British Prime Minister, Mrs Margaret Thatcher, from Abbess Magdalena (secular name: Lyubov Nikanorovna Dubinovich), the aunt and Mother Superior of Valeriya Makeyeva*; undated. Abbess Magdalena and four other nuns ask Mrs Thatcher to make an official protest to President Brezhnev about the detention of Makeyeva in a Special Psychiatric Hospital, to try to find some of Makeyeva's relatives, and to help the nuns financially. Russian: 1 p. Photocopy.

PENTECOSTALS

SU/1978/PEN

17. *Declaration to the Chairman of the Presidium of the USSR Supreme Soviet and to the plenipotentiary on religious cults of the USSR Council of Ministers, with copies to CRA representatives for the Ukrainian SSR and Rovno region, from Andrei Grigoriyevich Trotsky*; undated. His father, Grigori Nikitovich Trotsky, a Pentecostal resident in Granovka village, Rovno region, died on 27 May 1978, having requested a religious funeral. However, the local authorities told the family that the funeral would have to be carried out according to Soviet ritual. An official was present throughout the funeral on 29 May and refused to allow any Bible reading or singing. The family, who applied to emigrate in 1977, are now even more convinced that religious freedom is impossible in the USSR. Russian: 2 pp. Photocopy.

SU/1979/PEN

4. *Declaration to the International Red Cross, the World Health Organization, UN International Court, European Helsinki Tribunal, American Commission on Security and Co-operation in Europe, heads of the 35 countries which signed the Helsinki Final Act, Pope John Paul II and Christian organizations of all free countries from 50 Pentecostals and Baptists*; June. Since Pastor V. S. Bilyk, an invalid, applied to emigrate, his annual medical examinations have taken place not in the surgical department but in the psychiatric clinic, where he has been given intravenous injections and questioned by a KGB officer while under the influence of drugs. The signatories demand that an international commission be set up to examine those whom the KGB consider mentally ill. They ask the world to take notice of their desire to emigrate. Russian: 3 pp. Photocopy.
5. *Appeal to the UN International Committee on Emigration, UNICEF and the International Red Cross from a group of Christian families with many children who want to emigrate from the USSR*; undated. Since 1977 they have been applying to emigrate to any non-communist country, but without success. There is no freedom for Christians to practise their religion in the USSR. They are bringing their children up as Christians. Their material situation is difficult; in the International Year of the Child they request material aid for families in need. (Also received: five documents of similar content; May, June and undated; and two lists of large families needing material aid; undated.) Russian: 3 pp. Photocopy.

ROMAN CATHOLIC CHURCH

SU/1979/ROM

7. *Chronicle of the Lithuanian Catholic Church*, No. 38; 1 May. Obituary of Fr K. Garuckas, SJ. Account of his funeral, with pictures. Appeals by priests against alcoholism. Declarations from 522 priests (92 from Vilkaiviškis diocese, 60 from Vilnius, 102 from Kaunas, 42 from Kaišiadorys, 118 from Panevėžys and 110 from Telšiai) supporting the Catholic Committee and protesting against the Law on Religious Associations. Document No. 12 from the Catholic Committee to UNESCO. Open letter to Bishop J. Steponavičius on KGB activity at the seminary

- and the ordination of R. Jakutis. Declaration to the General Secretary of the CPSU from 10,241 Catholics of Klaipeda, asking for the return of their church. Believers in Zalioji hold Mass in the cemetery as the church is closed (picture). News from the dioceses. Reports from schoolchildren. Priest forbidden to visit brothers in USA. Lithuanian: 110 pp. Photocopy. English translation available.
8. *Document* No. 15 to the bishops and diocesan administrators of Lithuania from the Catholic Committee for the Defence of Believers' Rights; 5 May. The Catholic Committee criticizes the Ordinaries for not making firm demands in the name of believers in their public declaration of 6 April to the CRA representative. They did not ask for the right to print prayer books or theological literature, or to appoint seminary students without government interference. The believers do not need a book about the Church in Lithuania, as this would only be full of propaganda. The 522 priests who spoke out against the Law on Religious Associations need support from the hierarchy. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 10, pp. 1059-63.
 9. *Chronicle of the Lithuanian Catholic Church*, No. 39; 22 July. The Pope's visit to Poland. P. Anilionis, the CRA official, warns the Lithuanian bishops against "extremists" among their clergy. Letters from P. Paulaitis and N. Sadunaite in camp and exile respectively. Tenth anniversary of the Friends of the Eucharist marked by a procession to the Hill of Crosses. Catholic Committee writes to Lithuanian bishops, urging them to uphold believers' rights and avoid compromise with the CRA. Letter to the Lithuanian SSR Ministry of Education from the Catholic Committee on harassment of schoolchildren. Proposed trial of Fr S. Tamkevičius abandoned. Atheists appointed to parish councils. Letter from Fr Šeškevičius refuting libels against him in the press. Atheist sociological research faked. 1,580 Telšiai parishioners protest at the removal of Fr J. Kauneckas. Catholics in Belorussia and Moldavia. Lithuanian: 53 pp. Photocopy. English translation available. German extracts in *Glaube in der 2. Welt Informationsdienst*, No. 20, 2 November 1979, p. 26.
 10. *Declaration* to Griškevičius, First Secretary of the Central Committee of the Lithuanian Communist Party, and to the Procurator of the Lithuanian SSR from 877 believers of Kybartai parish; 8 September. Having read in *Tiesa*, 5 September, that Fr S. Tamkevičius, their priest, and Fr A. Svarinskas have been officially warned by the Procurator about spreading false fabrications slandering the Soviet system [Russian translation available at Keston College], the parishioners state that neither of the priests has slandered anyone or incited anyone to break the law. Their priest has been accused of defending believers' rights, but this is not a crime. (Also received: similar documents from Frs Tamkevičius and Svarinskas, 1,004 believers of Prienai parish and 269 believers of Simnas parish.) Lithuanian: 1 p. Photocopy. Russian: 1 p. Photocopy.
 11. *Request* from Polish Catholics in Kozarovka, Vinnitsa region, Ukrainian SSR; undated. They appeal to all Poles abroad and to Pope John Paul II to help them in obtaining the return of their chapel, which was closed in 1948 although there are 300 Polish Catholics in the village, most of them old and crippled. They do not have transport to the nearest Catholic church, 15 km. away in Bar, and are threatened by CRA official Kultitsky for their attempts to have the chapel opened. Some people have been beaten up. They are persecuted for their faith and nationality. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 10, pp. 1064-6.

