

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 detailed 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, 1983 covered significant Soviet press articles on religion and atheism for the period October to December 1982. The present issue covers the period January to April 1983.

RCL No. 1, 1983 covered selected articles from official Soviet religious publications for the period September to December 1982. The present issue covers the period January to April 1983.

RCL No. 1, 1983 covered selected items from AKSA for the period October to December 1982. The present issue covers the period January to April 1983.

Soviet Press Articles

Jehovah's Witnesses The Jehovah's Witnesses are active in Khabarovsk where two members of the sect, Anatoly Ovcharik and Galina Grigor'yeva, walked into the local offices of *Komsomol'skaya Pravda* and tried to convert the editors. Their pastor, A. G. Voronin, recently served a prison sentence for "anti-Soviet activity" and other Witnesses have been involved in petty theft and speculation ("Witnesses", A. Kupriyanov, *Komsomol'skaya Pravda*, 13 January). This article was discussed by Komsomol officials in Khabarovsk who agreed to take measures to improve atheist propaganda among young people subjected to religious influences. ("Reproof for 'Witnesses'", *Komsomol'skaya Pravda*, 13 March.) The main Ukrainian newspaper reports in three parts on the trial of five Jehovah's Witnesses in the town of Thorez in the Donetsk region. V. Ya. Shigai, I. Ya. Starovoit, M. I. Ivanov, A. L. Vishkovsky and B. S. Chislov were each sentenced to five years imprisonment under section 209 of the Penal Code of the Ukrainian SSR. The writer adds that Starovoit and Ivanov were previously convicted for involvement with the Organisation of Ukrainian Nationalists in 1944. ("Jehovah's Witnesses in Brooklyn's Nets", M. Derimov, *Pravda Ukrainy*, 21, 22 and 23 January.)

Criticism of sectarians The director of the Moldavian Museum of Scientific Atheism explains that it is the duty of all young men to serve in the army. Vitaly and Konstantin from Zaikany have not responded to the call because of the influence of their sectarian father, Zakhariya Boklinka. It is noted that the Jehovah's Witnesses forbid their young men to serve in the army while the Reform Baptists allow military service but forbid the taking of the military oath. ("Proof is in the act", Ye. Oleinik, *Molod-yozh Moldavii*, 15 March.) Anonymous telephone calls have been received at newspaper offices in Dzhambul pleading the innocence of Vasili Grigor'yevich Troyan. V. G. Troyan is the pastor of an illegal Baptist congregation in Dzhambul and occupied a position of responsibility in the repairs division of a leather products factory. According to this report he is not the victim of religious persecution but he has been found guilty on charges of bribery and corruption. ("The Bible and Business", A.

Korsunov, *Kazakhstanskaya Pravda*, 12 January.) A court case which took place recently in Kokchetav resulted in the defendant being sentenced to ten years in a strict regime labour camp. Il'ya Mikhailovich Malinin from Krasnoarmeisk was found guilty of stealing over eight thousand roubles worth of spare parts for cars from the warehouse for which he was responsible. An incidental fact which emerged from the inquiry was his involvement with a religious sect calling themselves "Spiritual Christians" ("The Werewolf", G. Maslov, *Kazakhstanskaya Pravda*, 10 April.)

Criticism of Islamic practices The rector of the Dushanbe Pedagogical Institute deplores the continuing practice of paying bride-money. Conditions for women have been improving since the advent of Soviet power. In every thousand inhabitants of Dushanbe there are 93 men as compared with 80 women who have higher education. However, old prejudices persist. A girl's education is frequently interrupted because of marriage. ("Money for the bride", M. Gafarova, *Komsomol'skaya Pravda*, 20 January.) A teacher in Bukhara describes atheist activities in the city's secondary schools. A quiet girl, Khakima N., in the third class, was always absent from school on Fridays. On this day her fanatical grandmother forced her to study Islamic dogma. The girl's class teacher, E. P. Mardakhayeva, visited her family and now she is a regular participant in Pioneer activities. ("Young people and atheist convictions", A. Abayev, *Pravda Vostoka*, 11 January.)

Atheist work The director of Bessarabka middle school No. 1 writes about the importance of atheist education in schools and suggests some ways of improving it. Teachers should visit the meetings of different sects in order to acquaint themselves with the strengths and weaknesses of the preacher's arguments. Since there are no televisions in the homes of the majority of believers, every opportunity should be taken to enable the children of believing parents to see the most interesting broadcasts and films at school. ("It begins at school", L. Payul, *Sovetskaya Moldaviya*, 1 January.) A report about atheist work in Kazakhstan begins with an account of an evening of questions and answers held at a

paper factory in Semipalatinsk. After a session at which formal answers were given to written questions, the Baptist, Ya. Shnaidt, a joiner, engaged in a long argument with the atheist lecturer, N. V. Morozov. Nobody left, although their lively discussion of the possibly harmful influence of believing parents upon their children continued for more than an hour. ("Inspiring by example", B. Korobkin, *Kazakhstanskaya Pravda*, 12 March.) The first secretary of the Communist Party in the town of Lida, Belorussia, writes about the effectiveness of new traditions in creating a sense of belonging among the citizens. At one time religious festivals were very popular in western parts of Belorussia. Fifteen years ago one in four couples were married in church in contrast to one or two in a hundred today. Cases of the baptism of infants have decreased by a factor of eight over the same period. ("New traditions", N. Popova, *Komsomol'skaya Pravda*, 8 January.)

