

## 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 Croatian Catholic news service, AKSA.

*RCL* No. 3, 1983 covered significant Soviet press articles on religion and atheism for the period January to April 1983. The present issue covers the period May to August 1983.

*RCL* No. 3, 1983 covered selected articles from official Soviet religious publications for the period January to April 1983. The present issue covers the period May to August 1983.

*RCL* No. 3, 1983 covered selected items from AKSA for the period January to April 1983. The present issue covers the period May to August 1983.

## Soviet Press Articles

*Official comments on the newly-formed "Anti-Zionist Public Committee"* The Anti-Zionist Public Committee was recently founded in Moscow and has a membership of 37 leading public figures. The organisation aims to unite the efforts of Soviet citizens who wish to expose the reactionary nature of Zionism. It will support activities and campaigns carried out within the Soviet Union by those who are actively working against international Zionism and establish links with progressive organisations abroad engaged in this struggle. S. L. Zivs, the deputy chairman, explains that the committee is financed by donations from public and professional organisations, individual citizens and the profits from publishing activity. ("Anti-Zionist Committee: tasks and perspectives", *Sovetskaya Litva*, 6 May.) G. Zimanas, the chief editor of the Lithuanian Party journal, *Kommunist*, gives an interview in which he answers questions about the reasons for the formation of the Anti-Zionist Public Committee and about its activities. The idea that the committee is anti-semitic is absurd, he says, because the committee does not consider all Jews to be Zionists. He thinks it would be advisable to form a republican committee in Lithuania. ("Strengthening the struggle against Zionism", *Sovetskaya Litva*, 7 July.) The chairman of the Anti-Zionist Public Committee compares Israel's actions against the Palestinians and the Lebanese with Nazi atrocities of 1944 and denies that the committee is part of an anti-semitic campaign in the USSR. S. Aronov, an economist from Uzbekistan, writes to say that Soviet Jews enjoy the full rights of citizens and have no need of the defence of Zionists. The formation of committees in various republics and towns is being planned. ("A fierce weapon of imperialism", D. Dragunsky, *Pravda*, 28 July.)

*Successful atheist work* A leading article points to some successes in atheist work in the Moldavian Republic. The work of the scientific-atheist complex at Bel'tsy is commended. Each year more than 700 students study atheism on courses organised by the Party, the University or the "Znaniye" society. Unfortunately atheist activities are not always attended by believers and some

lectures are boring. ("Atheist education", *Sovetskaya Moldaviya*, 19 May.) The first secretary of the Yedintsy district Party Committee reports on progress in atheist education. A disused church in Stary Bedrazh on the banks of the river Prut has been converted into a museum of the history of religion and atheism. Churches in Shofrynkany, Gordineshty and Rusyany are now local history museums. The church in Bratushana is now an art gallery and the one in Golyana a museum of aviation and space. The district House of Scientific Atheism is in Feteshty. Religious practice is still widespread in this village. In Terebno, Gordineshty and Trinka lively discussions have been held between atheists and believers. L. Yusan, formerly a leader of the Jehovahists, is now an atheist activist. ("In word and deed", M. Snegur, *Sovetskaya Moldaviya*, 29 May.) The head of the Moldavian branch of the Institute of Scientific Atheism reports on measures being taken to improve atheist education. Co-ordination of the work of the different atheist institutions in Moldavia has become the responsibility of a special committee, formed in 1982 and accountable to the Central Committee of the Moldavian Communist Party. Opposition from religious organisations is stubborn. The ideologues of Christianity are preparing for the celebration of the thousandth anniversary of the conversion of Russia and of two thousand years of Christianity. More research into the history of religion and atheism is needed. More highly trained atheist specialists are also required. The quality and quantity of atheist publications needs to be improved. ("Increasing effectiveness", A. Baby, *Sovetskaya Moldaviya*, 22 June.)