MISCELLANEOUS

SU/1979/M

5. *Information Bulletin* No. 17 from the Working Commission to Investigate the Use of Psychiatry for Political Purposes; 22 June. Gives information on individuals interned in psychiatric hospitals, including Russian Orthodox believers M. I. Kukobaka, V. K. Zaitsev, S. Gallyamov, A. D. Ponomaryov and V. Z. Makeyeva, and a Catholic, A. Čehanovičius. Other cases are reviewed. Russian: 2 pp. Photocopy.

6. *Letter* from the Baltic, anonymous; undated. The author was deeply moved by the Pope's visit to Poland and by the religious response of the Polish people. He believes the seed will bear fruit. Russian in *Russkaya Mysl*, 27 September 1979, p. 4.
7. *Appeal* to the US President of the Electricians' Union from Irena Gajauskiene; undated. She appeals to the addressee to help her husband, Balys Gajauskas, an electrician who was sentenced to 15 years' imprisonment for his involvement in the struggle for the civil rights and freedom of his people. He collected material on the opposition movement, and the KGB would not forgive him for continuing these activities despite 25 years' imprisonment. He joined the Lithuanian Group to Promote Observance of the Helsinki Agreements while in camp. Russian in *Russkaya Mysl*, 21 June 1979, p. 4.
8. *Appeal* from Christian ecumenists; undated. A group of apparently young Christians describe their beliefs. They do not wish to form a new church, but to be peace-makers in the existing church of Christ. The main impetus behind the group appears to be Orthodox. Russian; 2 pp. Carbon copy.

Czechoslovak Religious Samizdat

EVANGELICAL CHURCH OF CZECH BRETHREN

Cz/1979/CZB

2. *Letter* to the Czechoslovak Press Agency (CTK) from Pastor Miloš Rejchrt; 7 June. He protests about the agency's statement that the arrested members of the Committee for the Defence of the Unjustly Prosecuted (VONS) "committed a criminal offence by defending lawfully sentenced criminals". Rejchrt argues that there is no article in the penal code which would construe this defence as an illegal act. "When the mass media launch a defamatory campaign and spread lies against people who should be regarded as innocent until proved guilty, I cannot but lose confidence in the system of government and its representatives." Czech: 1 p. Photocopy.
3. *Letter* to Jiřina Švorcová from Pastor Miloš Rejchrt; 7 June. He asks the actress to intervene on behalf of arrested VONS members, whose actions were motivated only by true love of their defenceless neighbours. He argues that when women are attacked by masked men [reference to Zdena Tominová, a Charter 77 spokesman who was assaulted in this way on 5 June. *Ed.*] it is everyone's duty to uphold justice in the face of lawlessness. Czech: 1p. Photocopy.

