

Sources

This section of the journal, introduced in this issue of *RCL*, will continue to provide substantially the same information as was contained in the former *Bibliography* section, but in a different format. It is hoped that the new presentation will be more readable and thus make valuable source material accessible to non-specialists. Keston College will continue to provide a bibliographical service for readers who require it, as described below.

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. The *Sources* section will also be selective. However, Keston College will provide a full bibliography of Soviet religious *samizdat* upon request. This is updated periodically as new documents are received. Readers may request bibliographical summaries of all religious *samizdat*, or of specified denominations only. The summaries will be in photocopied form, with four summaries per photocopied page. Prices will be as for photocopies of complete documents (see below).

Starting with *RCL* Nos. 1-2, 1981, a new system has been introduced for listing Soviet religious *samizdat*. The number now given in square brackets at the end of each item corresponds to the document number in Keston College's archive. When ordering copies of documents for which no other published source is given, please quote the relevant reference number(s).

Where no other 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 per cent VAT, UK only); postage will be added to the bill.

It is not possible at present to provide a complete bibliographical service for other countries of Eastern Europe, although selected items will be featured in future sections of *Sources*. Information about Czech, Slovak and Polish documents is available from the Czechoslovak and Polish researchers at Keston College. Enquiries about documents from other countries should be directed to the archivist.

Keston College would be pleased to receive full texts of *samizdat* documents in readers' possession but not yet received at its office. Please check with the archivist.

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

This section of *Sources* features selected items from (a) significant Soviet press articles on religion and atheism; (b) official Soviet religious publications; (c) *samizdat* (self-published material) from or about religious groups in the USSR; (d) the officially published Yugoslav Catholic news service, AKSA.

RCL Nos. 3-4, 1981 covered significant press articles on religion and atheism for the period July to December 1980. The present issue deals with the period January to June 1981.

RCL Nos. 3-4, 1981 covered selected articles from official religious publications for the period July 1980 to February 1981. The present issue deals with the period March to August 1981.

Selections from AKSA, featured for the first time in this issue, date from October 1981.

Soviet Press Articles

Questions and Answers on Religion Readers' letters are answered by the well-known anti-religious writer A. Belov, whose stance appears to be that one must accept that religion still survives and be prepared to have a realistic and understanding attitude as to why this is so. Asked why the young still believe, he blames religion in the family, but also points out that atheists do not take enough trouble to answer all the questions young people have. Belov says that religion is a feeling as well as an ideology, and therefore individual contact as well as reasoned explanations must be used to combat it. He adds that it would be naïve to assume that religion would cease if religious institutions like seminaries were closed down. ("Time and Religion", A. Belov, *Komsomolskaya Pravda*, 4 April, p. 4.)

Religious influence persists in Kazakhstan The First Secretary of the Communist Party of Kazakhstan, D. A. Dunayev, addressing the Party's Central Committee in Alma-Ata on 4 December, warned that children were coming under religious influence from believing parents, especially Baptists. He also said that Party members were reported to be taking part in religious ceremonies. (*Kazakhstanskaya Pravda*, 5 February, p. 6.)

Criticism of Baptists The activities of a reform Baptist leader, Pyotr Vasilevich Rumachik, said to be working for Georgi Vins, are attacked in the trade union newspaper. (Rumachik, the vice-chairman of the Council of Churches of Evangelical Christians-Baptists, was arrested on 5 August 1980 and sentenced on 20 March 1981 to 5 years' strict regime imprisonment—*Ed.*) The article also criticises the work of the *Khristianin* underground printing press, said to produce "prohibited" Christian literature. (*Trud*, 21 May, p. 4.)

An article in the Young Communist newspaper describes the so-called misfortunes of a girl from a Baptist family. It recounts her strained relationships with parents and schoolmates, and comments that better instruction for teachers is needed to deal with similar cases. But the final note is optimistic: one should hope for the best for such people. ("Another's Misfortunes", story by G. Vostrikova, commentary by Ye. G. Filinova, *Komsomolskaya Pravda*, 17 April.)

Reactions to the West There is the customary crop of articles attacking various western activities and organizations, and attempting to blame western subversion for the survival of religious life in the USSR. A TASS correspondent, commenting on the assassination attempt on the Pope, lays the blame on western neo-fascist terrorists. ("Shots in the Vatican", A. Golyayev, *Sovetskaya Estoniya*, 9 June, p. 4.) An Italian electrician who visited Moscow, Vilnius and Kaunas is quoted as saying that he was impressed by the efficiency he saw and found the people he met open and friendly. What he saw disproved subversive bourgeois propaganda about victimization of Catholics in the USSR. ("A Frank Conversation" with Luciano Yakovino, *Izvestiya*, 18 June, p. 1.)

An article by the second-in-command of the KGB, V. M. Chebrikov, admits that there is growing interest in religion in Soviet society. He says that "exploitation" by the west of such issues as revisionism in Poland and nationalism in Ukraine, Lithuania and Armenia does in fact attract indifferent and disillusioned people. ("Watchfulness—the Experienced Weapon", V. M. Chebrikov, *Molodyozh Moldavii*, 16 May, p. 2.)

A critique of the French Catholic publications *Études* and *Catacombes* asserts that religion is not prohibited: sermons can be heard in the USSR. The writer says that, because religious people have a lower mental capacity than atheists, the majority of students are atheists. Jews also have no grounds for complaint: Soviet ideology is not anti-semitic and Jews are allowed to return to Israel. ("The Protectors Grow Angry", M. Goldenberg, *Molodyozh Moldavii*, 12 March, p. 3.)

