

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, (f) *samizdat* (self-published material) from or about religious groups in the USSR, (g) *samizdat* from or about religious groups in Czechoslovakia, (h) selected articles from official Bulgarian religious publications, (i) *samizdat* from or about religious groups in Poland and listed under the unofficial Polish journals in which it has appeared.

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. 2, 1980 covered significant Romanian press articles on religion and atheism for November 1979. The present issue deals with June and December 1979.

RCL No. 2, 1980 covered selected articles from official Romanian religious publications for the period March to December 1978. The present issue deals with the period January to June 1979.

RCL No. 2, 1980 covered significant Soviet press articles on religion and atheism for the period July to September 1979. The present issue deals with the period October to December 1979.

RCL No. 2, 1980 covered selected articles from official Soviet religious publications for the period July to November 1979. The present issue deals with the period November and December 1979.

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

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

June 1979

- *Viitorul Social*, No. 2, 1979, pp. 384-7. "Sociological aspects of contemporary religious phenomena", by Ana Balasa. Sociological studies prove that religion is dying out. The results of surveys taken in 1947, 1968 and 1975 show that adherence to religious practices has declined. A growing number of people today find that "certain elements in the Christian faith have become unbelievable". The article quotes statistics compiled by sociologists Fernand Bernard and F. A. Isambert.

Date

December 1979

- *Revista de Filozofie*, No. 4, 1979, pp. 469-72. "Religion, atheism, the study of religion", by Florin Georgescu. Religion and atheism are two distinct steps in history. The past belonged to religion, the future belongs to atheism. The aim in studying religion scientifically is to instil an atheist worldview in all members of society.
- Ditto, pp. 475-9. "Construction of socialism and the lay people's social conscience", by Dionizy Tanalski (Poland). As a result of the decline in religious beliefs and theological determinism, the social conscience which has found alternatives and been modified throughout the centuries is being replaced. We are now witnessing the birth of the social conscience of the future. Throughout history the Church's thinking about the position and role of man has changed as the general view of man has changed. When the world adopted a humanist concept of man, so did the Church. In socialist States lay people are modifying church doctrine to fit in with society.
- Ditto, pp. 517-20. "Theodicy: difficulties and transformation", by Gheorghe Vladetescu. In order to accept Gabriel Marcel's view that theodicy (the belief that the world is a perfect creation of God and that evil has a different origin) is a possible outcome of atheism, one must first rationalize the existence of God. The article gives the opinions of several scholars, e.g. Plotin, Cleanthe, Augustin, Anselm, Descartes and others, on the existence of God. The author concludes that although it is an interesting subject, religion is not in a position to sustain itself.
- Ditto, pp. 520-5. "Radical tendencies in contemporary Protestant theology", by N. I. Maris. Radical theology is a new Protestant orientation that has appeared in North America in the last two decades. It is based on the concept that God is dead. The absence of a real dialogue between the Church and the world is one reason for the appearance of radical theology. Although it is closer to Marxist thought, it is still outside the atheist position; but dialogue with radical theologians about the contemporary problems of man may be possible in the future.

Romanian Religious Press Articles

Metropolitanate of Ardeal (Mitropolia Ardealului)

January-March 1979, pp. 59-64. "Christianity and Judaism in perspective: an inter-religious dialogue." Doctoral dissertation by Dumitru Abrudan which discusses areas of similarity between Christianity and Judaism.

April-June 1979, pp. 312-18. "The Church and aspirations of the contemporary world", by Professor Dr Grigorie Marcu. The national and social aspirations of the Romanian people puts two major events in a clear light—the liberation of the country from fascism, and the liberation from interdenominational dissension between the religious cults. The most important contribution of the Romanian Orthodox Church to the building up of political and social morals is to be firmly loyal to the Romanian socialist State.

Metropolitanate of Moldova and Suceava (Mitropolia Moldovei si Sucevei)

March-June 1979, pp. 247-53. Report on Patriarch Justin's visit to the USA and Canada and a brief history of the Romanian Orthodox Church in North America.

Romanian Unofficial Religious Documents

ROMANIAN BAPTIST CHURCH

RO/1979/BAP

22. *Letter to the Central Committee of the Romanian Communist Party and Nicolae Ceausescu from Ludovic Osvath*; 5 September. Requests the re-establishment of a Hungarian committee within the Romanian Baptist Union, the election of a leader from among the Hungarian pastors and the re-establishment of a Hungarian religious magazine. Romanian: 4 pp. Carbon copy.

ROMANIAN ORTHODOX CHURCH

RO/1978/ORT

17. *Autobiography of Traian Dorz, the leader of the "Lord's Army"*; 1 January. Lists his poetry, writings and other published works. Romanian: 5 pp. Photocopy.

MISCELLANEOUS

RO/1979/M

12. *Letter to L. I. Brezhnev from the Christian Committee for the Defence of Religious Freedom and Freedom of Conscience (ALRC)*; 22 October. Cites examples of persecution for religious beliefs and states which Soviet laws and treaties have thereby been violated. Romanian: 3 pp. Photocopy.
13. *Document, "Church and State"*, from ALRC; 10 November. Lists problems experienced by the churches at Negreni (Baptist), Girbau (Baptist), Medias (Philadelphia-Pentecostal), Resita (Baptist No. 2 and Pentecostal No. 1) and elsewhere, and names those who were fined. Romanian: 16 pp. Photocopy.

Soviet Press Articles

Date

October 1979

- 4 *Izvestiya*, p. 5. A group of Quakers from the United States, headed by Professor I. Mendelson of Harvard University, is visiting the Soviet Union at the invitation of the Soviet committee for the defence of peace. In conversations with them the importance of ratifying the SALT-II treaty was affirmed.
- 5 *Izvestiya*, p. 6. "Visit of religious personalities from Afghanistan", TASS. A delegation of religious leaders from the Democratic Republic of Afghanistan has completed a two-week tour of the USSR. They were guests of the Muslim Spiritual Directorate of Central Asia and Kazakhstan. They visited mosques and *medressehs*, and expressed satisfaction with the freedom of religion in the USSR. The delegation was headed by Abdul Aziz Sadek, chairman of the Council of *Ulemas* of Afghanistan.
- 18 *Izvestiya*, p. 6. A delegation from the Catholic Church of Hungary headed by Cardinal László Lékai is visiting the Soviet Union at the invitation of Patriarch Pimen. The delegation familiarized itself with church life in Moscow, Leningrad, Vilnius, Kiev and Zhitomir, and was received by V. A. Kuroyedov, chairman of the CRA.
- 23 *Molodyozh Moldavii*, p. 3. "Marriages are made on earth", by Yu. Ryurikov (part one of a three-part series; parts two and three appear under the same title on 25 October, p. 3, and 30 October, p. 3), reprinted from *Nauka i religiya*, No. 9, 1979. Discusses the difficulties of keeping a marriage together and examines the claim of believers that a high divorce rate is the product of an irreligious age. The author admits that divorce was far less common in the age of faith, but argues that times have changed so drastically that it is difficult to pinpoint the exact cause of the rise in the divorce rate. He quotes lengthy passages from Orthodox and Baptist texts and criticizes them superficially.

- 27 *Izvestiya*, p. 4. "Appeal of the representatives of the churches of Europe", TASS. Report from the Eighth General Assembly of the Conference of European Churches held on Crete. A resolution was passed calling for the ratification of the SALT-II agreement by the American Senate, for a delay on the decision about whether new American rockets should be placed in Europe until after negotiations on mutual force reductions are opened, and an end to the arms race.
- 31 *Sovetskaya Rossiya*, p. 3. "With gingerbread and prayer", by Boris Zhilin. He unexpectedly received a parcel from Holland containing chocolate and gingerbread, which he sent back thinking it had been wrongly addressed. Some time later he received another package from Holland, this time containing a letter and a leaflet entitled "A meaningful life: an investigation of life's difficulties and their elimination (cont.)". This explained that he had to "turn to Christ" to be saved. However, the soul-savers are too late, claims Zhilin: he chose his way of life long ago when he joined the CPSU.