*Shortcomings in ideological and atheist work* Yu. Ushakov, the head of the Party's regional cultural directorate in Perm, has answered questions raised by V. Khlystun in an article printed in *Komsomol'skaya Pravda* on 16 March. I. Budrin, the director of the Perm Opera and Ballet Theatre and V. Matveyev, the director of the regional Philharmonia, have been warned about serious shortcomings in ideological and atheist work among the singers. Those professional singers who sang in church choirs

have been individually approached. ("Singing along?" *Komsomol'skaya Pravda*, 13 May.) Teachers in Bukhara think atheist education should begin from the moment children enter school. One pupil of the fifth class in school No. 6 does not believe in God when he is at school, but does when he goes home, according to the results of a questionnaire. A number of schools are organising lectures on atheism for parents. Individual work with believing parents is particularly important. ("At school and in the family", A. Abayev and S. Tillayeva, *Pravda Vostoka*, 24 May.) L. Nokhrina is a teacher at school No. 34 in Sverdlovsk. Lena and Anechka Leonova are sisters who have been taught by her, but whose parents are believers. Lena was called as a witness in the trial of a local leader of the Reform Baptists. Nokhrina was the public prosecutor at this trial. The article emphasises the importance of individual work with school children of believing parents. ("A witness from god", L. Nokhrina, *Sovetskaya Rossiya*, 24 June.)

*Official comments on believers sentenced for religious activities* A Lithuanian priest, Alfonsas Svarinskas, arrested on 26 January, has been sentenced to seven years in prison and three years in exile. He was previously sentenced in 1948 for his participation in armed nationalist resistance during the first years of Soviet power and again in 1958 for possessing anti-Soviet literature and slandering the socialist system. Among his more recent crimes has been the passing of documents of the "Catholic Committee" to foreigners. In June 1979 an American priest, V. Sukuras, received documents from Svarinskas. These were later discovered by customs officials when Sukuras was leaving the country. ("Condemned for breaking the law", A. Strumskis, *Sovetskaya Litva*, 8 May.) Jadyga Bielauskiene has been sentenced to four years in prison and three years in exile on charges of anti-Soviet agitation and propaganda. She was arrested and sentenced in 1948 for her part in the armed nationalist resistance to Soviet rule and released after serving eight years of her sentence. She settled in Garliava, in the Kaunas district, and soon became involved in anti-Soviet activity again. Assuming the role of an interpreter of religious dogma she has corrupted young people, teaching them disrespect for the Soviet way of life and hatred for atheists and the peoples of the

USSR. ("Punished for slander", Danute Čepulyte, *Sovetskaya Litva*, 21 May.) The people's court of the Zavodsky district of Tbilisi has sentenced Valentina Pailodze to eight years in an ordinary regime labour camp and three years in exile. The writer describes how Pailodze obtained money from two mothers, promising to publicise their complaints against court decisions. Valentina Pailodze has been charged twice before in the last ten years. She does no work but spends all her energy on religious propaganda and attacking the Soviet system. ("A lie for salvation", Irena Inoveli, *Zarya Vostoka*, 2 June.) Articles on two successive days are devoted to criticism of a group of Orthodox Christians who organised the production of large quantities of religious books. Viktor Burdyug, Nikolai Blokhin, Sergei and Vladimir Budarov and Alexandr Rozanov, working clandestinely near Moscow over a period of two years, produced more than 6,500 books. They have now been sentenced to terms of imprisonment varying between three and four years in duration. ("Smart operators brought in from the cold", V. Lyubin, *Sovetskaya Rossiya*, 8 and 9 July.) A special correspondent writing from Rostov-on-Don reports on the trial of Vasili Barats, who has been sentenced to five years' strict regime camp.\* Barats was found guilty on charges of "anti-Soviet agitation and propaganda". He formerly held atheist views but became a Pentecostal Christian some years ago and has played a leading role in a campaign to claim the right to emigrate. ("Werewolf", Yu. Dmitriev, *Trud*, 13 July.) Valeriya Sukhova, the founder of "health groups" in Sverdlovsk, was sentenced at the end of February under Art. 227 of the RSFSR Criminal Code. She is alleged to have received Hare Krishna literature from Ye. Tretyakov and to have taught yoga at the "health groups". The groups were set up with official permission in factory clubs, but her illegal teaching of Eastern philosophy went unnoticed by the authorities. ("Undercover magnetism", B. Timofeyev, *Trud*, 28 August.)