A lengthy three-part article entitled "The Same Old Story", by Ye. Rostikov describes alleged smuggling attempts made by Swedish and Finnish believers working in collaboration with Slaviska Missionen in Sweden and the Stephanusmission and Friedenstimme Mission in West Germany. The article says that Georgi Vins, in conjunction with the Moody Institute and others in the USA, is involved in activities in Estonia and elsewhere in the USSR. However, the writer points out that all these groups are riddled with divisive tendencies. (*Sovetskaya Estoniya*, 31 March, 1 and 2 April, pp. 3, 4.)

Need for Atheist Propaganda Emphasized Articles on atheist propaganda in the period under review concentrated mainly on Central Asia and Moldavia. One article blames unfriendly relations in collectives in the Oktyabrsky, Kirovsky and Leninsky districts of Karaganda on believers. The writer stresses the need for individual work among believers, and calls for a stronger campaign within the Party. ("Atheistic Work Must Strive", K. Amanbayev, *Kazakhstanskaya Pravda*, 8 May, p. 2.) The XVth Congress of the Communist Party of Kazakhstan was told that there was evidence for revival of interest in religion, complemented by weak atheistic work, in the Dzhezkazganskaya, Gurevskaya, Severo-Kazakhstanskaya and Semipalatinskaya regions. The setting up of houses of scientific atheism—following the example of the Alma-Ata Party committee—was recommended. ("Atheist Education", leading article, *Kazakhstanskaya Pravda*, 27 May, p. 1.)

The need for individual work with believers, especially women, was also emphasized by the First Secretary of the Communist Party of Tadzhikistan at its 29th Party Congress. He said that Soviet rites and rituals must be made more attractive. (*Kommunist*

Tadzhikistana, 24 January, p. 5.)

In Moldavia, two seminars for atheist lecturers were held in Yedinets district and five hundred lecturers trained. The *Znaniye* society claimed to have retrieved eight families from sectarian influence. (*Sovetskaya Moldaviya*, 25 April, p. 2.) A republic-wide meeting in Moldavia's capital, Kishinev, for propaganda workers produced a ten thousand word report of which two paragraphs are devoted to religion. Improvements in some districts of the republic are noted, but there is a call to prepare atheist activities more effectively. (*Sovetskaya Moldaviya*, 29 April.) One article analyzes atheist propaganda by the Young Communist organization in the Oktyabr region of Moldavia and discusses ways in which it could be made more effective. (*Molodyozh Moldavii*, 6 June, p. 3.)

An article on a more theoretical level discusses "The Moral Bases for a Socially Developed Society". M. Uzbekov argues that the communist structure of society is organic and encompasses the whole of life, both material and spiritual. Every person must be made into an active fighter for humanist ideals and fulfil his moral potential. (*Pravda Vostoka*, 20 June, p. 3.)

Soviet Religious Press Articles

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)
Russian edition
Nos. 4-8, April-August 1981.

Peace propaganda has always been a prominent feature of the *Journal of the Moscow Patriarchate (JMP)*, but since the recent deterioration in Soviet-American relations and the growth of the nuclear disarmament movement in Western Europe this theme has been even more strongly emphasized. Many of these "peace" articles report not the official statements of the Russian Orthodox Church herself, but those of the Prague-based Christian Peace Conference or of various ecumenical bodies to which the Russian Orthodox Church belongs. On other occasions the Church speaks in concert

with the other religious communities of the USSR. In the May 1981 issue of *JMP* however, Patriarch Pimen himself, at a celebration in March of the 35th anniversary of the establishment of the Patriarchate's Department of External Church Relations, is quoted:

Characteristic of our time is the continuation of the arms race, stimulated first of all by the United States, the most dangerous manifestations of which have been the freezing of the Salt II treaty, the decision to deploy against our country the new, technically sophisticated, medium-

range American missiles, and the renewal of the threat to deploy neutron weapons on West European soil.

This defines the root of the problem. In June a "meeting of heads and representatives of Churches and religious associations of the USSR" at Zagorsk gave Pimen the opportunity to indicate on which side, in his view, a constructive attitude is to be found.

Now the gaze of all the proponents of peace is fixed on the new, peace-strengthening foreign policy initiatives of our great Motherland . . . We are convinced that the realism and profound humanism of these proposals reflect the fundamental aspirations of humanity—to live and work in peace and prosperity. (*JMP* No. 8, p. 49).

Another controversial issue about which *JMP* reflects only a single point of view is the liquidation of the Greek Catholic (Uniate) Church in western parts of Ukraine after the Second World War and the "re-unification" of the Uniate and Russian Orthodox Churches which was formally concluded at a kind of church council in the Ukrainian city of L'vov in May 1946. (Most commentators see the "council" (the term cannot properly be applied to a meeting which was not convened by the bishops of the Church) as the result of Stalin's determination to unify religious organizations as much as possible to ease state supervision of their activities, and to suppress a Church which had become closely associated with Ukrainian nationalist and separatist aspirations.)

Certainly the most important item in *JMP* for these months appeared in the April issue (No. 7, pp. 6-7). This is an exchange of letters between Patriarch Pimen and Pope John Paul II concerning documents circulated following the March 1980 Synod of Ukrainian Catholic Bishops, which declared the L'vov council canonically invalid. On 22 December, Pimen wrote:

With great alarm and grief I must say that the Declaration of the Synod may erase in the fullest sense all the great achievements in the sphere of fraternal rapprochement between our two Churches . . . moreover, [the content of these declarations] constitutes an attempt to alter and destroy the contemporary structure of the Russian Orthodox Church . . . I insistently request and persuade you to act immediately . . . to let it be known among the churches that you neither bless

nor condone the path chosen by the Ukrainian bishops in relations between the churches today.