Official comments on increased interest in religion Young people in Estonia have been affected by the new wave of mysticism current in the West. They hear about the

Krishna Meditation Society and Zen Buddhism from bourgeois radio stations. The writer describes behaviour such as the wearing of crosses, the collecting of icons and attendance at church services as "cultural games" and explains them by the low level of education of the students. ("With the cross, the crescent and the shield of David", V. Nosovich, *Molodyozh Estonii*, 21 January.) The same writer has been investigating what he calls "religions of the new age" — cults which appeared in the West in the 1960s. These religions do not threaten the basis of capitalism, despite their criticism of the vices of society; their role is that of a safety valve for letting off steam. ("Religions of the new age", V. Nosovich, *Sovetskaya Estoniya*, 5 February.) A new encyclopedia in two volumes called *Myths of the Peoples of the World* has been published in Moscow. It is intended to give the reader the necessary reference material to help him understand many works of literature and art. It also aims to satisfy a deeper interest in mythology, folklore and the history of religion. ("Myths of the peoples of the world", S. Strakan, *Molodyozh Estonii*, 26 January.)

Soviet Religious Press Articles

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)
Russian edition Nos. 1-4 1983

Services have recommenced in the famous Cathedral of the Dormition in Vladimir after the completion of restoration. The cathedral was the model for the building of many Russian churches. It contains two wonder-working icons, of the Vladimir Mother of God and the Bogolyubovo Mother of God. ("Restoration of the Dormition Cathedral in Vladimir Completed" by Archimandrite Alexi, No. 3, pp.20-24.)

Notable occasions included the holding of an evening in memory of Bishop Ignati (Bryanchaninov) in the Moscow Theological Academy on 14 December 1982. (Cf. *RCL* Vol. 11, No. 2, p. 191.) Hegumen Georgi, a lecturer at the Moscow Theological Seminary, read a paper devoted to the life and teaching of Bishop Ignati. ("In

Memory of Bishop Ignati [Bryanchaninov], No. 4, pp. 18-23.) The Church also celebrated the 425th anniversary of the discovery of the relics of St Nikita. The relics are to be found in the Cathedral of St Philip in Novgorod, and the blind and those with eye troubles receive healing through his gracious help. ("St Nikita, Bishop of Novgorod", L. Kabyzhakova, No. 4, pp. 13-15.) On 10 August 1982 believers in Smolensk solemnly commemorated the annual day of glorification of the Smolensk Icon of the Mother of God. Metropolitan Filaret of Minsk and Belorussia and other hierarchs attended the festival. ("Festival of the Odigitriya in Smolensk", No. 1, pp. 19-20.)

On 29 November 1982, His Holiness

Patriarch Pimen congratulated Metropolitan Anthony of Sourzh on the 25th anniversary of his episcopal consecration. (Metropolitan Anthony [Bloom] is the Moscow Patriarchate's bishop in London, and is well known among western Christians as a speaker and writer, especially on prayer — *Ed.*) ("Congratulations to Metropolitan Anthony of Sourzh", No. 2, p. 12.) On 29 January 1983, Archimandrite Sergi (Fomin) was consecrated Bishop of Solnechnogorsk (No. 4, pp. 9-12).

A conference devoted to the consequences of the freezing of nuclear weapons took place from 7 to 9 March 1983 in the conference hall of the Publishing Department of the Moscow Patriarchate in Moscow. Religious figures and experts on the economic and moral consequences of the freezing of nuclear weapons participated (No. 3, p. 3). Another meeting on this issue was the assembly of representatives of the religious communities of Moscow and Moscow region on 26 October 1982, which took place in the Church of the Dormition in the Novodevichi Convent. The assembly took place within the context of the worldwide Week of Action for Nuclear Disarmament declared by the United Nations from 24 to 31 October (No. 1, pp. 52-56).