ROMAN CATHOLIC CHURCH

Cz/1979/ROM

12. *Statement* No. 110 from the Committee for the Defence of the Unjustly Prosecuted (VONS); 25 May. Describes the court proceedings against Fr Vojtěch Srna and Miloslav Sváček, who were tried on 18 May under Art. 178 for "obstructing state supervision of the Church" and sentenced to 12 months and 15 months conditional imprisonment respectively. Fr Srna lost permission to exercise his pastoral duties for three years. In his concluding statement the prosecutor stressed the dangerous activity of the accused (they were responsible for organizing unauthorized celebrations of Mass in an Esperanto summer camp), emphasizing that "religious ideology is diametrically opposed to the ruling ideology of Marxism and cannot be given unfettered freedom". He also attacked two members of VONS (Benda and Němcová) for sending abroad information about trials. This, in his view, was "worse than psychological intimidation". Czech: 1 p. Typescript.
13. *Letter* to the Prime Minister, Dr Strougal, from Pavel Roubal; 7 June. Protests against the increasing number of people being sentenced on charges against "public order". He refers to the factual evidence produced by VONS and asks the Prime Minister to call the High Court officials to account for ignoring citizens' complaints. He appeals to him to free the ten VONS members who were arrested on 29 May, as their arrest can only make the situation worse. "They are the citizens who care about our society's present state . . . It is our national tragedy that we force these good

- people to live in opposition and even punish them with imprisonment instead of giving them support." Czech: 4 pp. Handwritten.
14. *Letter to the Pope from Pavel Roubal*; 7 June. Appeals for help on behalf of the arrested members of VONS, who have been charged with "the subversion of the republic". He refers to the 1,000 years' tradition of Good King Wenceslas, "who abolished prisons and gallows". "The Christian duty to bear one's cross extends beyond the boundary of one's country," says Roubal, adding that he had been encouraged by the few sentences he heard of the Pope's sermon in Warsaw. Czech: 2 pp. Handwritten.
 15. *Feuilleton*, "Chapters from Prison", by Josef Zvěřina, a prominent theologian. Discusses courage and heroism in the light of his experience of over 13 years' imprisonment. He describes prison conditions with dry wit and disclaims any heroism on his part since a hero is a man "trapped in a situation from which there is no escape". People should accept that imprisonment is a normal feature of life today and make the best of their freedom so that when imprisonment comes they will be ready to face their true self. Czech in *Studie*, No. 66, 1979, pp. 526-8.
 16. *Essay*, "Hundredth Anniversary of the Encyclical *Aeterni Patris*", by Rudolf Balcárek. Attempts to show the relevance of Thomist metaphysics today. Although Leo XIII's attempt to revive scholasticism a century ago was not altogether successful, the author shows that without the Thomist "science of being" the objectivity of sciences, moral imperatives and even Scripture is lost. The common framework provided by Thomist philosophy not only shows the logical link between the various disciplines but also enables man, by appealing to reason, to act freely, yet together with others. Czech in *Studie*, No. 66, pp. 441-7.
 17. *Call to prayer*, anonymous; undated. On 1 and 2 June thousands of Christians in Czechoslovakia prayed for the success of John Paul II's visit to Poland and for those persecuted in Czechoslovakia. Although Christ teaches believers not to return evil for evil we must not merely stand by as it grows around us and in ourselves. Let us fast the first Friday of every month and pray for the gift of faith, for strength and perseverance to live and act courageously in the spirit of Christ's Gospel of love; for all in prison suffering for their faith or conscience; that justice may prevail in our country, for the freedom to believe, and for all those who work on the side of evil, both within and outside the Church, that they may realize that the happiness of individuals and nations cannot be based on lies, hatred and violence. Czech in *Studie*, No. 66, 1979 p. 536.
 18. *Profile of Mrs Dana Němcová* by "M"; June. She was arrested on 29 May with her husband and eight other members of VONS. A convert to Catholicism and mother of seven children, Mrs Němcová "tirelessly spreads love and tolerance to all around her". In a totalitarian world of hatred she showed people that it is possible to have children and bring them up as Christians. Her involvement with the human rights movement was a logical consequence of basing her life on the Gospel. Czech in *Studie*, No. 66, 1979, pp. 534-6.
 19. *Profile of Jiří Němec* by "M"; August or September. Dr Němec is portrayed as a man who introduced into contemporary Czech culture many western thinkers and unpublished Czech Catholic writers of the past. In the '60s he was particularly active in the dialogue with Marxists and in unofficial ecumenical seminars. He was respected in the Czech "underground" for his "openness to everything new" and his egalitarian approach to people, but became a target for many attacks in the official press. Czech: 3 pp. Photocopy.
 20. *Article* on the most important events in Europe in recent years by the historian Radomír Malý. Mentions the Helsinki Agreements on human rights and the International Year of the Child. He considers the election of Pope John Paul II as the most important event. It means that the Church will make human rights an integral part of its mission, and by electing a Slav the Church has revealed its universal character. "For me, a Czech Catholic, this is of particular significance. Our Church suffers from a historical complex of Hussitism, and people think that within the Church they exist only on the periphery. Furthermore, the counter-Reformation under the Habsburgs [1618-1918] disqualified Catholicism as something foreign,

something related only to Latin culture. The election of the Pope from Poland may help Czechs to realize that the Church is not limited to one part of the world, that for her all peoples, including Czechs, have the same rights." Polish in *Znak*, No. 303, September 1979, pp. 918-20.