The Pope explains in his reply to Pimen, dated 24 January 1981, that the documents in question were leaked to the press before he, the Pope, had a chance to review them.

He concludes,

the Holy See, while holding firmly to the position which it has always maintained with respect to the rights of the Ukrainian Catholics, regrets this publicity . . . [and] will soon inform the Nuncios in the countries where there are communities of Ukrainian Catholics that these texts were not approved and for this reason have no sort of official character . . .

JMP marks the 35th anniversary of the L'vov council with articles in the April and August issues (pp. 67-75 and pp. 17-21 respectively).

There are sixteen Russian Orthodox monasteries and convents remaining open in the USSR, and *JMP* seems to devote more pages than is usual in these five issues to news of monastic life. While there is one article on some aspect of monastic life in each of these issues, the most informative article appears in the July (No. 7) issue, pp. 20-21. The Convent of the Ascension in Zhabka, Moldavia, we are told, has currently some sixty inhabitants. The article also describes the daily regimen of the convent.

Other quite interesting articles in these issues include an examination of "The Situation of Woman in the Church" by Archimandrite Avgustin, a senior lecturer at the Leningrad Theological Academy (No. 6, pp. 55-62); an obituary of the remarkable nun Iulianiya (M. N. Sokolova), icon-painter and art expert, accompanied by a reprint of her lecture to the Zagorsk Academy "The Picture and the Icon" (No. 7, pp. 16-17, 73-78); a reprint of the May "Communiqué" issued by the Orthodox member Churches of the World Council of Churches calling for increased representation in the decision-making bodies of that organization (No. 8, pp. 62-64); and a rather bold account of a commemoration which took place at the Zagorsk Academy in February of the 100th anniversary of the death of the great Russian writer and devout Orthodox thinker, Fyodor Dostoyevsky (No. 6, pp. 24-25).

Finally, it is clear that the programme of political lectures to gatherings of diocesan

clergy, which the Council for Religious Affairs (CRA) seems to have begun before the 1980 Moscow Olympics, is continuing. The CRA and *Znaniye* (Knowledge) society representatives lectured on "The Constitution of the USSR and Freedom of Conscience", on the Communist Party's economic and social programmes for the 1980s, on

the Peace Fund, on the international situation, and intriguingly, "On the Preservation of National Monuments of Architecture". Accounts of these meetings are found in issues No. 6, p. 32 (Ulyanovsk diocese), No. 7, p. 29 (Rostov diocese) and p. 33 (Chernovtsy diocese).

Fraternal Herald (Bratsky Vestnik)

Nos. 2/81 (March-April) 3/81 (May-June) and 4/81 (July-August)

The bi-monthly journal of the Union of Evangelical Christians and Baptists, *Fraternal Herald*, is regularly divided into a number of sections. The first item is always a message from the Presidium of the All-Union Council devoted to the next major festival of the church year. Issue No. 2 for 1981 contains a message for Pentecost, No. 3 for harvest and No. 4 for unity day (commemorating the formation of the Union in October 1944). The most substantial section is the one that follows, "Spiritual Articles", currently carrying a series on Mark's gospel by the Estonian Baptist theologian O. A. Tyark, on the Sermon on the Mount by the Estonian senior presbyter R. P. Voesu and on the Acts of the Apostles by P. K. Shatrov, the Pentecostal deputy senior presbyter of the RSFSR (Russian Republic).

The section headed "Christian Unity" reports on Soviet Baptist participation in ecumenical gatherings, foreign trips by Soviet Baptist leaders and visitors received in the USSR by the Union. Issue No. 2 contains an account of a visit by a West German Baptist delegation in February 1981; No. 3 gives a selection of Easter greetings received from around the world by the Union leaders and a report on a seminar for East European Baptist leaders with representatives of the Baptist World Alliance and the European Baptist Federation on the theme "Building confidence—choosing life" which took place in Moscow on 2-4 April 1981. The seminar dealt with the Christian contribution to peace, security and international co-operation. No. 4 describes visits by a Hungarian Free Church delegation, veteran radio broadcaster Ivan Sergei, and BWA General Secretary Gerhard Claas, and the participation of Soviet Baptists in a meeting of the Presidium and Coordinating Committee of the Conference of European Churches in France and a European Baptist Federation conference in Denmark.

The third section, "The Voice of Christians in Defence of Peace", deals with Christian Peace Conference gatherings and statements; issue No. 2 carries the communiqué on the CPC International Secretariat meeting in Prague on 26-30 January; No. 3 the communiqué of the CPC Working Committee held in Kiev 28 March-1 April 1981; and No. 4 the appeal on disarmament from the meeting of heads and representatives of churches and religious organisations in the USSR held in Zagorsk on 1 June 1981.

The next section is a relatively new one on "Music and Singing". As well as the words and music of new hymns and anthems (which used to be included in the journal before this separate section was created) there were articles on various aspects of the role of music in church life and issue No. 2 reports on the progress of the training course for choir-leaders being held as part of the Bible correspondence course. The two-year course includes seven visits to Moscow for assessment and examination. Lectures are also given at these times. The students study core theological subjects as well as musical theory and practice.