18 December 1982 marked the thirtieth anniversary of the death of an outstanding hierarch of the Russian Orthodox Church, Archbishop Sergi (Korolev) of Kazan and Chistopol. Archbishop Sergi served the Church in Russia and abroad for about 45 years and gained the love and gratitude of thousands of people who received spiritual sustenance from him. ("The Life and Pastoral Ministry of Archbishop Sergi [Korolev]", by V. Nikitin, No. 3, pp. 15-19.) The *JMP* has published some of Archbishop Sergi's writings. In "The Life of Heaven on Earth", he teaches that the Kingdom of God begins here, on earth, in our hearts, that man acquires the Holy Spirit through struggle against sin, and that then he enters into the reality of heavenly feelings. The task of a Christian is the creation of holy states of mind, that is, bringing down heaven to earth (No. 1, pp. 60-74). In an article entitled "The feat (*podvig*) of [personal] relations" the archbishop writes: "Every person in the world has been appointed to do something, is God's ambassador to earth". Relations with other people form the school for our salvation. Personal intercourse is the creative over-

coming of division. In overcoming division, we recognise in one another the things which we have in common, which come from God (No. 3, pp. 64-67). In his work "The Good Life" (*blagobytiye*), Archbishop Sergi teaches that in our daily life we are deluded about reality, and in order to extricate ourselves from the slavery of vanity and sin, we need to join ourselves to the source of strength and good — God. The overcoming of sinfulness within oneself at every moment brings with it a state of joyfulness which is the beginning of future joy and bliss (No. 4, pp. 61-67).

Two articles by Archpriest Gennadi Nefedov concern the sacraments. The first examines the meaning and significance of the seven sacraments of the Church: baptism, anointing, communion, repentance, extreme unction, marriage and priesthood. He quotes Father Pavel Florensky's saying on the sacraments, according to which rituals are: "the Jacob's Ladder upon which human understanding goes up and down from the earthly to the heavenly and from the heavenly to the earthly: the mind scurries up and down between Heaven and earth". ("The Sacraments of the Church", No. 1, pp. 74-76.) In the second article, "A Priest, Celebrator of Sacraments", Nefedov writes that the priest is a witness to Christ and the pastor of the parish entrusted to him. The priests derive their succession from the apostles. Having received the grace of priesthood at the time of ordination, priests when performing the sacraments are not speaking their own words or acting in their own way, but performing sacraments by the power and strength of Jesus Christ (No. 2, pp. 78-79.)

In an article entitled "The Spiritual Foundations of Church Art", Father Vladimir Ivanov asserts that the meaning of church art is the sanctification of human feelings. Icons sanctify sight, words sanctify hearing. The capacity of sight, according to St John of Damascus, is the highest among the other sensory organs. It is thanks to sight that man is able to experience images of the world, such as icons, since they mysteriously display God's revelations to the observer. Comprehension of the purifying influence of words defined the character of the Orthodox liturgy. Through veneration of icons and the liturgy a mysterious process of purifying of the senses takes place, returning them to their source — their divine origin (No. 4, pp. 67-75).

At the IXth Theological Colloquium of representatives of the Russian Orthodox Church and the Evangelical Church in Germany (FRG) held from 12-17 October, 1981, Archbishop Mikhail of Vologda delivered a paper entitled "The Apostolic Nature of the Church, the Priesthood and Pastoral Ministry in the Light of Divine Revelation". At the beginning of the paper, the author speaks of the successes achieved as a result of this dialogue between the Churches, which was begun more than two decades ago. It had become possible to speak of certain key problems of doctrine which had formerly caused mutual polarisation. One of these problems is the practice of the priesthood and the apostolic nature of the Church, to an analysis of which the

Fraternal Herald (Bratsky vestnik)
No. 1/83 (January-February)

This issue contains several major items. In connection with its centenary there is the second, and concluding, part of the history of the Moscow Baptist Church, covering the period from about 1910 to the present. From the mid-1920s the story of the Moscow church is closely bound up with the history of the Baptist and Evangelical Christian Unions, and from 1944 the Union of Evangelical Christians and Baptists, all of which had their headquarters in Moscow. However, many aspects of the history of this period are passed over in silence — not only the pressures of the 1920s and the persecution of the 1930s, but also the revival of the 1920s and the existence for four years of a Bible School in Moscow. The only hints at persecution are the bald statement that in 1935 the Baptist Union and the Moscow Baptist Church ceased to function and the unexplained replacement of Yakov Zhidkov as president of the Evangelical Christian Union by Mikhail Orlov in January 1938. (Zhidkov was arrested in 1937 — *Ed.*) The question of unity is covered extensively; in this context the issue of military service is also raised, though the support in the Churches for the pacifist position is under-played. However, it is recorded that some members of the Moscow Evangelical Christian congregation seceded and formed a separate congregation in 1923 as a result of their opposition to military service. The contribution of Evangelicals to the war effort is outlined, but the restoration of the church after the ravages of the 1930s is presented as unifica-

tion. The growth of the Moscow church in the immediate post-war period is mentioned but the account passes quickly to 1954 and from that date concentrates almost exclusively on changes in personnel in the leadership of the Moscow church and of the Union, although it is recorded that in the schism of 1961 only nine members left the Moscow congregation.