21. *Report on the round-up of Catholics in Moravia*; 13 September. On 10 September, in a concerted action in many parts of the country, State Security police searched the homes of and interrogated a great number of Catholics, including several priests. Many were arrested and charged under Art. 118 of the Penal Code with "illicit trading". This charge carries a prison term of 6 months to 3 years. Those known to be remanded in custody are Fr František Lizna SJ (38) from Olomouc, Josef Adámek (65), a former printer from Brno, Jan Krumpholc from Olomouc and Fr Rudolf Šmahel SJ from Uherský Brod. Six others who were released were also charged later. The main purpose of the police action seemed to be to confiscate religious literature and duplicating material. In Adámek's house the police confiscated 17 photographs of the Pope. Czech: 1 p. Photocopy.
22. *Note on liquidation of unofficial printing press in Olomouc from Slovak friends of the Social Self-Defence Committee (KSS-KOR)*; undated. On 10 September police raided the home of Jan Krumpholc in Olomouc. They confiscated two lorry loads of paper and religious publications, including the encyclical *Redemptor Hominis*, the Pope's letter to priests, a short biography of the Pope, a theological book by Karl Rahner, Solzhenitsyn's Harvard speech, a book on Taizé, and *God Cannot be Exiled* by Luděk Pachman, an exiled convert. Other titles already set up in print included a short history of the Roman Catholic Church in Czechoslovakia which was critical of the government-sponsored association for priests "Pacem in Terris", and a collection of letters by Ladislav Hejdanek, a Charter 77 spokesman. Gives names of more people interrogated in Bohemia. Jiří Kaplan and Fr Josef Zvěřina SJ, both from Prague, were remanded in custody for 48 hours. Polish: 1 p. Photocopy.
23. *Statement No. 135 from the Committee for the Defence of the Unjustly Prosecuted (VONS)*; 28 September. A detailed account of the police round-up of Catholics on 10 September. It gives further information on those interrogated and charged and adds new names. Dr Josef Zvěřina SJ, a prominent theologian, and Jiří Kaplan, father of 10 children, were charged under Art. 178 with "obstructing state supervision of the Church". Others charged included Měčislav Razík, Josef Brtník, Svatopluk Krumpholc and Dr Silvestr Krčméry while Josef Vlček was remanded in custody. According to the "information available", five Catholics had been imprisoned and six charged. Czech: 2 pp. Carbon copy.
24. *Complaint to interrogator Lt. Col. Stěpán Kohel from Josef Zvěřina*; 14 September. He points out the ambiguity in the charge against him ("obstructing state supervision of the Church" on the grounds of "illegal trading"). "Surely, putting down one's thoughts cannot constitute profiteering?" says Zvěřina. Czech: 1 p. Photocopy.
25. *Letter to the Pope from 68 Catholics in Brno*; 30 September. They request help for the believers imprisoned and/or charged on 10 September, and explain that the charge of profiteering brought against those who distributed religious literature is merely an attempt to hide the State's intention, i.e. to intimidate Czech Catholics from following the example of the "unofficial activities" of Catholics in Poland. They ask the Pope to put pressure on the hierarchy in Czechoslovakia "not to bow to this world" but "to look after the people of God". Czech: 1 p. Photocopy.
26. *Letter to the Pope from 350 Catholics*; October. They appeal for help for the believers recently arrested, explaining the predicament of Catholics whose church leaders and Priests' Association are used by the State "to stifle religious life". They point out that Catholics in Czechoslovakia do not have even the most elementary theological literature, and are charged with "illicit trading" for trying to satisfy the need for religious literature. Czech: 2 pp. Photocopy. English text in *RCL* Vol. 8, No. 1, pp. 47-8.
27. *Declaration from Josef Zvěřina after being charged with "obstructing state supervision of the Church"*; 5 October. He states that all his writings were aimed at creating a new society where man could live in truth without fear, hatred and violence. "Despairing about a world where political activity is not possible, I wrote theological

- essays as a gift to all people, irrespective of their nationality, ideology or denomination . . . To regard this as a 'criminal offence' when I had never used a hostile word against the State or even mentioned the violation of Czechoslovak laws, is absurd. I demand that the charge against me and those who disseminated my writings be withdrawn and my typewriter and manuscripts be returned." Czech: 1 p. Photocopy.
28. *Report* on the arrests and harassment of Czech Catholics by Jan Šimsa; 11 October. Describes the "duplicating activities" of Moravian Catholics. Šimsa claims that the secret police have known about it for years because they have shown detainees photographs of paper transportation, the handing over of parcels, and meetings with co-workers. This proves that the operation was not covert and was non-profit-making. Church leaders seem to be convinced that "undisciplined" clergy and non-conformist laymen are undermining church-state relations and threatening the good work of the Church. In fact, says Šimsa, the Church cannot provide even one tenth of the religious literature needed. Hardly any catechetical activity is permitted by the State. Czech: 3 pp. Photocopy.

