

Sources

This section of the journal provides a selective bibliography of officially published newspapers and periodicals and unofficially published documents from the Soviet Union and some countries of Eastern Europe. It replaces the *Bibliography* section which appeared in the first nine volumes of *RCL*. Keston College continues to provide a separate, fuller bibliographical service, 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 is also 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 *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 No. 2, 1982 covered significant Soviet press articles on religion and atheism for the period July to December 1981. The present issue covers the period January to June 1982.

RCL No. 2, 1982 covered selected articles from official Soviet religious publications for the period September to December 1981. The present issue covers the period January to April 1982.

RCL No. 2, 1982 covered selected items from *AKSA* for the period December 1981 to April 1982. The present issue covers the period April to June 1982.

Soviet Press Articles

Focus on religious "extremists" A number of believers have been the subject of hostile reporting in Soviet newspapers. Dmitri Minyakov, a preacher of the unregistered Baptists in Estonia, sentenced to five years' strict régime labour camp in August 1981, is accused of greed, self-interest and vicious anti-Sovietism. ("Beware: Ideological Subversion! The Turncoat", Ye. Rostikov and A. Razumov, *Sovetskaya Estoniya*, 22 & 23 January.) In Lithuania teachers from a middle school in Šilalė are protesting about the preaching of the priest Vytautas Skiparis. He told his congregation that certain poets — Maironis, A. Strazdas, V. Vienožindys and A. Baranauskas — were not taught in school because they were priests. ("Lies from the Pulpit", Gediminas Pilaitis, *Sovetskaya Litva*, 28 January.) Activists of the Pentecostal emigration movement have come under attack in the Ukrainian press. Particular attention was given to the case of Pavel Akhtyrov, who was tried in December 1981 for "anti-Soviet agitation and propaganda" and sentenced to seven years' strict régime camps followed by five years' internal exile. ("Caught Red-handed! False Prophets", Mikhail Derimov, *Pravda Ukrainy*, 31 January & 2 February.) Television is also used to expose the misdemeanours of sectarians. A film about the "Baptist-schismatics", or Council of Churches of Evangelical Christians-Baptists, was shown on television in Moldavia and previewed in the republican press. ("Under the Cover of Piety", A. Andriyesh, *Sovetskaya Moldaviya*, 23 April.)

Anti-Sovietees seek scandal A film about Soviet Uzbekistan has been made by two Swiss journalists. The director of the Department of Foreign Relations of the Uzbek State Radio describes how their work gives a false impression of Soviet reality. Without its commentary, the film, which includes an interview with the imam of the Khadzhi Zainuddina mosque in Bukhara, would be attractive and could be watched with interest. ("A Swiss 'canard'", I. Usmanov, *Pravda Vostoka*, 24 March.) G. V. Milashevich, a believing Catholic, has received an unsolicited letter from a member of the "Narodno-Trudovoi Soyuz" (Popular Labour Alliance) living in Canada. In the letter he is asked for information about life in the Soviet Union.

Milashevich replies through the columns of the newspaper, saying that there are many churches in his home town, Vilnius, and that, rather than churches being closed, restoration work is under way. Central heating and telephones are being installed among other improvements. ("Your efforts are in vain, Gentlemen!", G. Lopakhin, *Sovetskaya Litva*, 17 June.)

Emphasis on atheism maintained The need for a determined struggle against religiosity continues to be stressed. Radio programmes have an important role to play in this work, according to a leader in the daily newspaper of the Russian Federal Republic. However, according to 35% of students responding to a questionnaire, atheist lectures are often very uninteresting. ("Atheism on the Offensive", *Sovetskaya Rossiya*, 26 January.) The lack of a rigorous system for the training of propagandists of atheism is seen as the main reason for deficiencies in atheist work in Kazakhstan. Three hundred believers have broken with religion through the influence of the well-known atheist, Mariya Nikolayevna Saratova, who lives and works in Alma-Ata; but despite the attention her work has received in both the central and republican press, her experience has had little impact in the Alma-Ata region. ("Improving the Preparation of Atheist Specialists", *Kazakhstanskaya pravda*, 27 February.) A student in Estonia cast doubt on the compatibility of the teaching of the principles of scientific atheism in higher educational institutions with the constitutional guarantee of freedom of conscience. V. Nosovich defends the legality of this practice, pointing to the fact that religion is not prohibited by the law in the USSR and to the existence of a deliberately organized system for the propaganda of religious ideology. Examples of religious propaganda in Tallinn are specialized youth services in the Oleviste Church and concerts of recorded, classical music in the Church of the Holy Spirit. ("At Variance with Logic", V. Nosovich, *Sovetskaya Estoniya*, 14 March.)