The other major items are documents from the plenary meeting of the All-Union Council 30 November-1 December 1982. In his report general secretary A. M. Bychkov outlined the state of the churches regionally, touching on a number of problems relating to personnel. Although a number of regional superintendents had been appointed, agreement had not been reached in several regions of Ukraine and the Russian Federation. The Bible correspondence course had just enrolled its tenth intake and the number of students had been increased. Publishing work continued and the inclusion of works by Ivan Kargel in a collection of spiritual articles had been much appreciated by readers. The gospels of Matthew and Luke and the book of the Acts of the Apostles had been distributed in Braille to all blind members and to other denominations. The new department of evangelism and unity was still at the development stage. Its first task was to conduct conversations with Pentecostals, Mennonites and supporters of the (unregistered — *Ed.*) Council of Churches.

A large part of Bychkov's report (at any rate as it appeared in *Bratsky vestnik*) was

paper was devoted (No. 2, pp. 76-77). Foreign visitors to the Russian Orthodox Church included Patriarch Mar Ignatius Zakka II of Antioch and All the East, the Primate of the Syrian Orthodox Church. He was visiting the Soviet Union from 21-24 September 1982 to establish personal contacts with churchmen and to visit the Armenian Apostolic Church (No. 1, p. 9). From 29 September to 7 October a delegation from the Lutheran Church of Norway, headed by Bishop Andreas Aarflot of Oslo, visited the Soviet Union (No. 2, p. 73). An ecumenical group composed of delegates to the VIth Assembly of the World Council of Churches visited WCC-member churches in the Soviet Union from 5 to 18 October (No. 1, p. 64).

A large part of Bychkov's report (at any rate as it appeared in *Bratsky vestnik*) was

devoted to themes not directly related to the life of the churches. The theme of concern for the welfare of the city (Jeremiah 29,7) to be taken up at the 1984 European Baptist Federation Conference was touched on in terms of the provision of greenery in the cities and the Christian contribution to development of the city (and the whole country) through honest labour. (This theme was the subject of a talk by I. V. Bukaty, superintendent for Belorussia, which also appears in this issue.) Love for the place in which one lives was also linked by Bychkov (and Bukaty) to patriotism. Bychkov also argued for a positive attitude to culture. Reporting on international activity Bychkov placed special emphasis on peace activity. Billy Graham had reported to them that of over one million letters received about his visit to Moscow in May 1982 to speak at the conference "Religious leaders for saving the sacred gift of life from nuclear catastrophe" only 1700 were critical.

Other papers from the meeting included

in this issue are a report by Union President A. Ye. Klimenko on the May 1982 peace conference and an address by Ukrainian superintendent Ya. K. Dukhonenko on strengthening Christian unity. Emphasis is placed on encouraging a spirit of unity within the churches as well as on the more usual questions of relations with unregistered and autonomous Pentecostal and Baptist congregations. Relations with the unregistered Baptist leadership (the Council of Churches headed by Gennadi Kryukov) were as negative as ever, and only a small number of their churches had accepted autonomous registration. However, some two hundred Pentecostal congregations had been registered independently of the Union and in several areas good relations had been established with them, and with unregistered Pentecostals.

Issue No. 2 for 1983 (March-April) had not been received at the time of going to press. Although delay is regular (as previously noted), this degree of delay is unusual.

Soviet Religious Samizdat

Prayer requested for Christian Parents

In an anonymous letter, written in 1979, believers outline the problems of bringing up children in a country where the school system is pervaded by atheism, but where all religious education — except private teaching of religion to one's own children — is forbidden. The parents ask for prayer as they seek to give their children a Christian upbringing in accordance with promises they have made to God. Included is a prayer and a list of twenty large families of various denominations, for whom special prayer is requested. (*Appeal and prayer*), anonymous, undated 2 pp. [3822]. Original typescript.)

Letters to Vestnik RKhD

The Paris publication of the Russian Christian Movement, *Vestnik RKhD*, has published letters from believers in the Soviet Union, all commending the work of the journal but suggesting that it has become too limited to reporting on the Russian Orthodox Church. A Russian Orthodox priest from Leningrad reports growth in both the Protestant and Catholic Churches and suggests the journal contain

information on these denominations also. ((*Letter*) to the editorial board of *Vestnik RKhD*, by a Leningrad priest, 1981 [3796]. Russian in *Vestnik RKhD* 138, 1983, p. 231.) Revival in both Orthodox and Protestant Churches is reported by a group of Orthodox and Baptist young people. *Vestnik RKhD*, they write, is read by Orthodox, Catholic, Baptist and Pentecostal believers alike, and has an important role to play in the coming together of different denominations. (*Open letter to Vestnik RKhD*, by a group of Orthodox and Baptist young people, November 1981 [3795]. Russian in *Vestnik RKhD*, 1983, pp. 229-30.) A group of Christian ecumenists writes of Christian activity in groups outside the confines of the parishes. These groups, some of them interdenominational, are usually small and spring up independently of each other, but any contact between them is welcomed. The writers would like *Vestnik RKhD* to contain articles which would educate them on the history, traditions and spirituality of the Churches. ((*Letter*) to the editorial board of *Vestnik RKhD*, by a group of Christian ecumenists, November 1981 [3797]. Russian in *Vestnik RKhD* 138, pp. 232-35.)