The section which more than any other contributes to our knowledge of the life of the Union is the final one: "Local reports". Many readers apparently turn first of all to this section, which includes details of central and regional conferences, obituaries and biographies and reports from local churches. Issue No. 2 includes in this section a lecture by Belorussian senior presbyter I. V. Bukaty on "The Christian and Society", in which he outlines the twin obligation of Christians to be good citizens and to reflect Christ in their lives. The same issue has the obituary of A. S. Koplik, one-time senior presbyter for Sumy region, who died in February 1981 just a few weeks short of his 90th birthday. Issue No. 4 reports on the plenary meeting of the All-Union Council

which took place in Moscow on 17-19 June 1981. It was the first full meeting of the Council since it was elected at the 42nd Congress in December 1979. General Secretary A. M. Bychkov reported that in the intervening period there had been five plenary meetings of the Presidium which had reviewed the home and international activity of the Union. During 1980 about 9,000 new members had been received and 26 churches had been registered. A financial statement was read by M. V. Melnik, the chairman of the Audit Commission. Lectures were delivered on "Raising the responsibility of senior presbyters for the correct education of ministers of the church" by Union President A. Ye. Klimenko; "The attitude of the AUCECB to alien doctrines penetrating the churches of our brotherhood" by Ya. K. Dukhonchenko, senior presbyter for Ukraine and Vice-President of the Union; "On the attitude of the AUCECB to the actions of the CCECB in the light of recent developments among its followers" by I. S. Gnida, assistant general secretary; "The work of the Holy Spirit in the Church" by R. P. Voescu; and "May your light shine among men" by Ya. E. Tervits, senior presbyter for Latvia. The reports and lectures were followed by general discussion and the participants in

the meeting then adopted the texts of letters to L. I. Brezhnev and to all church members. In the letter to Brezhnev support was expressed for the stated position of the Soviet government on the need for "constructive negotiations, honest agreements and the reduction of the levels of military confrontation in Europe and on a global scale" and for "the limitation of weapons and real disarmament". The letter to church members reported on the meeting.

The same issue commemorates the tenth anniversary of the first graduation from the Bible correspondence course. Following the announcements of the course in 1968 one hundred students were selected from 500 applicants. Ninety-nine of them graduated in 1971. The second graduation, of eighty-four students, took place in 1974. Since 1971 over 300 students have completed the course, including over seventy per cent of senior presbyters.

The reports from local churches cover baptisms, ordinations, registration of new churches and the opening of new places of worship. Many churches have been rebuilding and the completion of these projects is reported from Krasnoyarsk, Maloyaroslavets (Kaluga region), Maikop (Krasnodar region), Kokhtla-Yarve (Estonia), Kuibyshev, and Dushanbe.

Soviet Religious Samizdat

Growing Repression of Unregistered Baptists

The Council of Prisoner' Relatives (CPR) of the Evangelical Christians and Baptists, now chaired by Aleksandra Kozorezova, with Lidiya Vins as international representative (see announcement in *Bulletin*, No. 87), has been producing *Bulletins* since 1971. Keston College has received photocopies from the West German Friedensstimme Mission of *Bulletin* Nos. 82, 84, 86, 90, 91, 92, 93 and 94, which are in a smaller format than earlier *Bulletins*. The CPR has now begun to compile its own summarized reports based on documents which it has received, rather than publishing most of the documents in full, as it did previously. At the same time, longer items of special interest, such as the transcripts of trials, have been included, sometimes comprising a sub-

stantial part of the whole *Bulletin*. Regular features of the *Bulletins* are lists of believers arrested and sentenced, reports of arrests, short detentions, fines, dispersal of religious services, searches of believers' homes and confiscation of religious literature and personal property. Occasionally, messages of greeting are received from believers abroad and published in the *Bulletin*. *Bulletin* No. 84 includes a letter from Norway, *Bulletin* No. 89 a letter from California, and *Bulletin* No. 93 a letter from Australia. In a typical edition of the *CPR Bulletin* between fifty and one hundred believers, or sometimes more, may be mentioned.

Detailed accounts of trials include a transcript of a trial of six believers which takes up over half of *Bulletin* No. 92. The trial of Presbyter N. I. Kabysh, Presbyter K. Ya. Smirsky and four printers who worked

for the *Khristianin* publishing house (T. V. Bystrova, G. I. Yuditseva, L. M. Kosachevich, S. I. Bublik) took place in Dnepropetrovsk from 18-22 August 1980. Unusually, K. Ya. Smirsky partially repented of his activities. In his final speech, he said: "I would like to tell the judge that I did not previously understand, but now have, that registration does not bring one closer to God, nor does it take one further away from Him. I no longer wish to be a violator of Soviet laws, neither will I support people who slander the Soviet system, and I break off my association with such people. I ask the court to take into consideration my age and my poor health." He received a 3-year suspended sentence. N. I. Kabysch will serve 3 years in a strict-régime camp, the four printers the same time in an ordinary-régime camp. Other accounts of trials, in less detail, are included in *Bulletin* No. 89 (D. A. Klyatt sentenced in September 1980 to 2½ years' ordinary régime camp), *Bulletin* No. 87 (Ye. N. Pushkov sentenced in August 1980 to 3 years' strict régime camp), *Bulletin* No. 94 (Presbyter N. Ye. Boiko sentenced to 5 years' ordinary régime camp plus 5 years' exile in December 1980).

The *Bulletins* report on believers on military service, who are suffering directly or indirectly for their faith. Some are badly treated or even face trial for refusing to take the military oath. *Bulletin* No. 93, for example, mentions P. G. Kostyuchenko, who is said to be threatened with trial for singing religious songs and talking about God in his spare time (an official letter in *Bulletin* No. 94 denies this).