A call for peace Special correspondents V. Kondrashov and V. Mikheyev report that a conference in Moscow attended by representatives of the main religions and religious organizations of the world is expressing con-

cern at the growth of the nuclear threat and is calling for "the defence of human life".* The article is composed of short interviews with the following delegates: Metropolitan Paulos Gregorius of Delhi and the Northern Orthodox Church (India), Machiyu Kurokawa (Deputy General Secretary of the Japan Confederation of A- and H-Bomb Sufferers Organisation) and Knud Wumpelman (Secretary of the European Baptist Federation). ("In Defence of Life", *Izvestiya*, 13 May.) The conference, "Religious leaders of the world against nuclear catastrophe" took place in Moscow from 10-14 May and brought together 590 religious leaders from 90 countries. The final communiqué called for active measures for halting the arms race, cleansing the earth from nuclear waste and the redirec-

tion of the sums spent on armaments towards building a world without war. ("Call by Religious Workers", *Pravda*, 15 May.) At the end of the world conference of religious leaders V. Kassiss and V. Kondrashov assessed its achievements. The conference had thoroughly discussed and analyzed the means of averting a nuclear catastrophe and had given a highly favourable assessment of constructive Soviet proposals for reducing tension. ("Preserve Life on Earth", V. Kassiss and V. Kondrashov, *Izvestiya*, 18 May.)

*A report on the conference is given on pp. 337-39. Its official title is "A World Conference of Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" — Ed.

Soviet Religious Press Articles

Journal of the Moscow Patriarchate (Zhurnal moskovskoi patriarkhii)
Russian edition
Nos. 1-4 1982

It is clear from these issues of *JMP* that the journal has been permitted a small but distinct shift in editorial policy, allowing the publication of some items which the Council for Religious Affairs would not have permitted it to publish until quite recently. Chief of these is a lengthy (eight-page) biography of Metropolitan Nikolai (Yarushevich) who died in 1961. The biography (No. 1, pp. 26-33) is detailed and informative, but does not add anything to what was already known about the Metropolitan. It is the fact of its appearance which is significant, since Nikolai died in disgrace, forced into retirement after a lifetime's service to the Church because of his opposition to Khrushchev's anti-religious campaign. The lengthy gap between his death and the publication of this commemorative biography is subtly hinted at in the curious title given to the article: "Metropolitan Nikolai (Yarushevich) of Krutitsy and Kolomna: On the occasion of his, ninetyeth birthday (1891-1961)". The article does not comment on the unusualness of a ninetyeth birthday tribute being published 21 years after the event, and this silence is eloquent.

The article differs from most *JMP* biographies and obituaries of leading churchmen in that there is no obvious gap in the narrative during the thirties and forties, indicating a period spent in labour camp. Nikolai was one

of only four ruling bishops remaining at liberty at the beginning of the second world war, and his activities during these and following years are described in detail. The article describes two main phases in his life's work. The first was during the war years, and full honour is done to his patriotic and pastoral devotion to his duties. The second was as the first head of the newly-created Department of External Church Relations, when he served as ambassador for both his country and his Church in the creation of many new links across the globe in the post-war years. The article is clearly trying to emphasize that Nikolai was patriotically serving his country as well as his Church throughout his life. This may explain why the article has been published now, since the Church's unity with the Soviet people and loyalty to the Soviet State are being very much emphasized at present, in the aftermath of the dissent within the Church during the 1970s. The end of the biographical article is quite different. Not surprisingly, there is no attempt to explain the last years of Nikolai's life, when the anti-religious campaign was getting under way, nor the circumstances of his death. His retirement is attributed to weak health, as is invariably the case when senior hierarchs retire, and his death to a heart attack. The detailed catalogue of his activities comes to an abrupt

halt in 1955, when he was awarded the Red Banner of Labour by the State for his "many years of patriotic activity and active participation in the struggle for peace".

Another important but controversial churchman recently honoured in *JMP* is Father Pavel Florensky, the gifted theologian and polymath who was sentenced to labour camp in 1933 and whose place and date of death are still the subject of dispute. The hundredth anniversary of his birth was celebrated on 22 January 1982 at the Moscow Theological Academy in Zagorsk, where Florensky lived and worked for many years. The occasion is described in detail in issue No. 4 (pp. 10-12), and the address given on the occasion, entitled "Fundamental Characteristics of the Personality, Life and Work of the Priest Pavel Florensky" is given in full (pp. 12-19). There is also in the same issue an article entitled "The Creative Path of the Priest Pavel Florensky" (pp. 65-75). The biographical information given states that Fr. Pavel's arrest was "due to a false accusation" and that he was (posthumously) rehabilitated by Moscow City Court in 1958. His date of death is given as 15 December 1943, with no indication of the place (p. 19). The articles give a full account of Fr. Pavel's theological works, and also of his contributions to mathematics, philosophy, art history and electrical engineering. As with Metropolitan Nikolai, his patriotism and service to his country are emphasized. The identification of the Russian Orthodox Church with the nation, which has

been an increasingly significant factor in Russian Orthodox thought in recent years, is seen in the concluding words: ". . . Father Pavel Florensky not only understood but knew the culture of our people and knew how to defend it. And this is perhaps the most important thing that has resulted from his creative work — to have made Russian culture the property of our generation . . ." (p. 75).