\*In January 1984 it was reported that Barats, aged 37, had suffered a major heart attack in labour camp, and that his friends had appealed to the International Red Cross to intervene to ensure that he received proper medical treatment — *Ed.*

*Counteracting "slanderous" Western propaganda about religion in the Soviet Union* A film entitled *Don't lie* has been produced to counteract slanderous rumours circulated by foreign press agencies claiming that Moscow has plans to suppress the Catholic Church in Lithuania. Featured in the film are the restored church in Šiauliai, restoration workers at the Rokiškis Church and the clergy of one of Lithuania's 630 working Catholic churches. Memorable are the pictures of an elderly woman, a member of a church choir, who received the order of Lenin for her selfless work, and scenes in Šilalė showing a young religious worker. ("Rebuff for slander", S. Kovas, *Sovetskaya Litva*, 4 June.) This article takes the

form of a conversation between V. I. Garadzha and I. Gapochka. Garadzha, the director of the Institute of Scientific Atheism, speaks of 25 organisations in Western Europe alone engaged in gathering religious intelligence about socialist countries. Among the organisations named is the Centre for the Study of Religion and Communism (Keston College — *Ed.*) in England. Garadzha questions the motives and accuracy of the research. The BBC has estimated the number of believers in the Soviet Union at 166 million while the *New York Times* has given the figure of 41 million. ("Under the mask of false holiness", *Sovetskaya Rossiya*, 29 July.)

## Soviet Religious Press Articles

*Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)*  
Russian Edition Nos. 5-8 1983

On 3 February 1983 a ceremony took place in the Moscow Theological Academy during which Metropolitan Anthony (Bloom) of Sourozh was awarded an honorary doctorate of divinity. To mark this occasion Metropolitan Anthony gave a most interesting address on St Paul's teaching concerning the characteristics of a Christian. He suggested that St Paul had three criteria for Christian living. The first criterion is found in his words in I Corinthians 4, 16: "I urge you, then, be imitators of me." According to Metropolitan Anthony this is an appeal for everyone completely to renounce their former way of life and to turn to Christ as Paul did on the road to Damascus. The second is based on St Paul's words in Philippians 1, 21: "For me to live is Christ, and to die is gain." Christ should be the substance of our lives, and death is the rending of the curtain between us and God. The third criterion is based on words from the same chapter of Philippians in verse 24: "But to remain in the flesh is more necessary on your account." We, like St Paul, should be willing to delay the moment of access to the blessed reality of the Risen Christ "so that others may have access to the life-giving, transforming and saving word of God" (No. 6, p. 18 and pp. 75-77).

In a lecture given at the Moscow Theological Academy on 10 February 1983, S. Z. Trubachev presented the ideas of Fr Pavel Florensky on the role of music in divine worship. Fr Pavel regarded public worship as an antinomial concurrence of divine and human energies. This link is expressed tangibly in the rhythmic structure of the service. The latter consists of a continually expanding series of rhythmic cycles, starting with the rhythm of breathing and prayers and concluding with the rhythm of the yearly cycle of church services, through which we ascend to the rhythm of cosmic life. "This does not happen by chance — the service flows on with the same exactitude as the heavenly bodies and is itself an expression of heavenly music here on earth" (from a letter dated 18 January 1913). (No. 5, pp. 74-78).