Several Reform Baptist mothers who have separated from their non-Christian husbands have found that custody of the children has been given to the father, simply because the mother is a believer. *Bulletin* Nos. 82 and 84 report on the case of L. Shirobokova, who has legally been deprived of her three children. She and the children were discovered whilst in hiding, and shortly afterwards two of them were seized. *Bulletin* No. 84 contains a letter from one of them, Sasha, asking to be reunited with his mother. Mothers with similar custody problems are mentioned in *Bulletin* No. 84 (G. Ivashura, M. G. Drumova) and *Bulletin* Nos. 86, 89 and 90 (M. G. Drumova). (*Keston News Service* No. 141 reported that Drumova's maternal rights had been restored.)

Bulletin No. 87 contains a detailed report

by Lyudmila and Natalya Terpugova on their 25-day stay in psychiatric hospital in the summer of 1980, giving insight into conditions for patients there. *Bulletin* No. 91 reports V. P. Khailo's indefinite internment in Dnepropetrovsk psychiatric hospital, from 1 December 1980.

Information included in the *Bulletins* forms the basis of petitions to be made to Soviet authorities. Sometimes official replies, albeit stereotyped, are received, and these are included at the end of each *Bulletin*. *Bulletin of the Council of Prisoners' Relatives* No. 82, 57 pp. [3318]; No. 84, 59 pp. [3319]; No. 86, 38 pp. [3436]; No. 87, 55 pp. [3379]; No. 88, 58 pp. [3320]; No. 89, 59 pp. [3336]—all 1980; No. 90, 64 pp. [3480]; No. 91, 39 pp. [3433]; No. 92, 67 pp. [3434]; No. 93, 59 pp. [3435]; No. 94, 64 pp. [3481]—all 1981.

Baptist Devotional Literature

Herald of Truth (Vestnik Istiny), is a quarterly booklet produced by the Council of (the) Churches of Evangelical Christians and Baptists (*Iniitsiativniki*). All issues contain a substantial number of devotional and theological items, sometimes from abroad. Detailed and moving testimonies from believers are a usual feature of the booklet. *Herald of Truth* No. 2 1980 gives autobiographical details of Ye. N. Pushkov, arrested on 1 May 1980, and biographical details of V. F. Ryzhuk, for whom special prayer is requested. Subjects of the testimonies in *Herald of Truth* No. 3, 1980 are G. V. Kostyuchenko, who describes spiritual problems in camp and his victory over them, and Presbyter M. I. Khorev who relates an experience from his childhood, in which he remembers the concern of his mother for her children (his father had died in prison). He recalls the sacrificial kindness of his mother to a neighbour who was dying, an experience which he has never forgotten. *Herald of Truth* No. 4, 1980 describes the conversion of V. F. Martsinkovsky; and also M. I. Khorev's feelings shortly following his first trial, in an article entitled "A bouquet of flowers". *Herald of Truth* Nos. 3 and 4, 1980 include the first two parts of an article on the history of the Russian Evangelical movement, a condensed version of an article written by S. P. Liven, who died in 1964. *Herald of Truth* No. 2, 1980, 44 pp. [3380]; No. 3, 1980, 35 pp. [3469]; No. 4, 1980, 35 pp. [3470]. Photocopy.

Fraternal Leaflet (Bratsky Listok) usually

two pages long, is produced several times a year by the Council of (the) Churches of Evangelical Christians and Baptists (*Initsiativniki*). *Fraternal Leaflet* Nos. 3 and 5, 1980, and 2 and 3, 1981, all received in photocopied form, have conformed to the general pattern of being largely devotional, while also including items of current concern to the church. Hence issues No. 3, 1980 and No. 3, 1981, which appeared around Whitsun, are concerned with the Holy Spirit, and No. 2, 1981, which covers March and April, is concerned with the resurrection and second coming of Christ. Issue No. 3, 1980 also includes the decision of the Council of (the) Churches of Evangelical Christians and Baptists to establish an international representation, under the leadership of G. P. Vins. Issue No. 5, 1980 includes a report on the Conference of the International Representation of the Council of (the) Churches of Evangelical Christians and Baptists, which took place in Toronto, Canada, from 9-12 July 1980. *Fraternal Leaflet* No. 3, undated 1980, 2 pp. [3369]; No. 5, undated 1980, 2 pp. [3382]; No. 2 undated 1981, 2 pp. [3381]; No. 3, undated 1981, 2 pp. [3478]. Photocopy.

Emigration movement of thirty thousand

Keston College has received many documents from Pentecostals and some Baptists who wish to emigrate from the Soviet Union on religious grounds. A two-page anonymous document reports that a committee of representatives has been chosen to represent the Pentecostals and Baptists who have declared their wish to emigrate to the Soviet authorities. They number thirty thousand. The document states that when the believers declared to the authorities their wish to leave because of the lack of religious freedom in their own country, persecution increased. For example, the document reports that most of the members of the representative committee have been either arrested or interned in psychiatric hospitals. (N. Goretoi, P. Akhterov, P. Matyash, I. Fedotov, V. Murashkin have been arrested. E. Bulakh and F. Sidenko were sent to psychiatric hospital.) [E. Bulakh was later sentenced to one year's imprisonment, on 9 September 1981—Ed.] *Report on Pentecostals Persecuted in the USSR*, anonymous, 26 September 1981, 2 pp. . . . ne-typed. . . . the West.