Another sign of official relaxation towards the Church's publishing activities has been the opening of a new, purpose-built, three-storey building near the Novodevichi Monastery in Moscow for the Publishing Department of the Moscow Patriarchate. The opening ceremony is described in issue No. 1, pp. 21-25, and the text and photographs show that the new premises are extensive and well-equipped. There has however been no suggestion thus far that the Church will be permitted to produce new publications or increase the circulation of existing ones. The fact that the new building has been given to the Publishing Department rather than the Department of External Church Relations (DECR) seems a little surprising, since the latter has a large staff and entertains many prestigious overseas visitors. It is said that the Publishing Department is currently increasing in importance at the expense of the DECR, and in this context the emphasis on the international contacts of the Publishing Department given in the opening ceremony for the new building may be significant.

Fraternal Herald (Bratsky vestnik)

Nos. 1/82 (January-February), 2/82 (March-April)

These issues, recognizing that *Bratsky vestnik* is always well behind schedule, contain the messages to the church from the leadership for Easter and Pentecost respectively. The spiritual articles section begins two new series: "Christ — our sanctification" by Ivan Kargel (one of the pioneers of Russian evangelicalism, who died of natural causes in 1937 — Ed.) and "The parables of Jesus Christ" by O. Tärk, the much respected Estonian theologian. Issue No. 1 includes in this section an article by the Union President A. Klimenko on "The ministry and duties of the presbyter and church council."

The "Voice of Christians in defence of peace", apart from routine Christian Peace Conference reports, has in issue no. 1 a communiqué from the Preparatory Committee of the World conference "Religious Workers

for Saving the Sacred Gift of Life from Nuclear Catastrophe", an article commemorating the sixtieth anniversary of the founding of the USSR, ending with an appeal for all Baptists to love their country and work for peace, and a report on the award of the jubilee medal of the World Peace Council, commemorating the thirtieth anniversary of the founding of the Council, to Union General Secretary A. Bychkov.

Christmas and New Year greetings received by the Baptist Union from Soviet and foreign church leaders are reproduced in the "Christian Unity" section in no. 1. Both issues also report on foreign trips made by Soviet Baptist representatives. These include a three-week trip to the USA by A. Bychkov, Ya. Dukhonchenko, M. Zhidkov and International Department member Ye. Ruzskiy.

The delegation visited the Mennonite Central Committee, and American and Ukrainian Baptist churches. Dukhonchenko and Zhidkov attended the Baptist World Alliance Executive Committee. Other conferences attended by Soviet Baptist representatives were: a WCC international consultation on transnational corporations; a seminar of the European Ecumenical Youth Council on "education for development"; the conference of youth secretaries of the European Baptist Federation on "peace, disarmament and peace education" (officially Soviet Baptists have no youth work, and therefore no youth secretary. The deputy head of the International Department, A. M. Sokolov and *Bratsky vestnik* staff member V. I. Kadayeva attended on behalf of Soviet Baptist youth); an ecumenical conference of women from socialist countries (Protestants from Czechoslovakia, GDR, Hungary and USSR and Russian Orthodox) on "Women in the cause of justice"; the annual conference of the International Congress on Revival; and a session of the Youth Commission of the Christian Peace Conference.

Issue No. 1 has another contribution to Russian Baptist history, a biography of Vasili Ivanov (1846-1919). From a Molokan family, he was baptized in Tiflis in 1871 and became a Baptist preacher among the Molokans in the Caucasus. Following the legal recognition of the Baptists in 1879 he travelled more widely. In 1895 he was arrested and exiled to Poland for five years, and in 1900 became the pastor of the Baptist church in Baku. From 1889 he was involved in producing a clandestine Baptist magazine, and from 1907 wrote a great deal for the officially published magazine *The Baptist*, of which he became editor in 1913. He was widely respected as a pastor and as a Christian writer and took part in the first two

Baptist World Congresses in 1905 and 1911 representing Russian Baptists. His son, Pavel Ivanov-Klyshnikov, followed in his footsteps as a prominent Baptist leader.

This issue also contains the second part of an article on the history of the musical and choral ministry. This part covers the Soviet period, beginning with the times before the formation of the Union in 1944. There was considerable publishing of hymn-books and training of choir-leaders during the 1920s, but after 1927 the only activity recorded is in Latvia, Estonia, Moldavia and Transcarpathian Ukraine, all at that time outside the USSR. After the second world war the Baptist churches in the USSR were able to renew their activities and choirs were reformed. A hymn-book without music was published in 1956 and reprinted in 1968. A number of composers added new hymns to the collections of the 1920s and 230 of these were published with music in two volumes in 1973 and 1980. Many churches formed orchestras and instrumental groups in the 1960s and '70s. In 1979 a special section for conductors and choir leaders was formed as part of the Bible Correspondence Course. The first group of participants graduated in 1981.

The local news section reports the opening of eight new or renovated churches and the registration of one new congregation in Kostyukovichi, Belorussia. Conferences and seminars for pastors were held in Moscow region, Krasnoyarsk, Kiev, Tashkent, Vinitsa and Tallinn. In February 1982 a preparatory consultation was held to plan for a seminar for leaders of the church scheduled for autumn 1982. The discussion centred on the basis for unity among evangelicals and the attitude towards Christian churches of other traditions.