A. I. Osipov, whose article, "A Teacher of Spiritual Life" on the life of Bishop Ignati (Bryanchaninov) appeared in *JMP* No. 12, 1982, contributes a further article in honour of this outstanding spiritual leader entitled "The Basis of Spiritual Life according to the Works of Bishop Ignati". Professor Osipov maintains that the works of Bishop Ignati are valuable today because they are written with an understanding of the spiritual level of contemporary men and women and in a

language which is accessible to them. His writings contain the fruit of his own spiritual experience and thorough study of the works of the Holy Fathers. Bishop Ignati taught that the first step towards Christ is a recognition of one's own sinfulness, which must be dealt with by repentance in order that one's heart may be cleansed. Without this it is impossible to perform a single virtuous act. The fierceness of this struggle is expressed in the words of the Holy Fathers: *Dai krov' i primi Dukh* (Give blood and receive the Spirit) (No. 8, pp. 71-78).

*JMP* No. 7 announces the publication by the Moscow Patriarchate of a brochure entitled *The Monastery of the Dormition at Pochayev* (1983, 16 pp., with illustrations). It is dedicated to Patriarch Pimen and contains a history of the monastery and an account of contemporary life there. A short summary of the text has been published in English. (The book has been published during a period of renewed persecution of monks and pilgrims visiting Pochayev and other monasteries — *Ed.*) (No. 7, p. 80). *JMP* No. 8 reports on the handing over of the Danilov Monastery to the Moscow Patriarchate on 17 May 1983. It will be used to house the central administration of the Moscow Patriarchate, not as a monastic community. There will be some new construction on the site (p. 2).

There are several references to conferences and visits of church leaders in these issues. *JMP* No. 5 reports on a round-table conference attended by religious leaders and experts to discuss the economic and moral consequences of a freeze on nuclear weapons. This took place from 7 to 9 March 1983 in Moscow and was chaired by the Metropolitan of Delhi, Paul Mar Gregorios. Forty-two representatives from nineteen countries of Asia, Africa, Europe and Latin and North America took part (No. 5, p. 37). The President of the Polish Christian Social Association, Kasimir Moravsky, a member of the Polish Council of State, and the Vice-President, Zdislav Piletsky, a member of the Polish Parliament, visited the Soviet Union from 1 to 5 December 1982. They were invited to Moscow by Metropolitan Filaret of Minsk

and Belorussia, Chairman of the Department of External Church Relations of the Moscow Patriarchate (No. 5, p. 65). A delegation of Christians from the Soviet Union led by Archbishop Vladimir of Krasnodar and Kuban visited Japan from 2 to 9 November 1982. They were invited to Tokyo and Amagi Sosan by the Christian World Exchange Committee (KhMOK) (No. 6, pp. 58-60). Patriarch Nicholas VI of Alexandria and All Africa visited the Soviet Union from 11 March to 14 April 1983 for medical treatment (No. 7, p. 2). On 11 April 1983 Patriarch Pimen received the Bulgarian Deputy Minister for Foreign Affairs at his Moscow residence. The Chairman of the Committee for Bulgarian Orthodox Affairs and Religious Cults, Lyubomir Popov, and two of his colleagues accompanied the Deputy Foreign Minister (No. 7, p. 2). Metropolitan Filaret of Minsk and Belorussia visited the Russian Spiritual Mission in Jerusalem from 5 to 13 April 1983. He was accompanied by representatives from the External Church Relations Department of the Moscow Patriarchate (No. 7, p. 2). A second meeting of representatives of Soviet and American public opinion on behalf of peace and world security took place from 26 April to 3 May 1983 in the "House of Friendship with Peoples of Other Countries" (No. 7, p. 30). The second Pre-Conciliar, Pan-Orthodox conference took place from 3 to 12 September 1982 at the Orthodox centre of the Patriarchate of Constantinople in Chambésy, near Geneva. The following representatives of the Russian Orthodox Church took part in the conference: Metropolitan Filaret of Minsk and Belorussia, Metropolitan Filaret of Kiev and Galicia, Metropolitan Yuvenali of Krutitsy and Kolomna, Professor Vitali Borovoi and G. N. Skobei (No. 8, pp. 55-60). On 7 June 1983 the Primate of the Evangelical Lutheran Church of Finland, Archbishop Turku, was received by Patriarch Pimen in Moscow (No. 8, p. 62). Dr Philip Potter, the General Secretary of the World Council of Churches, visited the Soviet Union from 7 to 17 May 1983 (No. 8, pp. 63-64).