Date

November 1979

- 1 *Turkmenskaya iskra*, p. 3. "Obscurantists", by Yu. Yulin. An attack on unofficial True and Free Seventh-Day Adventists, two of whom were caught distributing leaflets to private homes in Ashkhabad. The leaflets defended Vladimir Shelkov, the 83-year-old Adventist leader recently sentenced to five years in a labour camp. Yulin attacks Shelkov for his activities "against the Soviet government, the Soviet way of life and all enlightenment and truth". He criticizes the Adventists for preventing their children from joining communist youth organizations, for encouraging the young to refuse military service, and for perverting their minds with religious ideas.
- 3 *Pravda Ukrainy*, p. 3. "The shameful path of the anti-Soviets: who set Bernardo Vincenzo on the road to political smuggling?", by S. Volnyansky and V. Liventsev. An account of the press conference given in Lvov by Bernardo Vincenzo, an Italian priest, before he was expelled from the USSR for trying to smuggle a large sum of money to former Uniates in Ukraine. Vincenzo admits that he violated both Soviet law and Christian ethics. He claims he was bribed to undertake the trip by Fr Ivan Ortynsky, a Ukrainian émigré living in West Germany, and by Cardinal Josyf Slipyi, and now regrets having allowed himself to be used by them in their anti-Soviet political activities. He now realizes that Soviet citizens have complete religious freedom and that rumours of the persecution of believers in the USSR are slanderous fabrications. After making this confession Vincenzo was permitted to leave the USSR without being prosecuted. [A shorter version of this story also appeared in *Izvestiya*, 4 November 1979, p. 6; *Sovetskaya Estoniya*, 3 November 1979, p. 4; *Sovetskaya Latvija*, 4 November 1979, p. 3; *Sovetskaya Litva*, 4 November 1979, p. 3.]
- 4 *Sovetskaya Rossiya*, p. 3. "Yoga: conjecture and fact", by Professor V. Brodov, Doctor of Philosophy. A response to the letters from N. Sergeev and A. Zubkov (see entries under 23 September 1979: *Sovetskaya Rossiya*, p. 3). Brodov endorses the views of Sergeev and Zubkov and blames the appearance of "pseudo-teachers" of yoga on the lack of sound literature about the subject. He mentions yoga's connection with religion, asserting that a materialistic understanding of yoga helps us not only to improve our health but also to "throw off the covers of secrecy, mystery and idle conjecture created by ignorant or religious people".
- 20 *Molodyozh Moldavii*, p. 3. "Who is guilty? An unusual story in three parts. Part one: the American Mr. Fox and Grandfather Pavel." (Parts two and three, "Grandfather Pavel and Polyushka the Komsomol girl" and "Polyushka the Komsomol girl and others" were published on 22 and 23 November respectively.) An old man turned to spiritualism, but although his seances attracted much attention in the village the local authorities took no action. Then a Komsomol girl became involved in the seances. If she had only known what the scientists Faraday and Mendeleyev wrote about spiritualism, or read some atheist literature or attended atheist lectures, she might have avoided this mistake. As a result of a seance a woman was falsely accused of embezzlement and lost her job. The author discusses the failings of atheist education highlighted by this story.

- 27 *Zarya vostoka*, p. 3. "The struggle for the minds and souls of the people", by D. Gegeshidze. In an attempt to combat Marxism-Leninism religious leaders are using new ploys, such as modernizing church practices, emphasizing the Church's links with nationalism, and producing theological interpretations of recent scientific achievements. Unfortunately there has been an awakening of interest in religion among Georgian young people. A sociological study among Baptists in Tbilisi showed that most of those newly converted had received secondary or higher education. Believers often make converts by approaching people who are going through a crisis. The author admits that the illegalities practised by the state authorities could be the reason why many people are turning to religion. He is convinced that once law and order are firmly established religion will begin to die out.
- 30 *Turkmenskaya iskra*, p. 2. "The 'secrets' of amulets", by S. Demidov, ethnographer. An attack on the selling of amulets and charms which continues unhindered in the markets. Unfortunately the wearing of charms and gold crosses is increasing, especially among young people who wear them because it is fashionable.

Date

December 1979

- 2 *Sovetskaya Moldaviya*, pp. 2-3. An extended review of the second edition of the *White Book* on human rights. The book explains how "western secret services and Zionist organizations" try to involve Jews who have emigrated from the Soviet Union in "subversion and espionage", and relates the experiences of émigrés who are disenchanted with their new life in Israel.
- 5 *Pravda Ukrainy*, p. 3. "The preservation of objects of cultural value." The Soviet Council of Ministers has issued a resolution to implement the All-Union law of October 1976 on the preservation and use of monuments of history and culture. Local authorities are empowered to take any steps necessary to ensure the preservation of culturally valuable objects, including those in the possession of churches and individuals.
- 8 *Sovetskaya Litva*, p. 2. "Religion and atheism today." In an interview with Professor P. K. Kurochkin, director of the Institute of Scientific Atheism, the correspondent points out that only 8-10 per cent of the adult population are active believers. Kurochkin replies that although there is a general trend away from religion, the present increase in the activity of religious groups should not be under-estimated. Now that most people are atheists, atheist teaching should emphasize the positive role of atheism rather than the negative aspects of religion.
- 13 *Molodyozh Moldavii*, p. 2. "Co-ordinates of the search", by Mikhail Bodyan. The author chides Komsomol members for their indifference to religion, exhorting them to be militant atheists and to make Komsomol activities more attractive to non-members. Many young people in the region still take part in religious life. Atheists should engage in work with individual believers.
- 20 *Pravda vostoka*, p. 3. "Social progress and atheism", by I. Dzhabbarov. Quoting Lenin and Brezhnev, the author calls for intensification of the struggle against religious prejudices. Although great progress has been made in stamping out the vestiges of religion in Uzbekistan (a predominantly Muslim area), more research into religious phenomena is needed. Believers must be persuaded to participate in social activities. He claims that of those in the republic who take part in religious rituals, only 10 per cent do so out of religious conviction.
- 25 *Molodyozh Moldavii*, p. 3. "Closer and closer to heaven." Nikolai Bolbochan, director of the Kishinyov planetarium, has given about 2,000 atheist lectures at the planetarium during the last year. He has also organized atheist lectures on such subjects as "women and religion", "science and religion on the soul and death", and "sects and Moldavia". Unfortunately, schoolchildren are almost the only visitors to his planetarium. Atheist propagandists would also benefit from the lectures. (The article mentions an exhibition at the planetarium, "Biblical legends and archaeology", which was formerly housed in the Leningrad museum of the history of religion and atheism.)
- 27 *Molodyozh Moldavii*, p. 2. "Some small points before the New Year", by Ye. Mikhailova. A report on a recent conference of the Moldavian SSR Komsomol

organization, at which it was admitted that the influence of religion among Moldavian youth was still strong. The successes and failures of atheist work during the last year were discussed.

- 29 *Molodyozh Moldavii*, p. 2. "Obligated to be an atheist." A. P. Usaty, secretary of the Moldavian Komsomol, singles out the formation of scientific atheist views among young people as one of the main tasks of Komsomol committees. Since believers systematically teach religion to young people in the home, atheist work in schools is very important. He urges communist youth to participate more actively in the struggle against religion.

Soviet Religious Press Articles

Fraternal Messenger (Bratsky vestnik)

No. 6, November-December 1979, pp. 47-50. "Ivan Veniaminovich Kargel", by V. M. Kovalkov and M. P. Chernopyatov. Concentrates particularly on his career up to the Revolution. Also mentions that he lectured in the Bible School in Leningrad 1924-28 and that he continued to write until his death in 1937.

Ditto, pp. 50-6. "The history of Christian singing in Russia", by L. I. Kharlov. Traced from Byzantine music to the 18th century, though also covering 19th and 20th century composers.

Ditto, pp. 62-4. "M. P. Chernopyatov is 75 years old." Brought up in a Christian home, he joined a religious agricultural commune in 1919 at the age of 15. He was baptized in 1922 and entered the Bible School in Leningrad in 1926. He served as an evangelist until returning to his home city of Tula in 1930. Apart from a spell in Siberia in the late 1930s and war service, he spent the rest of his working life in Tula, preaching in the local church. On his retirement in 1964 he resumed full-time Christian work, becoming pastor of the Tula church, chairman of the Union's auditing commission and senior presbyter for Tula and surrounding regions. In 1974 he became a vice-president of the Union. (He retired at the December 1979 Congress. *Ed.*)

Ditto, pp. 64-5. "O. A. Tyark is 75 years old." The son of a Baptist minister, he trained as a teacher and then completed a course at the Estonian Baptist seminary before taking a Masters Degree in theology in the USA. He served as the pastor of the Allika church in Tallinn for 20 years, and after the Tallinn churches were merged in 1950 he became pastor of the Oleviste church. His theological writing is well known. His commentaries on Ephesians, Romans and St Mark's Gospel and his study of Elijah have been published not only in *Bratsky vestnik* but also abroad.

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)

Russian edition

No. 11, 1979 (cont.), pp. 55-6. "From the life of the Japanese Orthodox Church." Summarizes the official bulletin of the Japanese Autonomous Orthodox Church *Orthodox Herald*, published monthly in Japanese by the Tokyo metropolitanate. It covers the bulletins published in the second half of 1978 and the first half of 1979.

Ditto, pp. 59-62. "Reconciliation and peace-making." A paper by Archpriest Makari Umansky, which was read at a meeting of the Ecumenical Working Group for Information in Europe held in Hungary 19-23 September 1979. Discusses the meaning of the Hebrew word *shalom* (wholeness) and relates human suffering to the destruction of this wholeness as a result of sin. He then applies his theological interpretation of peace to the present-day world of arms escalation and *détente*.