Soviet Religious Samizdat

Prevention of Worship in Kishinyov

Reform Baptist believers from Kishinyov, Moldavia, have appealed to "all Christians of the World" concerning the problems they are encountering, especially when they meet for worship.

On 9 August 1981 an open-air baptism was attended by representatives of the town and district executive committees and the militia, and the entire proceedings were filmed. Fol-

lowing this, the ministers of the church, Ivan Petrovich Belev and Yevgeni Vasilevich Gulchenko, were summoned to the administrative commission of the Oktyabrsky district executive committee, where they were each fined 50 roubles for carrying out a baptism. They managed to conduct a second open-air baptism on 4 October 1981, despite the presence of militiamen and in defiance of a warning to the ministers not to go ahead with it,

under threat of arrest. The ministers and candidates for baptism all entered the lake simultaneously and thus the baptism was in progress before it could be stopped. The believers went on to the makeshift canvas construction where they meet, and there the rest of the service took place. The following day the two ministers plus one of the believers present were fined 30 roubles each for disturbing the peace. A harvest festival service on 11 October went ahead in the presence of reinforcements from the militia and representatives of public bodies and schools of the town who tried to prevent believers attending.

On 16 October the authorities took down the canvas construction in which the believers had been meeting and took it away. The resident of the house to which it had been attached, N. I. Nikora, was threatened with prosecution for allowing believers to meet there. Believers arriving that evening for a service were violently dispersed and five people received bites from the dogs that were set on them. Keston College has received a photocopy of a letter from Kishinyov believers to an unnamed addressee, in which it is announced that donations they had given the church were being used to obtain materials with which to build a new makeshift meeting place.

A service due to take place on 18 October 1981 was prevented by representatives of the authorities who took photographs and threatened the ministers and the resident of the meeting place with arrest. The church asks all Christians to pray that God will give them the strength to endure. (*Appeal* to all Christians of the World from believers of the CCECB* church in Kishinyov, 19 October 1981, 2 pp. [3562]. Photocopy. English translation available; (*Letter*) from the church in Kishinyov, undated, 1 p. [3563]. Photocopy.)

At the beginning of 1982 Kishinyov believers reported to all Christians of the world the arrest on 20 January 1982 of Presbyter Ivan Petrovich Belev who was accused of leading an illegal congregation, of conducting services and of carrying out water baptism. The writers of this document have included photographs and brief biographical details of their minister. On the same day as the arrest, mass searches were conducted throughout Moldavia, and Bibles, Gospels, songbooks and cassettes were confiscated. Minister Yevgeni Vasilevich Gulchenko has several

*Council of (the) Churches of Evangelical Christians and Baptists (*Initsiativniki*) — Ed.

times been summoned to the procurator's office and warned that he will be arrested if he does not shortly register his church.

The believers again ask for prayer for their suffering church and also mention four fellow-believers currently serving sentences (M. I. Khorev, V. N. Tashka, M. A. Prutyanu, I. Z. Oselsky) and three others in investigation prison (O. V. Perebikovskiy, A. A. Prutyanu and I. P. Belev). (All have since been sentenced — Ed.) (*Urgent Report* to all Christians of the World from the church in Kishinyov, 25 January 1982, 3 pp. [3532]. Photocopy.)

Reform Baptist Publications

Photocopies of two issues of the Reform Baptist publication *Fraternal Leaflet (Bratsky listok)* have been received at Keston College. No. 5, 1981 contains a devotional study on the harvest and its meaning in spiritual terms for the Church, and a commentary on 3 John 7: "They went out in His name, taking nothing" and its relevance to the CCECB today. No. 2, 1982 contains two articles, one on the death of Christ, the other on His resurrection. (*Fraternal Leaflet* No. 5, 1981, 2 pp. [3597]; No. 2, 1982, 2 pp. [3592]. Photocopy.)

Bulletin of the Council of Prisoners' Relatives No. 97 for September 1981 contains the usual reports of persecution of Reform Baptists. This month the list of new arrests and recent sentences is exceptionally long — ten new arrests and fifteen new convictions. Three letters from Lidiya Vins in the USA are published, offering encouragement and news of the activities of the international representation of the CPR (of which Lidiya Vins is the president) on behalf of Baptist prisoners in the USSR.

Two members of the Filipishin family are featured in *Bulletin* No. 97: Viktor Yakovlevich Filipishin has been fined several times and given short sentences for participating in the meetings of the Chernovtsy Reform Baptists. He was even accused of being one of the leaders of a prayer meeting in February 1981 which he did not attend. Because he was serving a ten-day sentence, the farewell party which had been prepared for his son on going into the army had to proceed without him. *Bulletin* No. 97 also reports that his son Yakov Viktorovich Filipishin, a soldier who has refused to take the military oath, is undergoing unbearable moral and physical suffering there. Yakov's mother has complained that when she saw her son he had bruises on his body, and told her he had been hit several

times with a strap by a sergeant, and he had been threatened with a military tribunal.