Reform Baptist Publications

Copies of the *Bulletins of the Council of Prisoners' Relatives* Nos. 104 to 109 have arrived from the Friedensstimme mission in West Germany. Except for *Bulletin* No. 104, these all contain the regular accounts of the sufferings of reform Baptists — arrests, trials, house-searches, dispersal of meetings, fines, harassment, maltreatment of prisoners and other hardships.

Bulletin No. 104 is dedicated to the repression of Christians in the army. The Council of Prisoners' Relatives reports that between 1971 and the end of 1981 22 Christians (presumably all reform Baptists — *Ed.*) had been sentenced for refusing to take the military oath. Three soldiers had recently died in suspicious circumstances whilst doing military service. The *Bulletin* contains supporting documents and appeals concerning the deaths of all three soldiers. Vasilii Fyodorovich Druk was stabbed to death by a fellow soldier on 13 August 1981.* Two other soldiers died in the first two months of 1982 from brain disease: Vladimir Ivanovich Muzyka after collapsing on 10 January 1982 and Filipp Vladimirovich Korniyenko on 14 February 1982, just five weeks later. The *Bulletin* publishes detailed results of a post-mortem examination on Muzyka and other documents, including a fellow believer's account of Muzyka's last hours. The cause of the illnesses leading to the deaths is examined. The similarities between the two cases are remarkable: both came from Cherkassy *oblast* in Ukraine, both had served in Semipalatinsk *oblast* in Kazakhstan (Korniyenko died there, Muzyka was transferred from there to Lesosibirsk, Krasnoyarsk *krai*, where he died), the fathers of both are leaders of unregistered reform Baptist churches and, finally, they both died of brain disease after they had been declared fit for military service.†

*See *Keston News Service* No. 152, 1 July, 1982.

†According to *Nachrichten von den Feldern der Verfolgung*, January-February 1983, p. 23, which quotes a Soviet *Handbook of the Practical Doctor*, edited by Professor Vorobyov, the brain disease from which they died is most likely (though not necessarily) to have been caused by damage to the skull — *Ed.*

Bulletin No. 109 contains disturbing news of Viktor Orlov who was called up into the army on 22 April 1982. He had been beaten up several times before his call-up, and as a result had sustained a spine injury. Despite continuing back pains which he reported at his call-up, and of which he repeatedly complained afterwards, he was pronounced fit and sent to do heavy physical work in the extremely hot conditions of Kazakhstan. There his health deteriorated rapidly. He was transferred to the kitchens, but it was not until he collapsed that he was sent to hospital and given an X-ray examination. The doctor's diagnosis was that a vertebra had been damaged as a result of a strong blow received in the past. According to the *Bulletin*, Orlov afterwards spent more than a month in the hospital in great pain.

The *Bulletins* also contain detailed reports of trials, bills of indictment and sentences. *Bulletin* No. 108 dedicates over forty pages to them. It includes a shortened version of the sentence against A. T. Rublenko, V. M. Vlasenko, M. V. Didnyak and G. V. Didnyak, plus an extensive commentary on their trial in May 1982, by members of the Nikolayev church. Also included are extracts from the sentence against P. M. Shokha, his Defence Speech and Final Speech, and trial proceedings against other believers. (*Bulletin of the Council of Prisoners' Relatives*, No. 104, April 1982, 72 pp. [3767]; No. 105, May 1982, 74 pp. [3768]; No. 106, June 1982, 114 pp. [3775]; No. 107, July 1982, 108 pp. [3776]; No. 108, August 1982, 104 pp. [3813]; No. 109, September-October 1982, 113 pp. [3814]. Photocopy.)

Keston College has also received copies of the devotional journal *Herald of Truth (Vesmik Istiny)* Nos. 1 and 2, 1982. In addition to devotional material, No. 1, 1982 also contains a report on the meeting on 23 March 1966 between representatives of the Council of (the) Churches of Evangelical Christians and Baptists (CCECB) and representatives of the All-Union Council of Evangelical Christians and Baptists (AUCECB). No. 2, 1982 also contains an article by P. D. Peters on the problems faced by Christians in labour camps. (*Herald of Truth* No. 1, 1982, 48 pp. [3812]; No. 2, 1982, 43 pp. [3772]. Reprint.)

Pentecostal Satire

Anatoli Vlasov, a leading preacher of the unregistered Pentecostal church in Moscow, has written several satirical articles based on

personal experiences. Two of them concern occasions when he was interrogated and highlight the inconsistencies of his interrogators, as well as certain shortcomings of the Soviet system. One, *The last conversation*, describes a KGB interrogation in June 1980. The two main subjects of this conversation were, firstly, pressure on Vlasov to register his congregation with the authorities,* and secondly, a warning that Vlasov should not repeat his 1977 activities when he allegedly gave libellous material to "foreign intelligence agencies".** (*The last conversation*, by Anatoli Vlasov, undated, 14 pp. [3833]. Photocopy.) *Even on 1 April they don't joke* is a detailed account of Vlasov's visit to the Moscow oblast office of the Council for Religious Affairs. The main topic was again registration, which is also the subject of the following extract:

[Vlasov:] "Well, how are you going to register a sect which is forbidden by law?"