Ditto, pp. 62-3. "'Church Days' in Turku." The Evangelical Lutheran Church of Finland held "Church Days" in Turku 14-17 June to commemorate the 60th anniversary of the first meeting of Lutheran pastors which started this tradition. Among the guests were representatives of churches and religious associations from Hungary, East Germany, Norway, Poland, Sweden and the USSR. Archpriest

Pavel Krasnotsvetov gives an account of the services, addresses and discussions, which centred largely on ecumenical themes.

Ditto, p. 63. "Meeting of theologians at Leningrad Theological Academy." An unofficial meeting of representatives of the theological faculties of Helsinki and Turku and the Leningrad Theological Academy was held in Leningrad on 28 September 1979. It was agreed that there should be closer contact between the theological institutes of the two countries.

Ditto, pp. 78-9. "Bibliography—Georgian Church Calendar for 1979." The 1979 calendar includes a number of hagiographical articles as well as articles on fasting, the Psalter, the early Church and the foundation of the autocephaly of the Georgian Orthodox Church. It also contains information on the Mtskheta Theological Academy opened in 1963.

Ditto, p. 80. Review of Pavel Aleš's book *Church History*, published 1978, 321 pp. This book brings together a series of lectures delivered by Archpriest Pavel Aleš D. D., a professor at Prešov Faculty of Orthodox Theology. It is the first volume of his works to be published by the church publishers of the Czechoslovak Orthodox Church. The reviewer feels that Aleš has not sufficiently clarified the question of the orthodoxy of Nestor. He acknowledges, however, that it is a series of lectures and not a detailed study.

No. 12, 1979, pp. 3-4. Cardinal László Lékai, Primate of the Roman Catholic Church in Hungary, visited the Soviet Union 6-17 October. He was accompanied by several members of the Hungarian hierarchy.

Ditto, p. 4. On 14 October Metropolitan Filaret of Kiev and Galicia was made an honorary doctor of theology at the Budapest Reformed Church Theological Academy. The Metropolitan made a speech on the importance of ecumenical contacts between the Reformed and Orthodox Churches.

Ditto, p. 8. On 9 July Patriarch Pimen visited Odessa, where he met Pope and Patriarch Nicholas VI of Alexandria and All Africa on 13 July, at the beginning of the latter's visit to the Soviet Union. Patriarch Pimen returned to Moscow on 14 July.

Ditto, pp. 9-10. "The festival of the Venerable Iov in the Pochayev monastery." The celebration of this festival was begun on 9 September by Archbishop Nikodim and Bishops Iov, Sevastian and Ioann. The all-night vigil was attended by Metropolitan Nikolai of Lvov and Ternopol. On the day of the festival itself (10 September), Metropolitan Filaret of Kiev and Galicia was welcomed to the monastery. Hierodeacon Iov Zamborsky of Ohio, USA, who is a member of the clergy of the Autocephalous Orthodox Church in America and also a 4th-year student at Leningrad Theological Academy, was made a hieromonk by Metropolitan Filaret.

Ditto, pp. 17-21. "News from the dioceses." Metropolitan Filaret of Minsk and Belorussia, Patriarchal Exarch of Western Europe, visited Orthodox parishes in England 6-10 April, accompanied by Metropolitan Anthony (Bloom) of Sourozh. He visited France and Belgium 11-16 April.

Ditto, pp. 25-34. Addresses delivered on 4 and 5 September by Metropolitan Yuvenali of Krutitsy and Kolomna, Archbishop Kirill of Vyborg, Metropolitan Antoni of Leningrad and Novgorod, Bishop Dr Karoly Toth (president of the Christian Peace Conference), Dr Kazimierz Morawski (president of the Christian Social Union in Poland) and Metropolitan Pankrati of Stara Zagora (Bulgaria) on the first anniversary of the death of Metropolitan Nikodim.

Ditto, p. 45f. A new translation of the Bible into Czech has been published, marking the 400th anniversary of the first edition of the Kralická Bible. The new translation has been prepared by two inter-denominational commissions in Czechoslovakia, and it has already been published in stages since 1968 in the form of a 16-volume edition with background material and commentaries. A new, moderately priced edition is now being published in large quantities.

Ditto, pp. 55-9. On 12 October Patriarch Pimen sent a message to participants in the VIII General Assembly of the Conference of European Churches which was held in Crete 18-25 October. It was the 20th anniversary of the foundation of the Conference of European Churches. The theme of the Conference was "serving peace in the power of the Holy Spirit". Metropolitan Alexi of Tallinn and Estonia was elected president of the CEC. Among the documents ratified was a "Message to European Christians", which dealt mainly with the work of the Holy Spirit in allowing Churches to come together while retaining their distinctive characteristics, in freeing reason for clear and critical thought, and in giving people the power to oppose the "evil spirits" of egoism, excess and fear.

Ditto, p. 80. "Bibliography." Reviews of *Biblia o Czlowiekie* by Marian Filipiak (Lublin, 1979), which is an analysis of biblical perspectives on anthropology, psychology and sociology, and of the Calendar of the Serbian Orthodox Church for 1979.

Soviet Religious Samizdat

SEVENTH-DAY ADVENTISTS

SU/1979/ADV

11. *Report* on the trial of printers of the "True Witness" press by the Council of the All-Union Church of True and Free Seventh-Day Adventists; 14 June. On 11 June the trial of three printers from the "True Witness" press opened in Stavropol. R. A. Spalin, A. A. Ryskal and Ya. N. Dolgoter were charged under various articles of the Criminal Code, but in fact they were being tried for exercising freedom of the press, a right guaranteed by the Soviet Constitution. The trial is a continuation of the State's campaign against basic rights and freedoms. No one was prevented from entering the court room, but everyone was photographed and a cinefilm was taken. Russian in *Religiya i ateizm v SSSR*, October 1979, p. 5.
12. *Report* on the fate of the convicted ministers and members of the Church of True and Free Seventh-Day Adventists from the All-Union Council of True and Free Seventh-Day Adventists; 5 August. On 30 July V. A. Shelkov, A. A. Spalin, I. S. Lepshin and S. P. Furler were sent to their places of imprisonment in Siberia and the Urals, having been sentenced in Tashkent in March. There is no certainty that Shelkov will survive the journey to labour camp in Eastern Siberia. A. A. Spalin was injured when written materials concerning his trial were confiscated from him. Persecution of the Church is being intensified and state atheism turns a deaf ear to the demands of world public opinion that human rights be respected in the USSR. They appeal to all people of goodwill to support their prisoners of conscience. Russian: 3 pp. Photocopy.
13. *Untitled report*, anon; undated. On 22 July V. A. Shelkov was flown to Yakutsk and then taken to a strict regime camp near the city. On arrival he was critically ill and was put on a special diet. His state of health is still poor and he is forbidden to have a Bible. His son-in-law, I. S. Lepshin, is also in ill health and suffers from the bad conditions in his strict regime camp in Central Asia. Russian in *Russkaya mysl*, 10 April 1980, p.6.

SU/1980/ADV

1. *Announcement* of the death of V. A. Shelkov from the Council of the All-Union Church of True and Free Seventh-Day Adventists; 29 January. On 28 January V. F. Shelkova, the wife of V. A. Shelkov, was informed by telegram of her husband's death in camp on 27 January. As she was seriously ill she was unable to travel to the camp for the funeral, so her children went instead. Shelkov's death is a heavy loss to his family, friends and the Church. For 25 years he suffered for his religious convictions, but his spirit was not broken. The authors call on all people of good will to demand the release of those still in prison. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 13, pp. 1-2.

ARMENIAN APOSTOLIC CHURCH

SU/1978/ARM

1. *Letter to the Supreme Patriarch-Catholicos Khorem I from Eduard Arutyunyan*; undated. Appeals on behalf of "the servant of God" Shagen Arutyunyan, arrested on 22 December 1977. He is a defender of human rights, not a criminal. He was beaten up and went on a hunger strike in protest. In 1976 the author had asked the former Catholicos, Vazgen I, to support Armenian political prisoners, but had received no response. He asks Khorem I to pray for his friend Shagen and save his life. Russian: 2 pp. Retyped in the West.

ALL-UNION COUNCIL OF (THE) CHURCHES OF EVANGELICAL CHRISTIANS AND BAPTISTS

SU/1980/BAP

1. *Letter from Vyacheslav Semyonovich Tataurov*; January. He is 29 years old and blind. He has few friends as there are not many blind believers in Moscow and sighted people have no time for him. He listens to foreign gospel broadcasts and tapes. He would like to correspond with someone abroad, preferably a blind person, and to hear about the problems of blind people abroad. He would also like a Bible in braille. His address is: Moskva 115304, Kaspiiskaya ul. 2/1, kv. 113. Telephone 322 00 15. Russian: 1 p. Typescript.