Pages 39-46 of the *Bulletin* contain a refutation by CCECB believers in Moscow of an article which appeared in *Trud*, the trade union newspaper, on 21 May 1981 entitled "Under the Cover of a Lie", by V. Tishchenko, implicating various believers. (*Bulletin of the Council of Prisoners' Relatives* No. 97, September 1981, 68 pp. [3627]. Reprint (?).)

Persecution of Pentecostals Wishing to Emigrate

Keston College has received photocopies of several documents written by Pentecostal families who wish to emigrate, many of whom are undergoing various forms of repression as a result.

One of the documents received consists of a batch of photocopies of official documents which Svetlana Bulakh (wife of the imprisoned Eduard Bulakh) has compiled to substantiate her family's claim to emigrate. These include an official *Questionnaire-Declaration* filled in by Svetlana Bulakh for the renunciation of citizenship. She has appended copies of birth certificates of the three children, certificates from both her parents giving permission for her to renounce her citizenship and other supporting documents. (*Questionnaire-Declaration* to the Presidium of the USSR Supreme Soviet from Svetlana Bulakh, 22 February 1982, 12 pp. [3612]. Photocopy.) In addition to this, Svetlana Bulakh has compiled an autobiography and written a declaration to the Lithuanian OVIR (Visa and Registration Department) explaining the reasons why her family wish to emigrate to a country where they can have true religious freedom. She has also written an appeal to President Reagan on behalf of her husband Eduard, sentenced in September 1981 for refusing military preparation, but who in fact, she writes, is being repressed for his desire to emigrate for religious reasons. She asks President Reagan to accept the family for permanent residence in the USA and to help them leave the USSR soon. (*Autobiography*, by Svetlana Bulakh, 23 February 1982, 4 pp. [3614]. Photocopy; *Declaration* to Lithuanian OVIR from Svetlana Bulakh, 23 (?) February 1982, 4 pp. [3613]. Photocopy; *Declaration* to President Reagan from Svetlana Bulakh, 21 April 1982, 2 pp. [3611]. Photocopy.)

Photocopies of two almost identical documents from the Balak family have arrived at

Keston College. This family also wishes to emigrate and describes the suffering which has resulted because of this, which has included physical attacks on the children. The family has been hounded wherever it has lived. At the time of writing they were living in the Krasnodar region, apparently homeless. On 16 April 1982 at 11 pm they received a visit from the divisional inspector, who demanded their passports. When the family refused to hand them over they were told to take them to the militia department and then threatened: "There should not be a trace of you here; you have a week, otherwise we will arrest you as vagrants". (*Open letter* from the Balak family, undated, 3 pp. [3610]. Photocopy. English translation available; *Declaration* to L. L. Brezhnev, the US Congress Commission on Human Rights and the International Commission of Jurists from the Balak family, undated, 2 pp. [3609]. Photocopy.)

Keston College has received documentation of persecution of other Pentecostals wishing to emigrate. These include a report on the trial of Pavel Akhtyorov from 24 to 29 December 1981. He was sentenced to seven years' strict régime camp plus five years' internal exile for "anti-Soviet agitation and propaganda". (*Report*, anonymous, undated, 3 pp. [3557]. Photocopy.)

Testimonies to a Living God

Vestnik RKhD, the Paris publication of the Russian Christian Movement, recently published a *samizdat* collection entitled *Ten Conversations*, giving accounts of how ten different and unconnected people from Moscow, Riga, Tallinn and Leningrad came to know God. These ten anonymous writers demonstrate that man's search for God and the meaning of life is not in vain, even when the traditional religious tools are in short supply and the nature of society atheist. The following extract speaks for itself:

People are currently considering the deep "crisis of religion" and whether religion will "die out naturally". It is said in support of this that believers are basically elderly people or failures. It is stressed in atheist literature that "all our young people, with the rarest exceptions, are convinced atheists". What can one say to this? Only that all our young people, with the rarest exceptions, have not had the Bible in their hands. Thus the "natural death" of religion is not a natural process, unless you can say a man

has died of natural causes after being deprived of food. No: we are now witnesses to an unprecedented spiritual dawn! (p.217).

The tale of the conversion of a six-year-old convinced atheist of nominal Jewish background is perhaps the most fascinating of all the testimonies. She first began to question her parents' insistence on the non-existence of God after seeing a bird die in her garden, and wondering where its soul (she called it its "ya" or "me" had gone, and also where her own soul would go. Several days later she came to the conclusion that the bird's "me" had gone to be with God, and she told her mother so. From that time on the little girl began to pray, despite mockery from others. When she was eight, a well-known painting of a man was hung in her parents' home and she asked her mother who it was: "He was a very good man. Christians think he is God, but it is not true — There is no God; He was simply a good man, who taught good things." The girl became fascinated by the picture and grew to love the Man it represented. When she went to grammar school at the age of 11, she felt compelled to join the Christian girls in crossing herself during morning prayer. Her faith upset her parents, and when she brought home gospels and crosses, these would often be taken away or thrown out (at that time crosses could be purchased from any church). (Although the collection is dated 1979, no indication is made as to the date of the conversions — Ed.) When she began to go to church, her mother frightened her into not going any more, although she dearly wanted to. The spontaneous and deeply sincere confession she made in her room before the Lord at the age of 11 was a truly spiritual experience which she has not forgotten. (*Ten Conversions*, by S., Ya., A., I., M., V., Ye., N., K., D., 1979, [3325]. Russian in *Vestnik RKhD* 132, 1980, pp. 212-29 and 133, 1981, pp. 221-34).