MISCELLANEOUS

CZ/1975/M

1. *Interview* with playwright Václav Havel; April. Talking about his life and work as a banned writer in Czechoslovakia, Havel comments that all his plays deal with "the modern crisis of human identity". "Since man lost God he is without an objective framework of reference, his world and personality disintegrated into unrelated fragments now linked with a number of differing and relative systems of thought. As a result we have begun to lose our identity with ourselves, our sense of continuity, the hierarchy of values and many other things. It is as if one were playing for a number of different clubs without knowing to which one really belonged." Czech in *Czech Talks* by Jiří Lederer, Index, Cologne, 1979, p. 40.

CZ/1976/M

2. *Interview* with banned journalist Petr Chudožilov; January. When asked about his personal ideal of a perfect society he replied: "It is a contradiction to think of such an ideal, and thank God it is like that. I would prefer a society based on ideology, any ideology . . . Personally I hope only in Christianity. Although I do not belong to the Church I consider myself a Catholic. Catholicism seems to be right because it takes reality and man for what they are (and not what they ought to be) and yet it counts on you as well . . . My need to become Christian can only be explained by my need to live." Czech in *Czech Talks* by Jiří Lederer, Index, Cologne, 1979, p. 187.
3. *Interview* with banned writer Eva Kanturková; March. When looking for the most fundamental, mysterious and eternal element enabling mankind to survive the vicissitudes of time and change, she came across the Gospel. A former communist, she describes her attitude to Jesus as that of an observer rather than a believer. "Communism invites comparison with Christianity because the ruling ideology would like to assume Christianity's function of providing people with only one ideology and code of ethics. However, it has a number of disadvantages . . . communist morality is external to man, it has more to do with conditions than internal life. Communism separates people into classes whereas Christianity turns to everyone individually and everyone can find in it his value. On account of its universalism Christianity was able to found a whole civilization and to survive its internal conflicts; and now it enters unscathed into the third millennium." Czech in *Czech Talks* by Jiří Lederer, Index, Cologne, 1979, pp. 205-7.

CZ/1979/M

2. *Reply* to a questionnaire by banned writer Jiří Gruša. He contrasts Christianity with socialism and warns against socialism as a system of thought which puts the world and its re-organization first, laying aside the problem of humanity. The socialist ideal of a blissful future society only increases human frustration in view of present-day ills. The solution, states Gruša, lies first in tackling the evil in man, not forgetting the one event refuting entropy: "a certain death on a certain cross". Czech in *Svědectví*, No. 59, pp. 539-40.

Polish Unofficial Journals

Bratniak

Nos. 6-7, March-April 1978, pp. 2-6. Article by Jan Samsonowicz on the complex political scene created in Poland by the founding of the Social Self-Defence Committee (KSS-KOR) and the Movement for the Defence of Human and Civil Rights (ROPCIO). Political demands can be made openly for the first time since the war because the Polish government acceded to the Helsinki Agreements. The authorities, concerned about a possible alliance between opposition groups and the Church, offered to recognize the Church as "a moral guardian". It is believed that some concessions were offered to Cardinal Wyszyński in exchange for the Church's neutrality in disputes between the government and dissidents. Fears that the Church might side with the government were allayed by the Cardinal's sermon on 6 January 1978, when he demanded respect for human rights and reassured believers that the Church was prepared to work without compromise for the moral well-being of the people.

Nos. 8-9, May-June 1978, pp. 8-9. Note on students' annual pilgrimage to the Marian shrine at Czestochowa 6-9 May. Cardinal Wyszyński and the student chaplains participated. Bishop Tokarczuk called on the thousands of students present "to participate actively in the public and political life of the country".

Ditto, pp. 18-20. Article, "By word of introduction", by Leszek Kołakowski, reprinted from the émigré journal *Aneks*, No. 12, 1976. Analysis of how the Church has become the undisputed representative of people's grievances and frustrations and assumed a pseudo-political role. For 35 years the State has tried to "nationalize" every sphere of life, including people's thoughts, and only the Church has escaped "the State's clutches". Kołakowski reminds readers that this recently acquired role should be subordinated to the Church's eschatological mission.

Nos. 12-13, September-October 1978, p. 1. Editorial on the growing *rapprochement* between the secular left and the Catholic Church. The process of finding a common platform to defend human rights began at the end of the '60s when it became clear that the totalitarian system could not be reformed by exerting pressure from within the Party, but only by attacking from without, as the Church has been doing since the war.

Ditto, pp. 2-17. Reply by Fr Wisniewski to the article "The basis of co-operation and dialogue", published in the Party weekly *Polityka*, 25 March, by its editor Rakowski. Rakowski's main justification for Party policy towards the Church is that "the separation of Church and State must be maintained to protect the rights of non-Catholics". Wisniewski shows the superficiality of the Party's concern for the well-being of society by going through the Declaration of Human Rights point by point, showing the abuses of the State since the war. He concludes by pointing out that the Church does not seek political power but has always defended people against the abuse of power.