Repression of Pentecostals in Maloyaroslavets

Keston College has received several documents (some of them originals or carbon copies of originals) concerned with persecution of Pentecostal believers from Maloyaroslavets, Kaluga region. Believers report that since 12 March 1981 the authorities have systematically recorded people attending services. (*Report*, anonymous, 1981, 2 pp. [3444]. Carbon copy.) The militia visited a service at a private home on 19 March 1981 and began taking photographs. A group of women managed to prevent the arrest of fellow believer P. V. Merzhik, who had decided to photograph the action of the militiamen. Later, one of these women was fined fifteen roubles for preventing the arrest. (*Maloyaroslavets, Kaluga obl.* from the Rights' Defence Group of Evangelical Christian Pentecostals of the RSFSR, Undated 1981, 2 pp. [3447]. Carbon Copy.) It is reported that on 6 April 1981 nineteen Pentecostals from Maloyaroslavets and Obninsk were summoned to the Maloyaroslavets district executive committee. Only twelve of them attended, and they were each fined fifty roubles. Presbyter I. Fedotov, in addition to his fine, was also questioned and asked when he was going to register his "organization". (*Report*, anonymous, Undated 1981, 1p. [3445]. Carbon copy.) In a document entitled *On the Newspaper article "The Fedotovs are paid for everything"* by G. V. Zolotov, the writer, himself a Pentecostal from Yaroslavl, whose wife and child were recently killed in a domestic gas explosion, defends I. P. Fedotov, who is libelled in the article along with others from the Maloyaroslavets church. Part of the newspaper article, published in *Mayak*, a local paper, on 11 April 1981 (available from Keston College) had dealt with the afore-mentioned gas explosion and denied Fedotov's claims to his congregation that the authorities were treating the accident as a case of human sacrifice by believers. The writer of the newspaper article accused Fedotov of trying to stir up his congregation and believers everywhere, by leading them to believe that believers in the Soviet Union are persecuted for their faith. However, Zolotov affirms the truth of Fedotov's statements to his congregation, and defends Fedotov, who is now suffering himself. (*On the newspaper article "The Fedotovs are paid for everything"*, by G. V. Zolotov, 1 May 1981, 3 pp. [3449]. Typed original.)

Suppression of Orthodoxy in Ukraine

Dealing with any living manifestation of church life is one way of suppressing dissent in Ukraine, according to the author of a document entitled *The Situation in Ukraine*. In the document, he refers to the dispersal of a choir practice at the Russian Orthodox Church of the Protecting Veil in Kiev in August 1980. In the autumn of the same year, militiamen forced their way into the residence of the Ukrainian Exarch and searched it, under the pretext of investigating some crime. All those who were at the residence at the time were ordered into one room while the search took place. Monks of the Pochayev Monastery and of the (disbanded) Kiev Lavra have also been harassed, as have various individuals and their families. *The Situation in Ukraine*, anonymous, undated 1981, 3 pp. [3499]. Photocopy.

Further repressions at Pochayev Monastery

A anonymous document claims that the situation of the monks in the Russian Orthodox Pochayev Lavra has deteriorated since December 1979, when many of those staying at the monastery were thrown out, and strict control on visitors staying there imposed. As a result of a campaign by the abbot of the monastery and several others against some of the well-known, well-loved monks, Hegumen Amvrosi was forbidden to preach, hear confession and to have any contact with his spiritual children between January and 25 May 1981. Other popular monks are under threat of expulsion from the monastery. (*Information*), anonymous, undated 1981, 2 pp. [3371]. Photocopy.

Orthodox Bishop protests to Brezhnev

A letter to L. I. Brezhnev from Bishop Feodosi of Poltava and Kremenchug, written in 1977, was published in Ukrainian in the emigré journal *Suchasnist*, July-August 1980: Keston College has received this and a 36-page Russian translation. The subject is relations between the Church and the State, and Bishop Feodosi mentions in detail various examples of difficulties, harassment and state interference in Russian Orthodox Church affairs. He complains of the closure of churches under Khrushchev and difficulties encountered by believers trying to find or to renovate places where they can worship. He also mentions the very high percentage of church income which is allo-

cated to the "needs of the state". (*Letter*) to L. I. Brezhnev from Bishop Feodosi of Poltava and Kremenchug, 26 October 1977, Ukrainian in *Suchasnist*, July-August 1981, pp. 159-85; Russian 36 pp. [3495]. Re-typed in the West.

True Orthodox Women in Labour Camp

A document entitled *Sixty Fourth?* by Ivan Kovalyov, a member of The Moscow Helsinki Monitoring Group, describes a visit in October 1980 to the Mordovian women's camp where Tatyana Velikanova, an Orthodox believer, is imprisoned. (She is thought to be the sixty-fourth woman prisoner in Mordovia—Ed.) Kovalyov (arrested in August 1981), gives his personal impressions of these camps, and mentions other women imprisoned there, including several members of the True Orthodox Church. Keston College has also received a somewhat illegible, handwritten, two-page photocopy of an anonymous report on the situation of True Orthodox Christians in Mordovia. *Sixty Fourth?*, by Ivan Kovalyov, February 1981, 15 pp. [3419] Re-typed in the West; (*Report of True Orthodox Christians in Mordovia*), anonymous, undated, 2 pp. [3454] Photocopy.