The Manifestations of the Spirit in the Church

Religiya i ateizm v SSSR recently included the text of an article by Fr Alexander Men. The article was preceded by a note (also *samizdat*) about the problems of Orthodox believers moving to Pentecostal churches and the growth of Protestant churches at the cost of Russian Orthodox and Catholic churches. Fr Alexander speaks of proselytism by non-Orthodox Christians. Instead of proselytism, he says, there should be a coming together of

the confessions (which is in fact gradually coming about). Proselytism is being abandoned in the Catholic Church, but not in the sects, he writes. Fr Men discusses the "baptism of the Holy Spirit" and the "gifts of the Spirit", especially "speaking in tongues", which are characteristic of these Pentecostal churches, and speaks of the different way the Spirit is manifested in the (Orthodox) Church. Fr Alexander closes by reminding his readers of the command to love the brethren, including those who, desiring to pray "in the Spirit", have gone to the extent of breaking with the (Orthodox) Church. (*The Manifestations of the Spirit in the Church*, by Fr Alexander Men, 1980-81, [3628]. Russian in *Religiya i ateizm v SSSR*, July 1982, pp. 1-4.)

Orthodox Believers in Trouble

Two accounts of the persecution of Russian Orthodox believers appeared in recent copies of the Russian émigré newspaper *Russkaya mysl*.

Present and former prisoners and relatives of prisoners have been questioned in the case of Valeri Repin. (Repin, before his arrest on 8 December 1981, was involved in the Russian Social Fund for Aid to Political Prisoners and their Families — Ed.) The Fund is accused of being a CIA organization which collected negative information about labour camps in the Soviet Union, and those who have received money have been asked from whom they received it and what information they were required to give on their return from visiting their imprisoned relatives. ((*Letter*), anonymous, undated, [3577]. Russian in *Russkaya mysl*, 15 April 1982, p. 7.)

An anonymous letter describes the sufferings of an unnamed 31-year-old Russian Orthodox woman in Kaluga. After being beaten up at work she complained and was taken into psychiatric hospital and "treated". The doctor told her: "Admit there is no God, and we will admit that you are healthy". ((*Letter*), anonymous, 30 April 1982, [3599]. Russian in *Russkaya mysl*, 13 May 1982, p. 7.)

Christian Martyrs of the Twentieth Century

In the 1930s a believer called Alexander spent some time in a "special punishment camp" ("*shtrafnaya komandirovka*") for trying to escape from the labour camp where he was serving his sentence. In the special camp he came into contact with four (Orthodox) priests (Fr Iosif Telitsa, Fr Alexander

Romanov, Fr Rafail Milchik and Fr Sergi Ananév) and two laymen (Pavel Sviridov and Stephan Kozlov) who were under investigation for conducting religious propaganda among the prisoners. Alexander was particularly struck by the endurance in prayer of Fr Sergi Ananév, who would often pray almost the whole night through. Later, Alexander found himself being taken with Fr Alexander, Fr Iosif and the two laymen to the information-investigation department. When it was his turn to be interrogated he was greeted by the sight of the other four sitting on the floor with their hands tied behind their backs, and the interrogator, who said to him: "If you do not renounce your Christ, the same will happen to you". When Alexander refused, they were taken away to be shot. The two priests and laymen died, but Alexander, although prepared to be a martyr for Christ, was saved at the last minute, to be returned to the special punishment camp and later to recount his camp experiences. (*Christian Martyrs of the Twentieth Century*, anonymous, undated, [3625]. Russian in *Vestnik RKhD* 134, 1981, pp. 235-45.)

Samizdat Criticism of allegedly Samizdat Journal

Vestnik RKhD has published a *samizdat* review of the first issue of *Mnogaya leta* (Many Years), a new allegedly *samizdat* religious journal now circulating in the Soviet Union. (Two of the editors/contributors to *Mnogaya leta*, Felix Karelin and Vladimir Prilutsky (who writes under the pen name "Ibragimov"), testified against Russian Orthodox priest Fr Gleb Yakunin at his trial in August 1980 — Ed.) The reviewer, identified only by the initials "I.R.", expresses horror that "people who call themselves Christians could put out such a coagulation of hatred". The essence of all the articles, he states, bears a marked resemblance to the malevolent rantings of *Izvestiya* campaigns against the Jews or against Solzhenitsyn. He goes on to wonder whether *Mnogaya leta* is not, in fact, the product "of a certain (government) department on Dzerzhinsky Square?" (KGB headquarters — Ed.) Several articles, according to the reviewer, are virulently anti-Semitic, others are full of distortions of history and theology, and one even sets out to justify the evils of contemporary communism on the basis of the writings of St John Chrysostom. "How terrible," writes the reviewer, "that all this is cloaked with the name of Christ. For it was to just such activists that He

said: 'Many will come to me in that day saying "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" and then will I profess unto them "I never knew you; depart from me, ye that work iniquity".'" "