*Fraternal Herald (Bratsky vestnik)*

Nos. 2/83 (March-April), 3/83 (May-June), 4/83 (July-August)

These three issues, as usual, devote just over half their pages to "spiritual articles".

As well as the continuation of major series — ("Golgotha and prophecies relating to it",

by N.A., "The Sermon on the Mount" by R. P. Voesu, "Acts of the Apostles" by P. K. Shatrov and "Reflections on the book of life" by V.P.), there are articles by Ivan Prokhanov, the leader of the Evangelical Christians who died in voluntary exile in the USA, in Nos. 2 and 4, and two parts of an article by Ivan Kargel, a popular writer and preacher who died in 1937, entitled "Ruth and the Moabite", in Nos. 3 and 4.

No. 2 contains the text of a joint statement by the Soviet church delegation that visited Britain in January and the British Council of Churches. There is no other report on the visit, except a note that the Baptist members of the Soviet delegation were A. M. Bychkov and A. N. Stoyan. No. 4 reports an exchange of delegations with Romania. From 21 to 30 May the Union hosted a Romanian Pentecostal delegation, which visited the Pentecostal church at Kosino, near Moscow and also travelled to Kharkov, Odessa and Kishinyov. In Odessa they attended a service at the autonomous Pentecostal church and in Kishinyov they saw a new church under construction. From 11 to 21 June a return delegation visited the Baptist and Pentecostal Unions in Romania. Delegations also visited West Germany and Norway, and a delegation was received in Hungary.

No. 2 reports on a conference for Mennonite pastors with the Union leadership in Moscow in January. It reviewed the last twenty years since Mennonite Brethren joined the Union and there was discussion of unity with the other main Mennonite group, the Church Mennonites, and of the issues of registration, ecumenism, emigration and military service, and the peace activity of the Union. The appeal agreed by the participants called for work for unity

and peace. No. 3 carries a statement issued by a similar meeting for Pentecostals from congregations within the Union and those registered autonomously, which took place, also in Moscow, in April. The statement outlines the common fundamentals of faith that unite Baptists and Pentecostals — the Triune God, acceptance of Christ as Lord and Saviour, believers' baptism and the authority of the Bible. The meeting also reaffirmed the August (1945) Agreement as the basis for Pentecostal membership of the Union, in particular the points recognising that filling with the power of the Spirit may occur with or without the sign of tongues and that the gift of tongues is a gift of the Spirit for some, not all. The autonomous churches also spoke of their desire for some kind of spiritual oversight over their congregations. A meeting with representatives of autonomously registered Baptist churches that took place at the beginning of June has not yet been reported in *Bratsky vestnik*, although several other events in June were reported in No. 4.

Among events in the life of local churches pride of place is given to the consecration of the enlarged building of the Leningrad Church, a project that has been under way for several years. The service on 30 January was attended by Union General Secretary A. M. Bychkov, his assistant I. S. Gnida, a deputy superintendent for the Russian Federation, N. I. Dolmatov, the Latvian Baptist leader J. Tervits and Lithuanian superintendent I. M. Inkenas. A number of other congregations consecrated newly constructed or recently reconstructed church buildings. Two recently registered churches are reported, in Sokolovka, Brest region, Belorussia and in Katskany, Moldavia.