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

SU/1978/INI

17. *Herald of Truth*, No. 1; January-March. 1978 marks the 15th year since the publication of the first issue of *Herald of Salvation (Vestnik spaseniya)*. Since 1976 the journal, with its new title *Herald of Truth*, has been published not by hectograph but by offset lithography. This issue includes extracts from the sermons of Charles Finney; a sermon by D. V. Minyakov; an article by M. I. Khorev; a personal testimony by the American physicist Lambert Dolphin; an article on conversions among gypsies in Transcarpathia; a request for prayer for the Rostov church; some thoughts on "the prayer of faith" by Earl Poysti; some poems. Russian: 39 pp. Photocopy.
18. *Herald of Truth*, Nos. 2-3; April-September. Includes an article about Valtasar Gubmaier; a biography of G. P. Vins and autobiographies of P. V. Rumachik, I. Ya. Antonov, D. V. Minyakov and K. K. Kreker, all members of the Council of Churches of Evangelical Christians and Baptists; articles on spiritual matters; some poems. Russian: 55 pp. Printed copy.

SU/1979/INI

11. *Fraternal Leaflet*, Nos. 4-5; July-October. Contains reproductions of documents given to registered CCECB churches by the government to be completed and returned; and documents on the inadvisability of registration, including two letters to the Council of Churches (one from a church in Sumgait, AzSSR, dated 10 October 1977, the other from a church in Tbilisi, dated 20 August 1979). Russian: 2 pp. Photocopy.
12. *Appeal to human rights organizations in the USSR, USA, Poland and Czechoslovakia, to Amnesty International, the Baptist World Alliance and President Carter from 24 relatives of I. V. Kirilyuk, V. V. Zayats, V. I. Litovchenko and V. A. Draga*; undated. The trial of these four believers was concluded on 3 December 1979. They had been arrested on 30 August 1978 following house searches, supposedly in connection with a case of embezzlement. The KGB offered to release the accused if they would collaborate. Despite threats from the KGB, at the trial in January-February 1979 all the witnesses spoke in favour of the defendants. The same thing happened at a second trial in September. Although the charges were clearly contrived, KGB pressure on the court resulted in cruel sentences for the four: Kirilyuk was sentenced to 12 years, Zayats to 10, Litovchenko to seven and Draga to three. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 13, pp. 107-9. English translation available.

13. *Bulletin of the Council of Prisoners' Relatives*, No. 68; undated. Accounts of persecution from churches in Seredino-Buda, Khartsyzsk, Belgorod, Perm, Ryazan, Zdobunov, Gorlovka, Rostov-on-Don, Odessa-Peresyp, Shakhty and elsewhere. Two young believers from Ryazan confess to complicity with the KGB, ask forgiveness and describe how the KGB worked with them. Russian: 65 pp. Photocopy.
14. *Bulletin of the Council of Prisoners' Relatives*, No. 69; undated. Includes the Bill of Indictment in the case against V. Ye. Napriyenko, N. P. and A. P. Chekh, and G. F. Dzhurik; a transcript of their trial held 25-27 June; a list of 38 prisoners as of September 1979. Russian: 41 pp. Photocopy.

RUSSIAN ORTHODOX CHURCH

su/1979/ORT

14. *On the Arrest of Fr Gleb Yakunin* from Igor Shafarevich and approximately 170 other signatories; 14 November. Fr Gleb Yakunin, one of the founding members of the Christian Committee for the Defence of Believers' Rights in the USSR, was arrested on 1 November. The Christian Committee was the first association of Christians to defend religious freedom. The need for such an organization is shown by the numerous declarations and complaints from believers constantly reaching it. The writers see the arrest of Fr Yakunin as yet another example of the tragic blindness which has characterized the attitude of the State to believers for many decades. They demand the immediate release of Fr Yakunin. Russian in *Russkaya mysl*, 3 January 1980, p. 4.
15. *A New Kind of Priest* by Fr Dimitri Dudko; 26 November. The Orthodox Church's difficult temporal position makes for priests who are frequently too timid to be preachers of the word of Christ and guardians of the flock in their charge. Yet the Church also produces priests who are selflessly devoted to the work of God. Fr Gleb Yakunin, arrested 1 November, is one such priest. He was ordained in 1962 but forbidden to perform church services after about three years because of his "Open Letter" to the Patriarch. He has since devoted himself to the service of others, comforting and supporting those in need of an advocate. Now he has been deprived of his freedom. Those whom he has helped should pray for him and follow his example. Fr Yakunin is guilty of nothing. Russian: 1 p. Photocopy. English translation available.
16. *Letter to "a brother in Christ"*, anonymous (but possibly from Fr Yakunin and Lev Regelson); undated. Since the letter to the General Assembly of the WCC in Nairobi in 1975, western Christian public opinion has helped to ease the position of the Church in Soviet society. However, vast areas of the country still lack any opportunity to hear the word of God. Yet new opportunities are emerging, and if the religious movement among young people is allowed to continue, in a few years the re-Christianization of Russia will be irreversible. The addressee is asked to organize mass protests by Christians against the persecution of Christian young people such as Vladimir Poresh and Alexander Ogorodnikov. If the witness of Christian unity is sufficiently powerful now, future repressions against Christian youth will be severely hampered, and this could be significant for our common future. Russian in *Religiya i ateizm v SSSR*, November 1979, pp. 1-3.
17. *Description of Vladimir Poresh* by his wife, Tatyana Kupatadze; undated but after 1 August. Poresh was arrested at a time when his pregnant wife and young daughter needed him. He is losing strength in prison. He is a promising philologist specializing in French. He is a person of good temperament and of powerful and deep feelings; a fierce polemicist and energetic worker, he constantly fights unbelief, spiritual sloth and complacency. Russian: 1 p. Photocopy.

su/1980/ORT

1. *Declaration to Christians of the whole world from 95 signatories* (collection of signatures continuing); 15 January. Fr Dimitri Dudko's appearance in their country was a miracle. The extent of his influence is inconceivable: he is the centre of the religious revival. He saw life and faith as united and so he could not fail to preach about the evils of contemporary life. All kinds of people sought his spiritual guidance. His ministry was both a joy and a cross. The authors and signatories

write that their consciences will not forgive them if they do not defend Fr Dudko. Russian in *Russkaya mysl*, 29 February 1980, p. 4.

2. *Open Letter* from Lev Kopelev; undated. 15 February 1980 marks the 13th anniversary of Igor Ogurtsov's detention. He has now lost his youth, strength and health. Though seriously ill, he has preserved clarity of mind and strength of soul. The writer does not share Ogurtsov's religious convictions or many of his other views, but recognizes his spiritual nobility and profound talent. Ogurtsov will die unless he is released soon. No one who lives in the USSR or has any relations with the country should forget Igor Ogurtsov. Russian: 3 pp. Retyped in the West.

PENTECOSTALS

SU/1979/PEN

6. *Letter* to "Anton" from Yenokh Goretoi; 23 March. Since the Goretoi family renounced Soviet citizenship and applied to emigrate three years ago, they have been threatened with criminal proceedings and deprivation of parental rights. They have appealed to the UN Court but have not so far received a reply. A new campaign is now being waged against them. They have received letters from brothers in the Pentecostal Union accusing the author's father, Nikolai Goretoi, of error, and calling emigration "desertion from God". The writer believes this has been done at the instigation of the KGB, but the family has not been dissuaded from its desire to emigrate. Russian: 1 p. Signed carbon copy.
7. *Our Gratitude and Thanks to You* to the US government, President Carter, the State Department, Senate and Congress from 50 Pentecostals and Baptists on behalf of all those waiting to emigrate; undated. Thanks to the efforts of the addressees, Georgi Vints (sic), Alexander Ginzburg, Valentin Moroz and others have been freed from Soviet camps. Many other believers and human rights activists who supported believers are still in camps: Yuri Orlov, chairman of the Moscow Helsinki Group, might die there; Anatoli Shcheransky (sic), Alexander Podrabinek, Vladimir Slepak, Ogorodnikov, Gumsakhurdiyev (sic), Kostava, Vladimir Shelkov and many others also need the addressees' help. The authors have heard that the US Commission on Security and Co-operation in Europe has taken up the question of their emigration. They thank the addressees for showing Christian concern. Russian: 2 pp. Carbon copy.

SU/1980/PEN

1. *Request* to Christians around the world from Lidiya Vashchenko; 27 January. Calls for the defence of Andrei Sakharov, a man who does not forsake the truth and who has fought for the rights of suffering people in the USSR, including Christians. He twice came to the American Embassy to visit the Vashchenko family, while no AUCECB leaders have come. He has appealed to Brezhnev on their behalf. English: 2 pp. Photocopy.
2. *Appeal* to the UN Human Rights Commission, Amnesty International, the International Red Cross and Red Crescent, the WCC and the Christian associations of all countries, the International Tribunal of the World Federation of Women (sic) from the Fraternal Council of Pentecostals; January. The news of the arrest of N. P. Goretoi has greatly grieved the authors. The father of 11 children, Goretoi is again being accused because he could not keep silent about arbitrary acts against believers in the USSR. The authors appeal to the whole world to save Goretoi from a sentence which his wife believes will bring about his death. Russian: 1 p. Photocopy.