With obvious reference to some of the past "dissident" activity of contributors to the journal, the reviewer concludes:

Every great historical wave has a collar of dirty foam, rabble which seeks no more than to ride the crest. Inevitably, then, the ever-growing number of believers in God's Church will discover agents of the secret police, disguised as defenders of Orthodoxy, in their ranks. True Christianity calls us to forgive these imperilled souls. Yet let them also remember that there is a natural law called "the principle of the boomerang", whereby every consciously-committed evil invariably returns to its perpetrator. And strikes him with the force of ten. (*The Pose of the Snake*, by I. R., undated, [3626]. Russian in *Vestnik RKhD* 134, 1981, pp. 271-76.)

Appeals on behalf of Jewish Activist Anatoli Shcharansky

On 20 January 1982 Dr. Andrei Sakharov wrote to President Mitterand of France, thanking him for his support during his own hunger strike, and appealing on behalf of Jewish dissident prisoner Anatoli Shcharansky, comparing his case to the Dreyfus affair of the late nineteenth century. Sakharov says that Shcharansky, like Dreyfus, was wrongly accused of espionage, and adds that he was sentenced to 13 years in order to frighten Jews in the Soviet Union, especially those who are considering emigration, and also in order to deliver a blow to the general human rights movement, in which Shcharansky also played an active part. Now, after serving three years in prison and 1½ years of his labour camp sentence, he has been moved back to prison, where his health is deteriorating. ((*Letter*) to President Mitterand of France from Andrei Sakharov, 20 January 1982, 2 pp. [3565]. Re-typed in the West. English in *Freedom Appeals*, January-February 1982, pp. 14-15.) On the fifth anniversary of his arrest, five supporters of Shcharansky wrote a general appeal on his behalf. This time he is compared to Moses, who also sought the practical realization of the right of his people to be repatriated to

Israel. The writers appeal for his release at a time when his health has been seriously undermined by his imprisonment. (*On the Fifth Anniversary of the Arrest of Anatoli Shcharansky*, by B. Gulko, V. Soifer, A. Lerner, G. Vladimov, Ye. Bonner, 6 February 1982, 2 pp. [3601]. Re-typed in the West.)

Addresses of publications referred to as sources: Religija i ateizam v SSSR published by Kirche in Not, Postfach 1209, D 6240 Königstein 1, West Germany.
Russkaya Mysl, 217 rue du Faubourg St Honoré, 75008 Paris.
Vestnik RKhD, 91 rue Olivier de Serres, 75015 Paris.

Yugoslav Press on Religion

Contemporary Christian News Service (Aktualnosti Kršćanska Sadašnjosti)

AKSA is a Catholic weekly published in Croatian in Zagreb by the organization "Contemporary Christianity". It includes reports on items in the Yugoslav secular press.

The consequences of the now officially discredited belief that religion will disappear under socialism are discussed in an article by Professor Srdan Vrcan (a sociologist from the University of Split) which appeared in the party journal *Komunist* in Belgrade on 23 April. The author points to the negative political consequences of this belief and the incorrect policy toward religious citizens and institutions which follows. The belief sometimes gives rise to panic in face of the success of religious activity and mass manifestations, and to an increase in institutional pressure on religion and religious communities. Vrcan argues that one cannot find solutions to problems related to religion in contemporary Marxist thought if one remains within the framework of a traditional exegesis of the Marxist understanding of religion. Vrcan writes that the phrase "religion is the opium of the people" is contradicted by many witnesses to the not unimportant activist potential of religion in today's world: opium and activity do not go together (*AKSA*, 23 April 1982).

In an interview with the editor-in-chief of *Školske Novine* (School News), 24 April 1982, Dr Ivan Lalić, president of the commission for relations with religious communities of Croatia, says that Marxism should not be identified with atheism. Nowhere is it laid down, says Lalić, that a believer cannot take up work as a teacher. There are quite a number of educational workers who hold religious beliefs but do their work in a normal manner. There is also a certain percentage of children who go to catechism classes as a mat-

ter of course, without any adverse consequences to themselves. Lalić thinks it a pity that people in the church and the religious press do not accept this: they see only the excesses and, generalizing from these, blame society as a whole (*AKSA*, 30 April 1982).

There is a future for the Catholic Church and other religious communities under self-management socialism, said Professor Markešić of the theological seminary in Sarajevo in a well-attended lecture in Osijek. Looking at churches in countries where there is so-called "real socialism", the international theological publication *Concilium* recently wrote that they find themselves "between resistance and resignation". Professor Markešić is increasingly optimistic about the churches in Yugoslavia and he offers the opinion that they can and must create their own particular function within self-government. He outlined the development of relations between Church and State from the Stalinist period through the theory of Marxist humanism up to today's scholarly approach to the phenomenon of churches and religion. Many Marxist theoreticians, both political and philosophical, view religion as not only negative but also positive; and they even acknowledge that religion is a particular form of revolutionary activity. Religion remains a problem for the majority of Marxist theoreticians, and from this point of view Marxism is today at a theoretical cross-roads. This view would be accepted, said Professor Markešić, by Dr Srdan Vrcan of the University of Split.