## Soviet Religious Samizdat

### *Appeals to the World Council of Churches*

The sixth General Assembly of the World Council of Churches took place in Vancouver in the summer of 1983.

In an appeal to the delegates of the sixth General Assembly of the World Council of Churches, the Christian Committee for the Defence of Believers' Rights in the USSR documents a worsening situation for the Church in the Soviet Union since the fifth

General Assembly of the World Council of Churches in Nairobi (1975 — *Ed.*). The founder of the Christian Committee (founded in 1976 — *Ed.*), Fr Gleb Yakunin, who with Lev Regelson sent an appeal to the Nairobi conference, is now one of the estimated more than three hundred believers in prisons, labour camps and special psychiatric institutions in the Soviet Union. Other members of this committee

and of its sister committee The Catholic Committee for the Defence of Believers' Rights in Lithuania, has also suffered intensified persecution. The Committee has this to say about the causes of the intense struggle by the authorities to eradicate religion: "religion (and religious believers) are the only impediment to the constant and well-planned moral and spiritual degeneration of the peoples of the USSR. They impede the process of turning the population into an amorphous, spineless, easily controlled mass. They are the leaven in an inert dough." (*Appeal* to participants and delegates of the Sixth General Assembly of the World Council of Churches in Vancouver, by the Christian Committee for the Defence of Believers' Rights in the USSR, 24 July 1983, 4 pp. [3898]. Re-typed in the West. English translation available).

Deacon Vladimir Rusak (who is the author of *On the Present Situation of the Russian Orthodox Church\** under the pseudonym Vladimir Stepanov — *Ed.*) has made his own appeal to the World Council of Churches. The author is an ex-employee of the editorial office of the *Journal of the Moscow Patriarchate* and, having spent the bulk of his free time studying the post-revolutionary history of the Russian Orthodox Church, finished work on his book in 1980. It is entitled *Testimony of the Prosecution*. After resisting efforts by Archbishop Pitirim to persuade him to destroy the manuscript, he was dismissed from his post and suffered various forms of persecution and harassment aimed at preventing the possible publication of the book, and the facts contained in it, in the West. Shortly after his dismissal from the *Journal of the Moscow Patriarchate* Rusak found it difficult to serve as a deacon near Moscow and was transferred to a church in Vitebsk, Byelorussia. After an address he gave there, he was suspended and exiled to a monastery. He was sent even further from Moscow, and during a house search in January 1983 his entire personal archive, including the final manuscript of his book, was confiscated†. He was banned from serving as a priest without any hope of

reinstatement. He, and others, are concerned at the one-sided impression of the Soviet Church which is likely to be put across to the World Council of Churches by Soviet delegates. He appeals for his case to be heard at the Assembly (*Open letter* to delegates of the Sixth General Assembly of the World Council of Churches in Vancouver, by Deacon Vladimir Rusak, July 1982, 7 pp. [3884]. Photocopy. English translation available).

The Keston College archive has a copy of Rusak's address at Vitebsk, which led to his suspension from priestly office. It is a sermon on the suffering of Christ — the only worthy sacrifice for our sin — and of the Church. The Crucifixion was followed by persecution of believers, until the times changed and the external honour and glory of the Church became more important to it than its inner spiritual beauty. Rusak expresses his belief that the Russian Revolution, occurring precisely at this point in history, proved to be of benefit to the Church: "The Revolution, and the regime under which we live now, once again raised the sword which was halted by Constantine the Great after three centuries' persecution of Christians. The Revolution took up this sword, cleaned and sharpened it and turned its full fury against the Church once more. The blood of the martyrs flowed again." Rusak continues by giving brief details of the post-revolutionary persecution of believers. He teaches the Church to expect persecution, and to remember the shed blood of the (new) Russian martyrs. (*Sermon*) to the congregation of Kazan Church, Vitebsk, by Deacon Vladimir Rusak, 28 March 1982, 8 pp. [3891]. Photocopy. English translation available).