Soviet Lawyers support Adventists

Several documents from and concerning members of the True and Free Seventh-Day Adventists in the Soviet Union include two documents written by Soviet lawyers in defence of their Adventist clients. It is rare for a Soviet lawyer to offer a genuine defence for a believer being prosecuted by the state. One of the documents is a four-page photocopy of an official appeal by lawyer M. F. Shchukina in defence of A. A. Ryskal, in which Shchukina claims that the conclusions of the court, that Ryskal received money for printing knowingly false slanders against the Soviet State, are unfounded. (*Official Appeal*) to RSFSR Supreme Court from lawyer M. F. Shchukina, 25 June 1979, 4 pp. [3287] Photocopy.) The other document, written by lawyer N. V. Ovchinnikova, complains about the sentences given to R. A. Spalin and those sentenced with him on 21 June 1979. (*Complaint* to the President of the RSFSR Supreme Court from lawyer N. V. Ovchinnikova, Undated 1979, 5 pp. [3282] Photocopy.) M. M. Zinets and N. A. Ovcharenko are facing trial under Art. 190-1 of the RSFSR Criminal Code

(slandering the Soviet State). Nina Ovcharenko was seized on 28 June 1979 whilst distributing "illegally published" brochures through people's letter boxes, to addresses given to her by Maria Zinets. (*Bill of Indictment* from Investigator Chekmarev, 12 September 1979, 9 pp. [3174] Photocopy.) In another document, eye-witnesses describe and discuss the dispersal of a gathering on the banks of the Chardarya reservoir on 3 May 1981. Interrogations of those present began several days later. Part of the 18-page document is made up of photographs. (*The Chardarya Pogrom* by eye-witnesses, 1 June 1981, 18 pp. [3464] Photocopy.) Following their arrest whilst transporting religious literature by train, and the confiscation of that literature, Olga Kharitonova and Tatyana Taranyuk were tried in Voronezh from 12-14 May 1981 and each sentenced to 2½ years' ordinary régime camp, despite pleas of not guilty, which were supported by their lawyers. (*Report on the State Atheist Trial of Members of the AUCTFSDA* from the Council of the All-Union Church of True and Free Seventh-Day Adventists, 28 June 1981, 2 pp. [3462] Photocopy.)

Jew arrested

Six writers protest against the arrest of Vla-

dimir Kislik, which they believe took place because of his Jewish faith. Kislik was accused of being drunk at the Jewish festival of Purim on 19 March 1981, and of insulting a woman and striking her in the face. The writers, sceptical of the truth of this, compare the case to that of the Jew Beilis, accused of ritual murder seventy years earlier. Kislik is threatened with 5 years' imprisonment if convicted. (*The Beilis Anniversary in Kiev* by I. Berenshtein, L. Varvak, G. Ostrovsky, I. Gerashchenko, I. Ratushinskaya, L. Korunsky, Undated 1981, 4 pp. [3421] Re-typed in the West.

Repression continues after imprisonment

In a letter to Yu. V. Andropov, Chairman of the KGB, Stepan Sapelyak, a believer of unknown denomination, tells of continuing harassment since his release from eight years in a strict régime prison, to which he was sentenced in 1973 for anti-Soviet activity. The authorities have tried to make him publicly repent of his "crime". He has refused to co-operate and, as a result, has been refused permission to register for residence in the village where his fiancée Nadezhda lives and works. (*Declaration*) to Yu. V. Andropov from Stepan Sapelyak, 30 March 1981, 2 pp. [3429] Re-typed in the West.

Yugoslav Press on Religion

Contemporary Christian News Service (Aktualnosti Krscanska Sadasnjosti)

AKSA is a Catholic weekly published in Croatian in Zagreb by the organisation "Contemporary Christianity". It includes reports on items in the Yugoslav secular press. The first part of a programme on the theme of religion and socialism was broadcast on the evening of 7 December 1981 over the whole Yugoslav TV network. Both Marxists and Christians took part in the discussion. Representatives from various religious communities were: Dr Tomo Veres (Dominican, Zagreb), Bishop Grmic (Maribor), fra Marko Orsolc (Sarajevo), Cadik Damon (rabbi, Belgrade), Dr Ahmed Smailovic (Islamic religious community, Sarajevo), Dr Dimitrije Kalezic (Serbian Orthodox Church, Belgrade), Krsta Bjelac (Serbian Orthodox Church, Sarajevo), Dr Peter Kuzmic (Pentecostal,

Zagreb), Dr Branko Lovrec (Baptist, Zagreb), Nedeljko Kacavenda, (Adventist).

Dr Ivan Cvitkovic, who presided over the discussion, said that it had been thought for a long time that socialism was against religion . . . but there had been many changes over the last seventeen years. Socialism had many positive human values which were not in opposition to religion. He then threw open the discussion on the theme "From anathema to support", on the relations between religious communities and socialism.

The Catholic Church in Yugoslavia today is similar to the pre-war and wartime church in the world at large; where you have clericalism in religious communities and sectarianism (hard-line attitudes) among communists you are bound to have difficulties. (Grmic)

As long as dogmatic Marxism exists there will be the pre-conditions for conflict. Religious communities are concerned to overcome old burdens. (Orsolic)

The only hope is in equal and open dialogue, in respect for basic human and religious rights, in eliminating mutual prejudices. The dialogue between religion and socialism ought to be directed to creating a united human community in which differences can be preserved, in which everyone has the right to be what he is and wants to be, on condition that others are not harmed. (Veres)

Today there are excesses at the local level on both sides and they feed upon each other. Polemics are much more successful than dialogue. This must be overcome if the progress already made is not to be endangered. Religious communities must continue to de-politicize themselves, while individual believers must become more politicized as citizens. (Kuzmic) (AKSA 11 December 1981)