ROMAN CATHOLIC CHURCH

SU/1979/ROM

12. *Document* No. 21 to the Central Committee of the Communist Party of the Lithuanian SSR and the Council of Ministers from the Catholic Committee for the Defence of Believers' Rights; 12 September. Art. 50 of the Lithuanian Constitution states that the Church is separated from the State, but two recent examples of the violation of this provision by Soviet officials disprove this. When parishioners in Kirdeikiai and Daugailiai elected their priests, Frs P. Kražauskas and P. Baltuška, to head their parish councils, Soviet officials tried to organize new elections for a

- "Soviet council". This attempt failed in Daugailiai, where Fr Baltuška is now threatened with arrest. In Kirdeikiai an atheist-appointed council was declared elected. Lithuanian: 2 pp. Photocopy. Russian: 3 pp. Photocopy. English translation available.
13. *Document* No. 23 to the 34th session of the UN General Assembly, governments of all nations, their parliaments and people from the Catholic Committee for the Defence of Believers' Rights; 23 September. The Soviet government organized a world conference on children's rights 7-11 September but itself deprives religious children of their rights. Children are taught atheism at school, while those who give them religious instruction are arrested (e.g. Angele Ramanauskaite, arrested 18 September 1979 in Astravo, Belorussia). The Catholic Committee calls for the defence of children's rights to hold a religious point of view. Lithuanian: 2 pp. Photocopy. Russian: 2 pp. Photocopy. English translation available.
 14. *Document* No. 24, a telegram to the Holy Father from the Catholic Committee for the Defence of Believers' Rights; 10 October. Greetings to Pope John Paul II on the first anniversary of his pontificate. The Catholic Committee thanks Vatican Radio for the Lithuanian-language Mass, broadcast on the first Sunday of every month. They need a daily half-hour religious programme as they have no religious literature or catechisms. They thank the Pope for remembering Lithuania, express their complete loyalty to him and invite him to visit Lithuania in 1987, the 600th anniversary of its conversion to Christianity. Lithuanian: 1 p. Photocopy. English translation available.
 15. *Appeal* to Kurt Waldheim, governments of countries signatory to the Final Act of the Helsinki Agreements, Amnesty International and Helsinki Groups in Europe and America from Fr A. Mocius and 13 Lithuanians; 8 November. They protest at the arrest of Antanas Terleckas on 30 October in connection with the appeal by 45 Balts condemning the Molotov-Ribbentrop Pact. Terleckas has devoted his life to defending the rights and freedoms of others. They appeal for western support for him. Lithuanian: 4 pp. Photocopy. Russian: 4 pp. Retyped in the West. English in *Lithuanian Information Service—News Release*, 25 January 1980.

MISCELLANEOUS

SU/1979/M

9. *Satan at Work. Appeal* to Christians of the world from nine political prisoners, including B. Gajauskas, L. Lukyanenko and Yu. Fyodorov; 3 July. In the ancient world Christians were thrown to the lions, but cruelty and violence did not destroy their faith. Now men are more tolerant, but Satan is still at work in the USSR, where Christians are denied their rights and sent to concentration camps. In the Sosnovka camp, Mordovia, crosses worn by believers were forcibly removed, whereupon the prisoners involved declared a hunger strike. If there is freedom of religion in the USSR, then prisoners should be able to wear crosses, read Bibles and prayerbooks and possess icons. Until persecution of believers and dissidents is ended, the signatures under the Helsinki Agreements are merely part of a hypocritical game. Russian: 2 pp. Photocopy.
10. *Document* No. 111 from the Moscow Group to Promote Observance of the Helsinki Agreements in the USSR, "Sharp Intensification of the Persecution of the Human Rights Movement in the USSR" by Leonard Ternovsky and Vyacheslav Bakhmin; 3 November. On 30 October 1979 Antanas Terleckas was arrested in Vilnius. On 1 November Tatyana Velikanova and Fr Gleb Yakunin were arrested in Moscow and searches were carried out at seven homes. These arrests are clearly aimed at the complete suppression of the human rights, nationalist and religious movements in the USSR. Gives a short summary of the activities of Terleckas, Velikanova and Fr Yakunin. Their arrests are in violation of the Final Act of the Helsinki Agreement. Russian: 3 pp. Photocopy.
11. *Declaration* by Stanislav Zherdev, a member of the Council of (Pentecostal) Churches, Anatoli Vlasov, Nikolai Romanyuk and 300 others (signatures not appended); November. They call upon world leaders and Christians to work for the release of Fr Gleb Yakunin, and express gratitude for his work in defence of

believers' rights and for his contribution to the breaking down of hostility between denominations. Russian in *Russkaya mysl*, 17 January 1980, p. 4.

12. *Biographical note* on Fr Nikolai Gainov from the Christian Committee for the Defence of Believers' Rights in the USSR; undated. On 4 November Fr Gainov became a member of the Christian Committee, replacing Fr Gleb Yakunin after his arrest. Parish priest in the village of Tsarevo, Fr Gainov is married and has four children. Russian in *Russkaya mysl*, 24 January 1980, p. 5.

Czechoslovak Religious Samizdat

EVANGELICAL CHURCH OF CZECH BRETHREN

CZ/1978/CZB

21. *Report* by Pastor Tomáš Bíšek on the interrogation of the senior members of his church in Telecí; 19 April. Bíšek informs the Church's Synod and Charter 77 spokesmen that the security police tried to intimidate seven members of his parish council to take a stand against him for signing the manifesto. Czech in *Křestané a Charta 77*, Index, Cologne, 1980, pp. 184-5.

CZ/1979/CZB

4. *Letter* to Dr Ján Feješ, the General Procurator of Czechoslovakia, from Pastor Tomáš Bíšek; November. Bíšek informs Dr Feješ that on 13 November he found bugging equipment in his house. When the police arrived and asked for the equipment, Bíšek refused to let them have it. He wanted to report "this violation of privacy" so that the police could begin proper investigations. At the end of the letter Bíšek asks the Procurator whether the police are legally permitted to use such equipment. Czech: 2 pp. Photocopy.

ROMAN CATHOLIC CHURCH

CZ/1979/ROM

29. *Statement* No. 147 from the Committee for the Defence of the Unjustly Prosecuted (VONS); 12 October. Report on the detention of Jiří Kaplan. The interrogators demanded information about his contacts with Moravian Catholics and with believers abroad. Czech: 1 p. Photocopy.
30. *Essay*, "Life of Faith Today", by Fr Josef Zvěřina. A brief analysis of the problems of contemporary faith when inspired by the attitude of Pope John Paul II. Proceeding from the Catholic assumption that a "break between the external faith of the Church and the internal attitude would impoverish faith", the theologian then argues that the Pope's task is not to be just a theologian (progressive or conservative), but to be a "rock of faith" portraying the central truth of faith and love. Already his visits to Mexico and Poland and his encyclical have shown that he speaks clearly and with love, the only hope in a disintegrating world. If we recognize him as a man of love there is no need to worry about his ecumenism. Polish in *Tygodnik Powszechny*, No. 44, 4 November 1979, p. 4.
31. *Report* on State Security police action against Moravian and Slovak Catholics since 10 September; 6 December. Lists over 50 people interrogated in connection with the Olomouc printing press. On 30 September another man, Tomáš Kvapil, was charged with "illicit trading", raising the number of imprisoned and charged Catholics to 12. The arrest of Krumpholtz and Vlcek, who served 10 and 11 years respectively in the '50s for disseminating religious literature, shows that the present Czechoslovak regime is not prepared to tolerate any manifestation of faith outside church premises. This policy is particularly absurd in the case of imprisoned priests who were trained for pastoral activity. The house searches were carried out on an insufficient legal basis and much more thoroughly than in the case of most Chartists. Czech: 3 pp. Photocopy.
32. *Letter* to Catholic priests in Czechoslovakia from 18 Catholic and Protestant believers; 20 December. Calls on the priests to help their brethren who have been imprisoned and charged for duplicating and disseminating Catholic literature. Czech: 1 p. Photocopy.

MISCELLANEOUS

CZ/1979/M

3. Note by Lilian Landová on her interrogation and house search after organizing a day out with friends cycling in the country; 4 June. The police were particularly infuriated when they found a Bible in her flat. [Lilian Landová was expelled from her secondary school in 1977 for inviting Jaroslav Hutka, a protest singer, to the school; harassed by the police since then, she committed suicide in 1979. Ed.] Czech: 1 p. Photocopy.

Bulgarian Religious Press Articles

Church Gazette (Tsurkoven Vestnik)

5 April 1978, pp. 1-2. "With hope for life in the future age." The address given by Patriarch Maxim, presumably at the funeral of Bishop Tikhon of Smolyan, who died on 3 March, aged 76. Gives a brief account of the Bishop's life and career. He was rector of the Sofia Theological Seminary for 25 years (1946-71).