[Interrogator:] "What law? Where does it say that?"

[Vlasov:] "In the sentence given at my trial."† [. . .]

[Interrogator:] "Well, what do you know, the court wrote that in the sentence. The court isn't the law though, is it?"

[Vlasov:] "How interesting! In the name of our country you put a man away for five years and it isn't law!" [. . .]

(*Even on 1 April they don't joke*, by Anatoli Vlasov, April 1982, 10 pp. [3834]. Photocopy.) In the document *They overdid it*, Vlasov writes about his reaction to a personal attack in the magazine *Ogonyok* in August 1978. He recalls how he rang up the author, complained because the article had got the colour of his hair wrong, and seriously questioned the author's assertions that he had ever seen Vlasov. During the telephone call, Vlasov also discussed whether it would be a good idea for the

authorities to register a group of fanatics whose meetings were characterised by ecstasy and hallucinations. Vlasov notes that when the article was reprinted in abridged form in *Argumenty* at the end of 1980, there were no references to his hair colour, he was not called a "shaker", nor was there any mention of the ecstasy and hallucinations. (*They overdid it*, by Anatoli Vlasov, January 1981, 4 pp. [3835]. Photocopy.) *How we went to meet B. Graham or How the door is not always opened to him that knocks*, is a detailed account of Vlasov's attempts to get to see and hear Billy Graham when he visited Moscow in 1982 and preached at the Baptist church and at the Russian Orthodox Patriarchal Cathedral. Both events were open to pass-holders only. Vlasov describes the atmosphere outside the Baptist church where he waited in vain in the hope of getting in without a pass. He then went on to the Orthodox church for which he had managed to obtain a pass, and describes the events there. (*How we went to meet B. Graham or How the door is not always opened to him that knocks*, by Anatoli Vlasov, May 1982, 24 pp. [3836]. Photocopy.)

Former Moscow Patriarchate employee writes about the Russian Orthodox Church

The Swiss organisation *Glaube in der 2. Welt* has published a translation of an extract from a work by Vladimir Stepanov, formerly an employee of the Publications Department of the Moscow Patriarchate, entitled *On the present situation of the Russian Orthodox Church*. The section translated, entitled "The Printing Problem", analyses in detail the shortage, since 1917, of officially-published Russian Orthodox literature. It discusses the problems of censorship and restrictions on printing and distribution, giving interesting examples and statistics. For example, the officially-published *Journal of the Moscow Patriarchate* has a circulation of only 15,000 for the whole of the Russian Orthodox Church (1977 figures). About a third of these are sent out free of charge by the editorial board, including 3,930 copies abroad and 44 copies to the Council for Religious Affairs and other state bodies. In an appendix Stepanov includes examples of the thousands of letters written by ordinary believers to the Patriarch and the Chairman

*Anatoli Vlasov has for a long while been under pressure to accept leadership of a registered congregation as a show-piece for tourists to Moscow. This would have been particularly appropriate in 1980, the year of the Moscow Olympics — *Ed.*

**A reference to two Swedish Pentecostals imprisoned for five months in 1977 after *samizdat* had been found in their car — *Ed.*

†A copy of this sentence, dated 18 December 1961, is available from Keston College — *Ed.*

of the Publications Department of the Patriarchate, pleading for Bibles, Gospels, prayer-books, or church calendars to be sent them. "I would like to read the Bible", writes one person, "I have to confess that I have absolutely no idea of its content." Stepanov reveals that the editorial office of the Moscow Patriarchate actually employs someone to reply to such letters, explaining why the requests cannot be met. (*On the present situation of the Russian Orthodox Church*, by Vladimir Stepanov,* undated, 29 pp. (extract), [3830]. Photocopy of typed original. German translation (extract) in *Glaube in der 2. Welt*, May 1983, pp. 20-32.)

Appeals for the Opening of a Church

Keston College has received documents from large numbers of Russian Orthodox believers from the Tatar town of Naberezhnye-Chelny† and surrounding villages. The believers appeal for the opening of a church and for a priest to be appointed. At present their nearest church is sixty kilometres away. (*List [of names]*, undated, 17 pp. [3817]. Handwritten original; (*Petition*) to I. A. Mikhalev of the Council for Religious Affairs for Tatar ASSR, by Orthodox believers, 1 January 1980, 1 p. [3818]. Carbon copy; (*Appeal*) to V. A. Kuroyedov, by F. O. Karakulin and the members of the *dvadtsatka*, undated, 2 pp. [3819]. Original typescript; (*Appeal*) to S. G. Batyev, chairman of the Presidium of the Supreme Soviet of Tatarskaya ASSR, by believers of Naberezhnye-Chelny, Borovetskoye, Shelna, Novotroitsk and Surovka, February 1980, 16 pp. [3820]. Carbon copy; (*Petition*), by Orthodox believers of Borovetskoye and Bol'shaya Shelna, 1 December 1979, 1 p. [3821]. Carbon copy (?).)