Zdenko Roter, professor of sociology at the University of Ljubljana, writes in Delo (28 November 1981) of the simplifications and shallowness of much of the recent discussions about religion. The traditional "religious-ideological syndrome" includes myths of the infallibility of religion for freedom and renewal of national culture. This syndrome is matched by prejudices about the worthlessness of religions and believers and the belief that communists are enemies of religion. There should be more dialogue between ordinary people, without the mediation of political or religious institutions. (AKSA 4 December 1981)

In Sarajevo at a session on 6 November of the commission for relations with religious communities of Bosnia and Hercegovina it was stated that basically relations with religious communities are good. Nevertheless some religious publications contain non-religious material; examples of illegal publications were cited. Some pamphlets give lying information from foreign sources in order to manipulate religious feelings of citizens. This represents efforts to undermine the ideals of self-management socialism. (AKSA 13 November 1981)

Ivo Jerkic, member of the presidency of Bosnia and Hercegovina, spoke of the dangers of nationalism and clerico-nationalism

at a widely publicized meeting. Freedom of religion is constitutionally and legally assured, but to identify religion with nationalism threatens the unity of various peoples of Yugoslavia. (AKSA 6 November 1981)

At a meeting in Split where relations with religious communities in Dalmatia were discussed Dr Ivan Lalic, president of the Croatian commission for relations with religious communities, said that the recent growth of aggressive activity among a section of the Catholics and the Orthodox appeared to be aimed at creating greater influence for the churches in society. This activity must be overcome by, in particular, the Council of Socialist youth and the Socialist Alliance who up to now have neglected their responsibilities. (AKSA 6 November 1981)

Stipe Suvar, Minister of Education and Culture in Croatia, discusses the attitude of the Catholic Church in Croatia in Politka (Belgrade, 27 November 1981). Unfortunately the leadership of the church is hard-line—meddling in politics in a negative way. A striking example of this is the behaviour of Archbishop Kuharic during his Australian journey. Although he travelled on a Yugoslav passport, he did not call on Yugoslav diplomatic or consular officials. He did however address 7,000 people at the Sydney cathedral as "my brothers of Catholic and Muslim faiths"; never mentioning the word Yugoslavia.

The growth of the cult of Alojzije Stepinac and the pressure for his canonization is in reality an accusation against Yugoslav society which put Stepinac on trial for his collaboration with fascism. Strategists of church policy estimate that massive church gatherings are evidence of their influence and readiness to fight the régime, and seem inspired by the example of Poland . . . The majority of our citizens, Suvar said, are in one way or another religious and no division must be allowed to arise between believers and non-believers. (AKSA 4 December 1981)

There has been widespread comment in the Yugoslav press on the statements by the Bishops' Conference of Yugoslavia. (See p. 88—Ed.) The editor of *Vjesnik* finds them counter-revolutionary. Petar Segvic in *Borba* writes that a core of bishops think the situation is such that they should take maximum advantage of it; a number of other

bishops of differing opinions have nevertheless allied themselves with this group, seeing no other way out of a situation where militant hawks in the Church are still dominant. *Druzina* (a Slovene Catholic publication), says Segvic, did not publish the statements in their entirety, and the bishops themselves omitted a few words from the papal encyclical *Gaudium et Spes* which might have disclosed their hidden intentions. A sociology professor at the University of Ljubljana, Kersevan, concedes that religious problems are dealt with superficially in schoolbooks and pleads for the coexistence of believers and atheists. (AKSA 6 November 1981)

Archbishop Franic of Split-Makarska, in an interview on Radio Vatican on 2 October 1981, said he had been upset by the recent attack on a shrine in the village of Vepric in Dalmatia. The parish priests' report, given in full, describes the bulldozing of the shrine, parts of which had been recently built, in the absence of the priest; notification from the authorities had arrived only after the work had been completed. The shrine was built on land which had been in the registered possession of the Church for 68 years. (AKSA 30 October 1981) (See also p. 88—Ed.)

Dr Zvonimir Stenak, the new Yugoslav Ambassador to the Holy See, presenting his letters of credence, said that the Yugoslav

government valued highly the Pope's efforts and contributions to world peace and that Yugoslavia was interested in strengthening the co-operation which had been established by President Tito and Pope Paul VI.

In his answer the Pope spoke of the Catholics in Yugoslavia who wanted to be certain of their religious freedoms as set out in the Pope's June 1980 message to all signatories of the Helsinki declaration.

The Pope acknowledged that difficulties over certain questions might exist but that these must not be allowed to endanger legal rights: they could be solved by mutual respect and goodwill. (AKSA 11 December 1981)

Several Yugoslav papers report the rumour that the Pope may visit Moscow. One article lists contacts between Moscow and the Vatican which point to the logic of an eventual Papal visit. (AKSA 4 and 11 December 1981)

The need for church buildings in newer parts of Zagreb was discussed at a meeting between city authorities and a newly appointed diocesan commission for church buildings in the Zagreb archdiocese. The authorities said they had been examining the future needs of the church and trying to provide for them in the city plans. Both sides agreed that such meetings should be held more frequently. (AKSA 20 November 1981)

Soviet Christian Prisoner List 1982 Update

This new booklet includes all information about Christian prisoners known to Keston College up to the end of February 1982. It reflects the mounting number of arrests of Soviet Christians, especially Evangelicals (see pp. 81-3).

· 28 pages, paperback, price £1·00, plus postage.

This new Update is to be used in conjunction with Soviet Christian Prisoner List 1981 published jointly by SSRC and Keston College.

The two booklets may be purchased together for £2·25 including postage.

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