Ditto, p. 3. Announcement of the death on 4 April after a short illness of Stoyno Barumov, president of the Committee for Questions concerning the Bulgarian Orthodox Church (BOC) and Religious Cults.

Ditto, pp. 3-4. "Reflections for the Fifth Sunday in Lent", by Bishop Tikhon of Smolyan (see above). He writes about the life of St Maria of Egypt, who was a prostitute for 17 years before her conversion. He stresses the need for repentance, of which love is an essential part, before God's forgiveness can be obtained.

5 May 1978, pp. 1-2. "Patriarchal and Synodal letter to the spiritual children of the BOC on the occasion of the 25th anniversary of the establishment of the Bulgarian Patriarchate." This letter was to be read out in all Bulgarian Orthodox churches after the liturgy on 11 May. It covers the history of the Patriarchate: first established in 919 A.D., it came to an end in 1393, the last Patriarch being Evtimi of Turnovo. An Exarchate was established in 1870 towards the end of the 500 years of Ottoman rule. After the lifting of the schism with Constantinople in 1945, it became possible for the Exarchate to be replaced by a new Patriarchate in 1953.

15 May 1978, p. 3. "The Right Reverend Gelasi, Bishop of Krupnik", by T. Tochev. An account of the life and career of the newly-appointed bishop, who was enthroned on 7 May in St Alexander Nevsky Cathedral, Sofia. Born in 1933, he studied at the Sofia Theological Seminary and Academy and taught at the latter from 1961 to 1968. From then until 1977 he was abbot of the Troyan monastery. He was then appointed abbot of the Rila monastery, which position he still holds.

Ditto, pp. 4-5. "The Supreme Church Council (SSC) of the BOC's Holy Synod", by V. Vulkov, secretary of the SSC. Gives the biblical and canonical basis for the existence of this Council and its present-day functions. Its main task is to deal with the financial affairs of the BOC and church property. The Council has existed in its present form since 1953 and the article names the six Metropolitans who have presided over it since then.

Ditto, p. 8. Announcement by the St Kliment Okhridsky Theological Academy in Sofia. Invites applications from those wishing to enter the Academy in September and specifies qualifications required. No students of "anti-Church, anti-State or anti-national tendencies" will be accepted.

24 June 1978, pp. 2-3. "Sixty years since the establishment of the Russian Orthodox Patriarchate", by Protodeacon V. Velyanov. Gives details of the celebrations. The Bulgarian delegation, headed by Patriarch Maxim, consisted of Metropolitans Pankrati of Stara Zagora and Filaret of Vidin and the author.

Ditto, pp. 7-8. "God's call to solidarity", by Professor T. P. Koev. The title of the article is the theme of the forthcoming Fifth Assembly of the Christian Peace Conference (CPC) to be held in Prague in June. The author discusses the biblical and theological grounds for peace activity and gives examples of such activity in modern times.

1 July 1978, p. 8. Announcement by the St John of Rila Sofia Theological Seminary. Invites applications from those wishing to enter the Seminary for the academic year 1978-79 and specifies qualifications required.

21 July 1978, p. 4. "A well-deserved reward." During the Fifth Assembly of the CPC in Prague, the Hussite Theological Faculty there gave various academic awards to leading peace activists. Metropolitan Pankrati of Stara Zagora, a member of the Working Committee of the CPC, was made an honorary doctor of theology.

Ditto, pp. 5-8. "The Fifth All-Christian Peace Conference", by Professor T. P. Koev. A detailed account of the Conference held in Prague 22-27 June. The BOC was represented by 14 delegates headed by Patriarch Maxim. The Bulgarian delegates included Metropolitan Pankrati and Kalinik, Bishop Dometian (the General Secretary of the Holy Synod), Bishop Gelasi, Professor T. Subev and the author. Bulgarian Protestants were represented by Pastor I. Zarev (a Pentecostal) and the Muslims by Mufti Ramadan Mekhmedov.

Polish Unofficial Journals

Biuletyn Informacyjny (Information Bulletin)

No. 9, March 1977, p. 3. Report on the widespread demand among Poles that a parliamentary committee be set up to investigate police conduct during the food riots in June 1976. Since June 1976 the Polish Parliament has received thousands of letters calling for such an investigation, including letters from 293 priests from Przemyśl diocese, 285 students and staff members of Lublin Catholic University and 40 believers from St Teresa's parish church in Łódź.

Ditto, pp. 4-6. Report on the split in the "Znak" movement. Since 1956, when Polish Catholics founded "a loose federation of progressive Catholics", the movement has comprised three journals, one publishing house and five clubs. Each club has had a representative in Parliament. However, in 1976 Janusz Zabłocki founded two rival clubs in order to justify his take-over of "Libella", a company financing the activities of the Warsaw Catholic Intellectuals Club (KIK) and its journal *Wież (Bond)*. The take-over was approved by the Ministry for Religious Affairs in December and was a reprisal against the Catholic intellectuals' opposition to changes in the Polish Constitution (the chairmen of the clubs and editors of the journals had earlier sent strong protests to Parliament). The expropriation of finances resulted in a severe increase in KIK membership fees and in the subscription to *Wież*. The writers of the report express great indignation about the parliamentary group continuing to call itself "Znak": only one member, Stanisław Stomma, abstained from voting on the Constitution, while all the others voted for the changes despite protests from the clubs' members. While Stomma lost his seat, "the others want to give the impression that they still represent Catholic opinion. They have become servants of the State, the best example of this being their support for price increases which led to the strikes and widespread unrest in June."

Ditto, p. 6. Note on the postal ballot among members of the Poznań KIK regarding the club's subordination to the pro-government parliamentary faction known as Neo-Znak. Voters discovered that the envelopes provided for the return of the completed questionnaires were secretly numbered.

Ditto, p. 6. Note on the interrogation of certain Dominicans about political activities by monks, particularly involvement with KIK. The editors point out the typical devious behaviour of the authorities: the superiors were threatened with economic sanctions against the monasteries if they would not discipline "the culprits".

No. 12, June 1977, pp. 5-6. Extracts from sermons by Cardinal Wyszyński and Cardinal Wojtyła concerning the murder of Stanisław Pyjas, a Kraków student involved in the Social Self-Defence Committee (KSS-KOR). Cardinal Wyszyński,

speaking in St Anne's Church, Warsaw, said: "Raising the value of material things above the value of man leads inevitably to failure to observe human, civil and national rights . . . A man will rebel only if he feels he is trapped . . . The authorities try to persuade us that individuals have to be sacrificed for the freedom of the country; but I tell you, a nation deprived of its basic human rights is no longer a nation, but a collection of robots. The authorities should therefore re-examine their methods of government and cease persecution before it is too late, instead of condemning the young for their open and brave criticism of our state system."

Ditto, pp. 13-14. Commentary by "JN" on readers' letters published in the Party daily *Zycie Warszawy* (*Warsaw Life*), which condemn the protest fast in St Martin's Church. He reminds readers that false information has often appeared in this paper in the last two years. He quotes from various editorials which "in the name of Polish society" attacked human rights activities and even regretted the Party's mild approach towards "trouble-makers". "It is obvious," writes "JN", "that the letters are merely an attempt to encourage the Party headquarters to take a firmer line on the Church and dissidents."

Ditto, p. 17. Prayer in verse commemorating Stanisław Pyjas, a Kraków student murdered by the police in May 1977.

Nos. 13-14, July-August 1977, p. 12. Note on a letter sent to the Polish Parliament on 30 April by 16 people. They request permission to build chapels and churches whenever and wherever they are needed and permission for the Church to publish a Catholic daily. They also demand that those responsible for forging Cardinal Wyszyński's sermons be brought to trial.

Ditto, p. 12. Note on the Church's reactions to the harassment of young Catholics at "Oasis" summer vacation camps. On 11 July Bishop Dabrowski, the secretary of the Polish episcopate, sent a letter of protest to the Minister for Religious Affairs. On 24 July Cardinal Wojtyła issued a special communiqué, to be read in the churches of Kraków diocese, expressing his support for the "Oasis" movement and condemning the abuse of power by the civil authorities. Fr Kantorski, who was threatened with prosecution for organizing a Catholic youth camp, sent a protest letter to Party leader Edward Gierek, in which he wrote: "To describe pastoral work as an anti-State activity is a denial of the fundamental right to believe."

Ditto, p. 13. Appeal from a group of 13 people to Poles, urging them to sign a letter addressed to the People's Council requesting permission for prisoners to attend religious services.

Ditto, p. 13. Description of peasants' endeavours to build a chapel in Opole Stare. In 1973 a chapel was built on Stanisław Karpik's property. A few days later it was demolished by the police and Karpik was subjected to constant harassment and intimidation—an attempt was even made to confine him in a mental asylum. In 1976 the peasants began to rebuild the chapel, but on 17 November, just before completion, an order was issued for its immediate demolition. However, the peasants ignored this and had the chapel consecrated. Fears are expressed that the police may try to send Karpik to a mental asylum.