Ditto, pp. 18-21. Pastoral letter on Christian patriotism issued by Polish bishops in 1972 on the 200th anniversary of the first partition of Poland. "Remember that God alone is our ultimate court of appeal and that true patriotism must be based on love, free from hatred and prejudice. Only then can the family of nations live in peace. If you say you love your country but do not lead Christian lives, you are deceiving yourselves."

Ditto, pp. 21-3. Critical account of the work of academic chaplaincies by Maria Bogusz. Instead of preparing students to face up to their responsibilities in life, they concentrate too much on individual problems encountered in social life. Even those active in the chaplaincies later become Party members in order to enjoy privileges such as council flats or better jobs. She laments the future of Poland since Christian youth fail to base their lives on faith.

Ditto, pp. 23-6. Article on the work of university chaplaincies by Arkadiusz Rybicki. Expresses grave concern about the discrepancy between religious education of schoolchildren (very high numbers attend religious instruction in Poland) and the low level of student involvement (between 5 and 10 per cent) in the work of the chaplaincies. He feels this is due to the chaplains' inability to relate Christianity to the problems of young people living in a totalitarian State. The loss of adult faith among students could mean that Poland will lose its Catholic intelligentsia.

Ditto, pp. 27-8. Note on cuts made by the censor in Cardinal Wojtyła's book *Sign of Contradiction* (a collection of addresses given to the Curia cardinals during the Lenten retreat in Rome, 1976). The censor deleted all references to the Church under communism, including the Cardinal's statement: "Today's programme of persecuting believers is covert; it creates the impression that there is no persecution. What is more, it has even persuaded many people that it is on the side of Lazarus against the rich, and therefore on the same side as Christ, when it is, in fact, against Christ".

Głos (Voice)

Published since October 1977 by the Social Self-Defence Committee (KSS-KOR). No. 1, October 1977, pp. 3-4. Extracts from Cardinal Wyszyński's pastoral letter for the "Week of Christian Charity". Commenting on the severe food shortages in Poland, the Cardinal said: "It is a pity that the authorities pursue plans for long-term industrial and prestigious projects while they fail to provide people with their daily needs". He appealed to management to show more concern over the risks to health caused by high industrial quotas.

Ditto, p. 4. Article on the Polish episcopate and totalitarian propaganda. Quotes from the pastoral letter issued for Mass Media Day (18 September), in which the bishops stated: "In a 'free' and Catholic country the mass media are used in the service of evil. While denying the Church any access to them, the authorities base the mass media on lies and slander in order to strengthen the totalitarian dictatorship."

Ditto, pp. 39-43. Appeal to all men of good will by Fr Jan Zieja. He argues that wars are caused by human greed and so should not be regarded as an outcome of historical necessity or even as God's will. God's command "Thou shalt not kill" imposes clear limits on our actions. The right to life is a fundamental right given by God and "only by respecting it can peace prevail on earth".

Ditto, pp. 55-9. Factual account by "SR" of the dramatic events at Bobrki summer youth camp, organized by Fr Leon Kantorski to help restore cottages of historic value. The local authorities issued an order to close the camp down on the grounds of "conspiracy and subversion". No one took the order seriously until the authorities began to harass and intimidate Mr Zuzak (appointed leader of the conservation project by the authorities), who had invited the children to Bobrki. Fr Kantorski decided to move with the children to the Franciscan church in the nearby town of Krosno. The parish priest was immediately offered half a million zloty for his dilapidated church provided he refused hospitality to the children, an offer he declined. The children then issued an appeal to the public for the right to organize Christian summer camps and turned the last week of their holiday into a retreat. When the Ministry for Religious Affairs informed the archbishop's office in Warsaw that legal proceedings had begun against Fr Kantorski, Cardinal Wyszyński sent a protest letter to the Party leader Gierek. Fr Kantorski's parishioners and the children's parents sent a similar letter to the State Council. The case was then dropped.

No. 3, December 1977, pp. 11-14. Detailed account of villagers' struggle to build a chapel in Dziejwula. In May 1974, just before the chapel was completed, the police were called in to demolish the chapel despite vehement protests. On the same day, the whole area was cordoned off by police and the electricity supply was cut off so that the inhabitants could not appeal for help. Heavy fines were imposed on the

three builders most involved. The peasants wrote a number of letters to the authorities protesting against official declarations on the freedom of workers and peasants when they are not even allowed to build chapels or instruct their children in the faith.

Ditto, pp. 21-2. Note by Wojciech Zbrucz on the seminar on Christianity and human rights held at the Warsaw Catholic Intellectuals Club (KIK) in November. Speakers included Turowicz, Mazowiecki and Cywinski (editors of Catholic journals) as well as other prominent Catholic and non-Catholic intellectuals. The event aroused considerable interest among the young intelligentsia although it was not mentioned in the official press.