Chronicles of the Lithuanian Catholic Church

Chronicle of the Lithuanian Catholic Church No. 54 gives an account of the enthronement in July 1982 of two Lithuanian bishops appointed by Pope John Paul II, with the agreement of Moscow. Fr Antanas Vaičius was consecrated bishop and appointed Apostolic Administrator of the diocese of Telšiai and of the Prelature of

Klaipėda. Bishop Vincentas Sladkevičius, who had secretly been consecrated bishop nearly 25 years before, but had never been permitted by the state to carry out his duties as a bishop, was appointed Apostolic Administrator of the diocese of Kaišiadorys.

Despite this concession from Moscow, the editors of the *Chronicles* point out that there has been no lessening of pressure on priests to conform to the Law on Religious Associations, nor has there been any relaxation of attacks on those who try to defend the rights of the Church.

Chronicle No. 56 contains details of the arrest on 26 January 1983 of Fr Alfonsas Svarinskas,* a leading member of the Catholic Committee for the Defence of Believers' Rights and priest of the parish of Vidukle. Various letters of protest are included.

Chronicle No. 55 includes a letter dated July-August 1982 signed by 466 Lithuanian priests (out of a total of 711 — *Ed.*) and addressed to L. Brezhnev, the Lithuanian bishops and diocesan administrators. The priests are upset by attacks on religion made by Lithuanian officials. They state the extent to which they are willing to cooperate with the state, but claim that the Law on Religious Associations is not compatible with Christian conscience. They make demands concerning the independence of the Church.

Priests have also shown concern at the unsuitability of some of the seminarians at Kaunas Seminary: "Alarm signals reach our ears," the priests write, "regarding a disruption of discipline: some students even dare to bring vodka into the seminary; devout seminarians are mocked and anonymous letters written to them" (*Chronicle* No. 55). The priests blame poor screening of candidates and government interference in the seminary. They are concerned that some of the students studying there (and places at seminary in the Soviet Union are very limited — *Ed.*) may turn out to be active destroyers of the Church rather than servants of it.

The *Chronicles* continue to document other forms of persecution including disruptions of religious festivals and pilgrimages, desecration of crosses and shrines, searches, interrogations, and even physical attacks. All three *Chronicles* contain the

*Pseudonym of Deacon Vladimir Rusak, author of an appeal to the WCC Assembly in Vancouver; see p. 342 — *Ed.*

†Renamed Brezhnev in November 1982 — *Ed.*

*Sentenced on 6 May 1983 to seven years prison plus five years internal exile — *Ed.*

regular sections "News from the Dioceses", "In the Soviet School" and "In the Soviet Republics". (*Chronicle of the Lithuanian Catholic Church* No. 54, 15 August 1982, 35 pp. [3685]; No. 55, 1 November 1982, 36 pp. [3765]; No. 56, 14 February 1983, 26 pp. [3793]. Photocopy. Lithuanian. English translations are published by the Lithuanian Roman Catholic Priests' League of America.)

Addresses of publications referred to as

sources:

Glaube in der 2. Welt, Bergstrasse 6, Postfach 9, CH-8702 Zollikon, Switzerland.

Lithuanian Roman Catholic Priests' League of America, 251 Highland Blvd., Brooklyn, New York 11207, USA.

Nachrichten von den Feldern der Verfolgung published by *Missionswerk Friedensstimme* e.V., Postfach 10 06 38, 5270 Gummersbach 1, West Germany.

Vestnik RKhD, 91 rue Olivier de Serres, 75015 Paris, France.

Yugoslav Press on Religion

Contemporary Christian News Service (Aktualnosti Kršćanska Sadašnjosti)

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

VAL, the paper published by the youth organisation in Rijeka (28.2.83) writes: ". . . some of our young people receiving religious instruction and other forms of religious indoctrination are being subjected to a systematic attempt to mould their views as they begin to attend school. We have not yet begun to explore the nightmare produced in the head of a child when on the one hand he hears about the creation of the world, nature and men from a materialist point of view, and on the other hears all the same things from an idealist standpoint, shot through with religious indoctrination (*AKSA* 18.3.83).

§ "Religion has suddenly become attractive to many of our young people" said Dr Jovan Deretić, professor of modern literature at Belgrade University and member of the presidency of the central committee of the League of Communists of the republic of Serbia in an interview with *Nin* (Belgrade 3.4.83). This is an unusual phenomenon to which we should devote more time and attention. At one time movements or tendencies towards the extreme left exercised considerable attraction; now, it seems to me, religion and certain traditional national values are more attractive. In this situation nothing will be gained by teachers trying to prove that this is an unsatisfactory state of affairs. We must find new ways of approaching young people and means of

making them builders rather than destroyers. . ." (*AKSA* 8.4.83).