No. 15, October 1977, pp. 8-9. Note on the pilgrimage by veterans of the wartime resistance movement (AK) to the shrine at Czestochowa on 11 September. Over 10,000 veterans took part. Despite attempts by the authorities to confine the celebrations to the monastery, the Mass was celebrated in the open air, attracting thousands of ordinary pilgrims as well. During the Mass prayers were said for resistance fighters executed during the Stalinist period.

Ditto, p. 9. Note on "Sacrosong", the festival of religious songs held in Kalisz 15-18 September under the theme "Strength and Courage". The editor mentions a joke among the audience that the first prize should have been given to the UN Declaration on Human and Civil Rights, which was read aloud during the festival by a Polish actor, because it received more applause than the songs.

Ditto, p. 10. Note on the discrimination against Mazowiecki and Cywinski, editors of the Catholic journals *Wież* and *Znak*. They were not allowed to take

part in the Congress of the Catholic Press in Vienna. Three other members of the Polish delegation (Hennelowa, Stomma and Bartoszewski) refused to participate in the Congress as a protest against the decision of the authorities.

Ditto, pp. 10-13. Open letter to Jan Dobraczynski (a member of PAX, the government-sponsored Christian Association) from Tomasz Lipski, commenting on Dobraczynski's article "Accusation and Concealment", which was published in the pro-government Catholic journal *Kierunki* (*Directions*) on 7 August. Lipski defends Catholic intellectuals associated with *Wież*, *Tygodnik Powszechny* and *Znak* against Dobraczynski's accusation that they have put themselves forward as the sole representatives of Catholic intellectual life. He points out that it is rather PAX which is guilty of this. In the '50s it was backed by the government, which took over the Catholic weekly *Tygodnik Powszechny*, and it always supported the Party's harsh policy towards the Church, even at the time of Cardinal Wyszyński's imprisonment.

No. 16, November 1977, p. 5. Note on the take-over of "Libella", an enterprise financing KIK, by the pro-government Catholic Centre for Documentation and Social Studies (ODiSS). Deprived of its financial resources, KIK has been forced to increase its membership fees and restrict its activities. Its monthly journal *Wież* has been reduced in size and the price has been doubled.

Ditto, pp. 6-7. Commentary by "CB" on readers' letters published in *Ancora* (a *samizdat* journal produced by priests critical of the Polish hierarchy). The letters described a week-long protest fast held in St Martin's Church 24-31 May as "terrorist activity". They urged clergy to join the government-sponsored plan to create a "Caritas" retirement pension fund for priests. The commentator quotes from a pastoral letter issued in December 1950 which explained the subversive character of the government-run Catholic Association "Caritas": "If a priest comes to your parish and declares himself openly against the Pope and his bishop, then he is not a true shepherd but a wolf who has sneaked in among Christ's flock. Beware of him."

Nos. 21-22, June-July 1978, pp. 13-15. Article by "AP" on the areas on conflict between the Church and the State, based on documents issued by the Church in 1978. These reveal that although the authorities have permitted the building of 99 new churches since 1974, permission was restricted to Warsaw and other cities frequently visited by foreign journalists. "There are many dioceses," the bishops declare, "where no construction of new churches has been allowed since the end of the war." The episcopate also expresses disapproval at the conscription of seminarists in the middle of their studies, despite the agreement of 1950. All the documents condemn the intimidation of children, parents and priests involved in the "Oasis" movement. The bishops point out that none of the Church's demands (for a Catholic daily paper, access to radio and television, unrestricted construction of new churches, legal status for the Church) have yet been fulfilled and declare: "It is our duty to fight for the rights of the Church and believers, while the citizen's duty is to demand that the authorities respect Poland's Christian heritage. We strongly believe that only an uncompromising stand can prevent a repetition of the '50s, when for the first time in its history the Church was openly persecuted by Poles themselves."

No. 23, September 1978, pp. 27-9. Appendix to the pastoral letter to clergy on the pension scheme for clergy who are members of "Caritas". The bishops, reviewing the history of "Caritas", write: "Since January 1950, when 'Caritas' was removed from the control of the Church, its main activity has been to turn the clergy against the hierarchy, while charitable work has been kept to a minimum" (e.g. of a former 1,000 charitable enterprises, only 200 still exist, and they are limited to homes for the aged and centres for the mentally retarded). Cardinal Wyszyński and the episcopate have frequently been attacked in *Mysl Społeczna* (*Social Thought*), the paper published by "Caritas". The favourite target has always been Cardinal Wyszyński's determination to uphold the unity of the Church, which *Mysl Społeczna* interpreted as an abuse of the clergy's freedom of conscience and human

rights. "The pension scheme for priests who are members of 'Caritas' is merely another attempt to split the clergy. All priests are reminded by the hierarchy that membership of 'Caritas' has been forbidden."

Ditto, p. 29. Quotation from the pastoral letter for Mass Media Day (17 September) which condemns the authorities for denying the Church free access to radio, television and press: "Alas, the Church in Poland today, even though it has been co-operating with national culture since the beginning of the existence of the State, has nevertheless not only been refused the right to have access to the mass media, in particular radio, television and the daily press, but also to use them actively. All the media have been taken over by the State and made to serve the ideology which aims at bringing human beings up without God . . . We must express regret over cases of persecution of people who have the courage to pronounce orally, and in writing, their judgements and opinions on public affairs and the content of what is published by the mass media . . . State censorship always has been and remains a weapon of totalitarian systems. With the aid of censorship, the aim is not only to guide the mental life of society, public opinion, but even to paralyse the cultural and religious life of the whole people."

No. 24, September-October 1978, pp. 22-4. Letter to Mr Kakol, Minister for Religious Affairs, from Cardinal Wyszyński, 10 June. He defends the "Flying University" against Kakol's accusations that it pursues "illegal activities hostile towards the socialist State". "The work of the 'Flying University' is a modest attempt to supplement the inadequate education provided for the public, to unearth facts about the past which have been buried in silence, and to correct the glaring falsehoods which are often taught at schools and universities." The second part of the letter concerns the Catholic Association "Caritas", which was taken over by the government in 1950. The Cardinal demands that all Catholic charitable institutions be returned to the Church and that Catholic publishing houses be re-established. "These concessions would not only start the process of establishing good relations between Church and State, but would be a step towards creating social justice in the country."

Ditto, pp. 25-6. Letter to the prosecutor in Nowy Sacz from Fr Franciszek Blachnicki, the founder and leader of the "Oasis" movement, protesting at the house searches carried out on those who gave hospitality to participants in the 1978 summer camp and demanding the return of all confiscated Bibles and hymn books. "If the distribution of Bibles and religious literature is a crime, I will willingly accept any consequences, including imprisonment."

Ditto, pp. 26-8. Description of events in the Lublin firm for blind workers. On 31 August a programme on Maximilian Kolbe (a Polish saint killed in Auschwitz) was broadcast on the internal radio system, despite attempts by the firm's Party secretary to interrupt it. The next day, the social worker responsible for the programme resigned from his post, having been reprimanded for "outrageous disobedience" and officially forbidden to transmit any more religious programmes. A delegation of 50 workers then handed over a petition to the management demanding the lifting of this ban and requesting that items from the Catholic press be read out daily. The chairman refused the request and the workers who signed the petition were accused of "anti-State activities". Thereafter harassment and intimidation of the workers followed. The blind workers turned for help to *Tygodnik Powszechny* and *Wież*, but despite protest letters sent to the management by the editors, the chairman decided to maintain the ban. The workers now face reprisals as the management has already attempted to dismiss the "rebels", and the majority fear that they will lose the privileges they receive as blind people.

No. 25, October-November 1978, pp. 25-8. Survey of the Polish official press after the election of Pope John Paul II. In accordance with instructions received from the censors, the articles attributed the election to Poland's religious tolerance and peace policies. The Pope's moral authority was attributed to the upbringing he had received in a socialist country which was able to produce such an outstanding personality. However, only a few days after the election, photographs of the Pope

were no longer to be seen in the press and the Pope's speeches were no longer published even in the Catholic papers. Only after a long struggle was *Tygodnik Powszechny* allowed to give full coverage of the Pope's enthronement.

Ditto, pp. 28-9. Quotations from Cardinal Wojtyła's address delivered on 17 September to participants in the tenth "Sacrosong", the festival of religious songs held in Czestochowa. The Cardinal likened "Sacrosong" to the "Ark of the Covenant" between Poland's past and future. He also commented bitterly: "It is shameful that despite the ten-year history of the festival, its popularity and high artistic standards, the word 'Sacrosong' is still banned in the Polish press and on radio and television."

Ditto, p. 29. Note on the "Week of Christian Culture" which took place in Wrocław 21-29 October under the patronage of Archbishop Henryk Gulbinowicz of Wrocław. Thousands of people participated in the events (i.e. lectures, exhibitions, concerts and poetry readings). Among the lecturers were some prominent Catholic intellectuals, including Bartoszewski, Wozniakowski and Cywinski.