No. 4, January 1978, pp. 6-10. Extract from Cardinal Wyszyński's address on the strength and power of the Church in Poland, given on 10 November in Rome to the representatives of the Polish Church outside Poland. Churchmen abroad were concerned about his meeting with Party leader Gierek in October 1977. In an attempt to allay their fears the Cardinal explained that the government had asked for the meeting, turning to the Church for help in attempting to halt the process of moral disintegration. He emphasized that the real strength of the Church did not depend on church-state agreements but on the zeal of the people's faith. Although the Church is prepared to co-operate in strengthening moral values "it can do so only on condition that it is recognized as a legal person, gains access to the mass media, and is permitted to form its own associations".

No. 5, February-March 1978, pp. 11-14. Article by Fr Henryk Szareyko on church-state relations in Poland. Contrasts the numerous official announcements about recent government policy towards the Church with the present situation. "How can anybody believe in the goodwill of the government when the Minister for Religious Affairs says openly at a press conference (Warsaw, 5 May 1976): 'I shall never desist from fighting religion and the Church'; when the censors confiscate the bishops' communiqué (No. 161) a few days after Gierek's visit to the Vatican; when the Pope's words and even the Bible are censored; and people are intimidated for providing accommodation for children from the 'Oasis' movement?"

Ditto, pp. 15-20. Paper on human rights by Tadeusz Mazowiecki, presented at the seminar held at the Warsaw Catholic Intellectuals Club (KIK) in November. The existence of active opposition groups has not halted a trend towards isolation and indifference in Polish society. People criticize the Church for being too involved politically yet pass on to it their own individual and social responsibilities. Mazowiecki argues that the Church could be relieved of its political role if individual Christians were more willing to defend human rights. He suggests ways in which this can be done.

Ditto, pp. 20-2. Paper by Bohdan Cywinski, presented at the November seminar of KIK. A Christian has the duty to insist on his civil rights. This is why the Church defends those who are denied essential human rights and "we can learn from her how to do it effectively". Yet there are clergy who give little encouragement to believers to stand up for their religious rights. While the condoning of clandestine weddings, baptisms and burials was necessary during the Stalinist terror, today such behaviour is inconsistent with the Christian concept of human dignity.

No. 7, May 1978, pp. 31-6. Essay by Bohdan Cywinski on the moral re-education of Poles. The democratic future of Poland can only be secured if people will think again about patriotism and moral values which have been eroded as a result of 35 years of totalitarian rule. The Catholic Church is the sole moral authority in Poland today. This involves the Church in politics and brings with it the danger that the Church might lose sight of its eschatological mission by becoming a spokesman for the political opposition. He calls on the intelligentsia to relieve the Church of this burden by taking responsibility themselves for moral education.

No. 10, October 1978, pp. 6-9. Article on conscription by a Fr Robak (pseudonym). Gives a short history of the conscription of seminary students since 1954. By depriving theology students of academic status the authorities were able to conscript those

training for the priesthood in the middle of their studies. At first few students were conscripted, but since 1965 three special army units have been formed for clergy—in Brzeg, Bartoszyce and Szczecin-Podjuchy. The author sees this as a reprisal for the Church's millennial celebration (1966) which clashed with the official interpretation of Polish history. Since then conscription has remained an expedient weapon to punish bishops and individual seminarians involved in youth work. These special units are not run by the military but come under the political wing of the army. Today "experts" are employed to persuade students to give up their studies, since the old policy of inducements (e. g. offering the students a different course at university) and threats proved ineffective.

Ditto, pp. 9-13. Essay, "Christian Ethos and Politics", by Jan Kaminski. Attempts to resolve the apparent contradiction between Christian idealism and secular pragmatism in politics. He gives examples from Polish politics in the '40s to illustrate the kind of misguided idealism which relies on a just cause backed by diplomacy and pacts, while the world of politics is in fact governed by the principle of "might is right". The post-war ideological vacuum created by the abandonment of Poland to Stalin showed that political moralism cannot solve practical problems; even the Church could not immediately counteract communist policies in practice. In politics, the Christian is responsible to society rather than abstract principles; he must take reality into account and find appropriate ethical means to achieve the end.

Ditto, p. 61. Note on the split in PAX (the government-sponsored Christian Association). On 10 October two leading members of PAX revealed at a press conference in Warsaw that many of the younger members who joined the association in the '70s had demanded a revision of the ideological basis of PAX on more democratic principles. They had also demanded that the association should be subordinated to the Church and not to the Party.

Special Issue, 4 pp., October 1978, to mark the election of the Pope from Poland. Includes extracts from the Pope's first address to the cardinals in which he stressed that opposition to any form of injustice was an integral part of the Church's mission, and several quotations from earlier addresses and sermons by Cardinal Wojtyła to show his concern for human rights. The editorial praises the College of Cardinals for reflecting on the experience of the Church in Eastern Europe and for their understanding of the Church's mission in the world, manifested in the act of electing a cardinal from Poland.