Professor Markešić went on to develop his thesis. The Church must not allow itself to work against society or try to install itself as an arbiter over society, but it must incorporate itself within society as it is. It must serve society without losing its own identity but fulfil-

ling and perfecting itself. Christianity is the religion of the Absolute future and this Absolute future is God. Therefore Christianity has room in itself for critical openness. Christianity has historically been organized on a secular (profane) model, as a Church; but its inner prime mover is the Cross, by means of which it changes the world. Professor Markešić asked finally whether there is room for such a Church within self-management socialism. The answer was yes, but only if it were a contemporary kind of Church, which he called a socialist church. During the course of its history the Church has successfully been a part of the Hellenic world, feudal society and bourgeois society: why should it not be a part of socialist society? It is not necessary to disturb whatever good has been achieved between the Church and the government. Patient dialogue in spite of all difficulties will point the road to the development of co-existence between the Church and the State, or between the Church and self-management socialist society. Among the subjects of an interesting discussion after the lecture was the idea that further critical openness in church circles, more self-criticism and "obedience to the Spirit" are needed (AKSA, 21 May 1982).

Those who are on the defensive against the Church underestimate its influence, said one of the delegates to the 9th congress of the League of Communists of Serbia (as reported in the journal *Borba* (Struggle), Zagreb and Belgrade, 29 May 1982). The Political activities of the Church, he said, are increasing. The Church represents itself as the only true defender of Serbian national interests, and the object of its offensive action is young people. Using the weakness and failures of society the Church gathers young people and offers them various cultural and recreational facilities; it is becoming increasingly aggressive and tries to present itself as an attractive alternative to socialism, or as a partner to self-management communities (AKSA, 4 June 1982).

Complaints by two teachers from Kikinda who were expelled from the League of Communists because they went to hear their pupils playing in a concert given in church are reported in the journal *Politika* (Politics), (Belgrade, 26 April 1982). One of the teachers regretted that she had done so and was readmitted to the party, but the other was not as he remains convinced that communists are allowed to listen to Bach's music in

church. *Politika* later published a long letter of protest from one of its readers about this case (6 May 1982). The correspondent points out that nearly all organs in Yugoslavia are in churches, that recitals in churches have no religious significance and that Bach's organ music is an important part of his total work, and asks whether members of the League of Communists are condemned to ignorance of organ music. He goes on to draw parallels with the great works of art of the past in architecture and painting, the majority of which are within or on churches, such as the frescoes in the Sistine Chapel. It seems that members of the League of Communists are forbidden to enter that Chapel. As for the great monuments of medieval culture in Serbia, all of them are in monasteries, which are churches. It seems that only non-members of the League of Communists may become art experts (AKSA, 26 April, 7 May 1982).

The journal *Danas* (Today) (Zagreb, 1 June 1982) carries an article on Pope John Paul II referring to his unusual life history and the fact that he is the first Slav Pope. He is one of the most learned and creative popes of the century. After three and a half years it can be said that he is a more than worthy successor to his two predecessors John XXIII and Paul VI and in some fields has gone much further than they have, in social and political rather than in church and spiritual matters. One can say that as far as doctrine and liturgy go he is not sufficiently tolerant towards free and diverse interpretations of theological facts to put up with the powerful scholarly interventions of some doctors of the Church. A round-table discussion on John Paul II's encyclical *Laborem exercens* was organized by the Centre for the Study of Religion and the Churches of the Faculty of Sociology, Political Science and Journalism in Ljubljana. Leading Catholic and Marxist sociologists and political scientists took part and the report of the discussion appeared in two parts in the journal *Naši Razgledi* (Our Views) on 14 and 18 May. Dr. Tine Hribar, one of the Marxists, said that the encyclical marked the greatest possible rapprochement between Christianity and Marxism, and Dr. Grmič, formerly assistant bishop of Maribor, said that it had been interesting to see that basically they were in agreement. Dr. Hribar thanked all for their successful co-operation and hoped that more encounters of this kind would take place (AKSA, 4 June 1982).

On the occasion of the 35th anniversary of its founding the Association of Orthodox Priests of Macedonia was awarded a high government decoration for special services in advancing relations between Church and State. Dr Aleksander Donev, president of the republican conference of the Socialist Alliance, said that the Association had been active in seeing that the clergy took part in the struggle of workers and citizens to establish the national, economic, social, cultural and

other interests of the socialist self-management community. It also energetically opposed efforts to deny the identity of the Macedonian people. The Association had strengthened its relations with other associations of clergy, particularly with those in Serbia, and in general the development of brotherhood, unity and equality. It had also strongly affirmed the autocephaly of the Macedonian Orthodox Church (AKSA, 4 May 1982).

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