Ditto, pp. 29-30. Letter dated 13 October to the head of the local state administration from 42 priests of Przemyśl diocese, protesting at the conscription of Przemyśl seminary students and their frequent intimidation by the police. Unless the authorities change their policy towards the seminary, the priests would seriously consider creating their own Believers' Self-Defence Committee.

Ditto, p. 30. Report on the collection of signatures for a petition to the Polish Parliament demanding transmissions of the Mass on radio and television. Over 30,000 believers from Przemyśl diocese, 1,500 from Podkowa Lesna and 486 from the village of Zbrosza Duza had signed the petition by October.

Droga (The Way)

An independent monthly published since June 1978.

No. 3, October 1978, pp. 1-2. Editorial on the election of the Polish Pope by Leszek Moczulski, a former editor of *Opinia*. Gives a brief outline of the life of John Paul II and his church career. He is commended for his "special qualities of heart and mind" and his uncompromising struggle for human rights.

Ditto, p. 3. Commentary by Leszek Moczulski on the election of Cardinal Wojtyła as Pope. He argues that this has opened up new opportunities for the Church and believers: "Suddenly it was possible to televise the Mass—something the Party had regarded as almost catastrophic and which would normally be unthinkable." However, over 90 per cent of Poles watched the pontifical Mass and no catastrophe occurred. The authorities now face a real problem in dealing with nearly 500,000 letters and official demands from the episcopate which have been sent to the Polish Parliament demanding regular transmissions of the Mass on radio and television. Never has the Party been so far from fulfilling its aim of making Poland an atheist State. Moczulski further claims that the election should help the Poles to overcome their "national inferiority complex", especially in view of the considerable world interest in Poland's affairs.

Ditto, pp. 19-20. Article by Marian Skulski on the annual pilgrimage from Warsaw to Czestochowa 7-15 August. Over 30,000 people participated and he describes various groups of pilgrims. There were parents with their babies in prams, couples who were married during the pilgrimage, and disabled people in wheelchairs. Skulski discloses that the organizers have been considering whether the pilgrimage should be divided into a number of smaller groups, as the number of participants is increasing rapidly.

Ditto, pp. 21-2. Note on the pilgrimage of veterans of the Second World War to Jasna Góra on 10 September. During the Mass tribute was paid not only to those who died fighting to free Poland, but also to those who perished in Russian and German camps or who were killed by the secret police in the '50s.

Ditto, pp. 23-4. Article by Kamil Chwalik about a new manoeuvre against the Church. Discloses facts about the Communist Party's attempt to form a "Catholic

Party" subordinated to the Polish United Workers' Party (PZPR). The head of the pro-government Christian Social Association (ChSS), Morawski, stated that it was Gierek's personal wish to create such a party. In order to secure the required number of party members (i.e. 25,000), the Communist Party attempted to merge ChSS with other pro-government Catholic groups such as ODiSS and PAX. These groups were then purged of young "rebels" who opposed the project. Chwalik also reveals that ChSS members were ordered to attract prominent Catholic university lecturers into the new party. Their names appeared on a carefully prepared list of people who could be induced to join the "Christian" Party by offers of "financial rewards". [These attempts eventually failed. *Ed.*]

Ditto, pp. 24-6. Interview with Szeremietiew, the spiritual leader of the faction expelled from PAX for "rebellious behaviour". He had criticized PAX's servile attitude towards the Soviet Union and the open attacks made by PAX on the Polish hierarchy. Others who backed his views are now "in disgrace". Szeremietiew concludes: "Politics is often an art of compromise. However, there are situations when compromise means forgetting about your basic beliefs and losing your moral integrity. Moreover, if you believe that your views are just, it is your obligation as a Christian to fight for them. I will fight for my beliefs, and if this is seen as 'opposition' activity then I am a dissident."

Gospodarz (Farmer)

A monthly concerned with the problems of rural communities. The first issue appeared in December 1977.

No. 2, January 1978, p. 2. Comment by Andrzej Górski on the Party's view of "co-operation" with the Church. He refers to the pledge of Party leader Gierek to co-operate with the Church and then lists the Church's grievances as outlined by Cardinal Wyszyński on 6 January and by the episcopate. Believers suffer discrimination by having no access to official posts, Catholic children cannot form their own organizations and their spiritual formation is constantly undermined. The whole society suffers from censorship which distorts information, thereby depriving people of their responsibility. "In such a situation it is clear that the Party is not prepared to co-operate with anyone."

No. 3, February 1978, pp. 2-3. Short comment on Cardinal Wyszyński's pastoral letter for Lent, 12 February. Although the anonymous writer approves of the Cardinal's attack on the government for barring the Church from the mass media, he cannot understand the support the Cardinal gives to the government by appealing to believers to work harder. "How can the Poles put more effort into their work when the fruit of their labour is being squandered and the profits spent to keep them oppressed?"

No. 8, July 1978, pp. 1-2. Note by Andrzej Staniewski on the letter sent to country priests by the 162nd Episcopal Conference. The bishops call on the priests to set up parish councils, which would not only be a help to the priests but could also defend peasants against encroachments by the local authorities.

No. 12, November 1978, p. 1. Quotation from Pope John Paul II's first public address: "We want to offer help to everyone who is oppressed by any kind of injustice or discrimination in economic, public or political life and to everyone who does not enjoy full freedom of conscience. It is our duty to expose all forms of injustice to the whole world and to discuss them in detail. We should pray that a solution will be found so that all may lead dignified lives as children of God."

Ditto, p. 3. A petition to the Polish Parliament asking for Sunday Mass to be broadcast on radio and television and for special religious programmes to be broadcast for the sick. The petition quotes several official approaches made to the authorities by the episcopate since 1975. The authorities have remained silent on the matter. "We want to prove that the requests made by the episcopate reflect the wishes of the majority of Poles." According to the author of a commentary

attached to the petition, by November 1978 the petition had been signed by over 100,000 people in Przemyśl diocese alone. The author commends the solidarity and courage of those who signed the petition but makes it clear that he has grave doubts about its effectiveness. "After more than 40 years of communist rule, it is difficult to imagine that the authorities will take any notice of their citizens' requests."

Ditto, p. 3. Commentary by "AS" on the above petition. The author expresses his doubts about the petition's effectiveness and discusses its relevance in the light of the forthcoming parliamentary election. He argues that participation in the "election" demonstrates open approval of the Party and the authorities who show no respect for the citizens of Poland.

Opinia (Opinion)

Special issue, 8 pp., October 1978, to mark the election of the Pope from Poland. Consists of a collection of quotations from Cardinal Wojtyła's sermons on various aspects of the Christian life and a poem by the 19th-century poet Juliusz Słowacki about the future Slav Pope.

No. 12, December 1978, p. 2. Excerpts from Cardinal Wojtyła's address to veterans of the First World War, given in Kraków, 1975. Stressing the people's debt and gratitude to the men who regained Polish independence and defended the country from Soviet aggression in 1920, the Cardinal said: "This history is still with us despite all the attempts to remove this chapter from history books."

Ditto, pp. 12-14. Description by Stanisław Kruk of the sad condition of Lwów, once the proud seat of three archbishoprics (Roman, Armenian and Uniate). He found only the Roman Catholic Cathedral and one church still open. Other churches had either been turned into warehouses or left to deteriorate. The Dominican church, an example of pure rococo style, had been converted into an atheist museum; and the cemetery where so many famous Poles were buried had been devastated. The chapel had been turned into a lavatory and the marble tombs either broken or stolen.

Robotnik (Worker)

A weekly published since September 1977 by the Social Self-Defence Committee (KSS-KOR).

No. 3, October 1977, p. 2. Quotation from Cardinal Wyszyński's pastoral letter of 2 October concerning high quotas and dangerous working conditions. "In our country quotas, exports and contracts are more important than the physical health and safety of the workers. The authorities should start to treat workers with respect and put an end to this terrible waste of human resources."

No. 24, November 1978, p. 1. Editorial on Pope John Paul II, emphasizing his concern for Poland's social problems. In March 1968 he condemned police brutality in dealing with students. In 1975 he openly defended people who were arrested during the food riots and demanded their release. Recently he has supported the "Flying University" and other independent student activities.

Ditto, pp. 1-2. Article on Cardinal Wojtyła by Róża Wozniakowska and Tadeusz Konopka, members of the Kraków Students' Self-Defence Committee. They commend the Cardinal for his sensitivity, outspokenness, courage and loving concern for the young. Konopka discloses that Cardinal Wojtyła organized financial support for the workers arrested after the food riots in 1976, defended people harassed by the police for their dissident activities, condemned the authorities for hampering the "Oasis" youth movement, and initiated the foundation of the "Flying University" by founding the Christian Study Centre in Kraków with its programme of uncensored lectures on philosophy, literature and history. Róża Wozniakowska expresses her hope that the unexpected elevation of Cardinal Wojtyła to the papacy will mark a renewal of moral and religious standards in Poland.