Nos. 11-12, November-December 1978, pp. 7-14. Sermon by Cardinal Wyszyński delivered in St John's Cathedral on 6 November, after his return from the Pope's installation. He emphasized that the elevation of a Polish cardinal to the chair of St Peter was not only a distinction accorded to Polish Catholicism but imposed great obligations on the whole nation. Those who consider the Pope responsible not only for Christians but also for all the world's problems, should assist him by prayer and also examine their own consciences.

Ditto, pp. 17-19. Interview with Fr Jan Zieja who had appealed for reinstatement of the Society for the Protection of Political Prisoners and their Families. The Society was formed in 1909 but abolished in 1948. Fr Zieja gives a factual account of his unsuccessful attempts since 1956 to have the Society re-established.

Ditto, pp. 32-3. Article by Jan Walec, a well-known humanist, on the election of the Pope from Poland. He sees it as an obvious miracle, foretold by the medieval prophets Malachi and Nostradamus. Even the Polish poet Mickiewicz had prophesied his election. Overwhelmed with joy, Walec declares: "Today I, an atheist, can say in earnest: *anuntio vobis gaudium magnum - habemus miraculum*".

Ditto, pp. 36-7. Note on the celebrations in Kraków after the election of their Cardinal as the new Pope. The crowds even listened to Radio Free Europe openly in the streets. The author sees this as a protest against an almost complete silence in official broadcasts.

Ditto, pp. 76-8. Comment by Urszula Doroszewska on the official Polish and Russian reaction to the election of Pope John Paul II. Quoting from a number of official press comments, she expresses her bewilderment at claims that "the event is a victory of socialist ideology" and "the result of good church-state relations".

Opinia (Opinion)

Nos. 7-8, July-August 1978, p. 46. Note on letters from Fribourg University, the World Congress of Christian Democratic Parties, Lublin Catholic University *et al.* supporting the proposal of the Movement for the Defence of Human and Civil Rights (ROPCiO) to award Cardinal Wyszynski the Nobel Peace Prize.

Ditto, p. 46. Summary of the 164th Bishops' Plenary Conference held in Warsaw 14-15 June. In the presence of Archbishop Poggi, the Vatican plenipotentiary, the bishops stated that any talks he had with the government would only be meaningful if the government granted the Church legal personality. They expressed concern over government attempts to draw children away from the Church, particularly during summer camps run by the State, and reminded the faithful that 26 August (the feast of our lady of Czestochowa) was a special day of prayer for the freedom of the Church in Poland and other countries where the right to believe is not respected.

Ditto, p. 47. Note on a letter given to Archbishop Poggi by ROPCiO members on 31 May. They explained that a radical distinction had to be made between government promises and their fulfilment. The Church in Poland is deprived of fundamental rights and Catholics are second-class citizens.

Ditto, p. 47. Note on the celebration of a special Mass for ex-soldiers of the Home Army and their dead in the village of Szczawa. This event has taken place annually for over 20 years despite attempts to intimidate the local priest. In recent years the celebration has been attended by ex-soldiers from abroad and Bishop Józef Gućwa of Tarnów.

No. 9, September 1978, p. 33. Tribute to Pope Paul VI by Wojciech Ziembinski. Paul VI loved Poland and was concerned for the Church under communism. He twice tried to visit Poland but was prevented from coming by the Polish authorities.

Ditto, pp. 34-5. Detailed account by "ACz" of the nine-day pilgrimage on foot from Warsaw to Czestochowa which began on 6 March. A record number of 30,000 people took part, including 8,400 students and some 900 foreigners (mainly Italians). For the first time the pilgrims were allowed to march through Warsaw. The authorities put pressure on firms not to lend the organizers any lorries to provide the pilgrims with supplies. When the pilgrims began to run out of food they discovered that the only two bakeries on their route had been ordered not to sell any bread to them. The crisis was only averted when the Czestochowa authorities sent some lorries with food. The author laments the presence of the secret police among the pilgrims. They not only spy on people but spread slander and lies about the popular priests.

No. 10, October-November 1978, p. 16. Extract from the pastoral letter issued for the 60th anniversary of Polish independence (11 November). The bishops mention the soldiers who died for free Poland in the First World War and those who died in 1920, even though the defence of Poland against the 1920 Bolshevik invasion is taboo. The letter states clearly that despite the official ban in the mass media "the anniversary of Poland's independence after two centuries of foreign subjugation must not be omitted from our history".

Ditto, p. 19. Note on the visit of Polish bishops led by Cardinal Wyszynski to West Germany in September. They received a warm welcome. Cardinal Wojtyła established his reputation in Germany when he spoke in Cologne about reconciliation between Germans and Poles.

Ditto, pp. 19-20. Note on the government's refusal to print twice as many copies of the special issue of *Tygodnik Powszechny* marking the election of the Pope from