Commenting on a report by the presidency of the League of Communists of Yugoslavia and the Socialist Alliance on the activities of religious communities in the capital of Montenegro, *Borba* (Struggle, the Communist newspaper) writes (12.4.83) ". . . Attempts are being made, sometimes openly, sometimes more cunningly, sometimes within the law and sometimes in violation of it, to spread religious ideology among young people, to force it on their notice. We have heard that the Orthodox, Catholic and Islamic clergy keep within the law. But the fact is among two thousand forms of organised activities which include around thirty thousand young people in Titograd, the church attempted to attract them by various specific means . . . more and more children are being christened in churches, quite often the children of communist parents . . . five thousand Orthodox calendars have been sold, large sums in dollars have been received from a single Islamic country for the building of a new mosque in Titograd, and seven friars and eight nuns in two Catholic cathedrals have shown great skill in gathering together young people, sparing no expense. Many people are absent from work on religious holidays and local organisations hardly react at all." (*AKSA* 15.4.83).

At a Marxist symposium in Portorož Dr Marko Kerševan pointed to the danger of adopting a theoretical approach to religious affairs; the approach should be empirical,

since Marxists and believers naturally had different premises. Religions should not be considered in abstraction, but in terms of the concrete historical evolution of its different forms and confessions. Although national consciousness was frequently influenced by religion, Christianity and Islam, being universal religions, could never be identified with one national group. He concluded by saying that the "forces of socialism" should not adopt an anti-religious attitude, but find some way of incorporating the positive aspects of religion into the achievement of their aims (AKSA 18.2.83).

Jovo Ugrčić, president of the Croatian parliament, held the usual New Year reception for representatives of the religious communities on 11 January; a number of senior government and Party figures and leaders of the cultural life of Croatia were also present. Leaders of the Catholic, Orthodox, Islamic, Baptist, Evangelical and Adventist religious communities were present. In his speech of welcome to the guests Ugrčić congratulated Cardinal Kuharić in his own name and in the name of Parliament on his creation as Cardinal. Both Kuharić and Orthodox Bishop Simeon of Gornji Karlovac responded. On 8 January Dr Lalić, president of the commission for relations with religious communities and the secretary of the commission, called on Cardinal Kuharić to congratulate him (AKSA 14.1.83).

In an interview with *Glas Koncila* ([Voice of the [Second Vatican] Council]) (9.1.83) Archbishop Franić of Split spoke about the church, theologians and the Council. Asked how he had carried out the reforms of Vatican II in his own diocese he mentioned the liturgy, the updating of evangelisation and catechising and relations towards other Christians, and non-Christian religious communities and Yugoslav society. He had said many times that self-management socialism, leaving out its atheism, was the best social system at this moment in history. He thought that the dialogue (with society — *Ed.*) should be continued in full freedom; it was the only way to improve mutual life and relations in the historical perspective in this pluralist society (AKSA 7.1.83).

An article in *Oslobodjenje* (Liberation, 5.4.83) strongly condemns "malicious

religious instruction" and "clero-nationalistic activities in the commune of Zvornik". In assemblies of workers and citizens the name of Husein Smajić, director of religious instruction in the Islamic community in Zvornik, is frequently mentioned: under the cloak of religious instruction he advances the cause of so-called militant Islam and disseminates religious hatred. *Večernje novosti* (Belgrade 5.4.83) reports that Husein Smajić has been imprisoned in Zvornik because of his hostile activity (AKSA 8.4.83).

The annual meeting of the general council of the Association of Orthodox Priests in Yugoslavia took place in Belgrade on 24 February. Fr Stanislav Mitrović, secretary of the general council, reported on the work of the past year; in the lively discussion which followed a number of proposals for the improvement of the work, especially in connection with their weekly *Vesnik* and theological journal *Pravoslavna misao* were made. They also discussed their relations with their bishops and with representatives of the government and social organisations in their parishes (AKSA 4.3.83).

At a theological discussion organised by the journal *Spectrum* Dr Josip Turčinović, secretary of *Kršćanska Sadašnjost*, reviewed the various activities of the organisation fifteen years after its foundation. After listing its notable achievements in the field of publishing, which include liturgical texts, handbooks and other works for students of theology, monographs on church history and editions of the Bible, he said that he believed that *Kršćanska Sadašnjost* had made a special contribution to post-conciliar renewal especially in three fields: the Bible, the liturgy, and the catechism and general theology (AKSA 1.4.83).

One of the delegates to the tenth congress of the Socialist Youth Union commented that the youth centre in Split had been under construction for years and work on it had stopped; while St Peter's Church had been built in two years and was now ready to receive young people. Many families had given big contributions to the clergy at Christmas; if similar contributions had been given to the Split youth organisation the youth centre would have been completed and young people could have gathered there (AKSA 17.12.82).