#### *Shortage of Russian Orthodox Churches*

Two *samizdat* documents report on the shortage of Russian Orthodox churches in the Russian republic.

A seventeenth-century Orthodox church is to be demolished in the ancient Russian city of Borovsk in the Kaluga region. Only three of the 39 churches which existed in the Borovsk municipality at the time of the Revolution now remain. Before the Revolution about ninety per cent of the population of Borovsk consisted of Old Believers\*,

\*See *Religion in Communist Lands* Vol. 11, No. 3, pp. 328-29 — *Ed.*

†Evidently not the only copy — a copy has reached the West — *Ed.*

\*The Old Believers went into schism from the Russian Orthodox Church in the 17th century — *Ed.*

who had built a large number of churches. Today the closest place for them to worship is a three-hour bus journey away. The document also reports that the only restoration work being carried out in the area is at the ancient Borovsk Panfuty monastery, on which work began twenty years ago. ((*Report*), anonymous, undated, 1 p. [3903]. Re-typed in the West).

It is also reported that Rovenki (Belgorod region) has only one of its pre-war Orthodox churches open and functioning, and this one is virtually falling apart. An architecturally-interesting church in the village of Podmoklovo is also in need of repair. ((*Reports*), anonymous, undated, 2 pp. [3842]. Photocopy).

#### *Appeal for the Release of Anatoli Shcharansky*

Anatoli Shcharansky, the Jewish prisoner, continues to be a subject of concern. In a letter addressed to Yuri Andropov, his mother Ida Mil'grom reports that her appeal for her son to be released early on health grounds and to be allowed to emigrate had been turned down because of the seriousness of the crime for which he has served just over six years of a 13-year sentence. This, she says, is in direct contradiction to Andropov's own statement on 21 January 1983 to Georges Marchais, General Secretary of the French Communist Party, in which he said that in the Soviet Union such convicts as Shcharansky could be released before completion of their full sentence. On 5 July 1983 Ida Mil'grom visited her son for the first time in a year and a half and discovered that he was very ill. (*Declaration* to Yu. V. Andropov, by I $\frac{1}{2}$  P. Mil'grom, July 1983, 2 pp. [3883]. Re-typed in the West).

#### *More from "The Trumpet Call"*

Members of the Christian rock group "The Trumpet Call" have continued to appeal to world authorities concerning their attempts to perform their music officially in the Soviet Union. One appeal, dated 3 June 1983, is addressed to President Reagan. The letter outlines the group's vain attempts to appeal to the Soviet authorities, and the harassment and persecution suffered by the authors since January 1983. For example, Valeri Barinov was summoned on 28 January 1983 by a local official of the Council for Religious Affairs in Leningrad, who

said the authorities would not give permission for the group to perform publicly. A KGB officer present during this conversation said: "I like your music, but if you want us to help you, don't sing about God." During the early months of 1983 there were attempts to subject Valeri to compulsory psychiatric examination and in April he learned that, without his knowledge, he had been placed on the register of psychiatric patients. (Barinov was interned in psychiatric hospital in October 1983 and subsequently released about a week later — *Ed.*) Despite the lack of official response to their appeals, publicity in the West has resulted in the two group members who have made their names known, Valeri Barinov and Sergei Timokhin, receiving many letters of support from different parts of the Soviet Union: "On the basis of these letters it is evident that people, and especially young people, are beginning to wake up from a spiritual slumber which has been brought about by atheism. People are beginning to understand that a desolate soul cannot be satisfied with alcohol, drugs, or even with wealth. And in these letters, it is as if the cry of the spirit of our people is expressed — we want to know about God; we need God; we are tired of atheist brochures which are lying about on the counters of our bookshops: we want the Holy Book, the Bible, which even the majority of believers have never seen." The writers appeal to President Reagan to take up their case with the Soviet government. (*Open letter* to the President of the United States of America, the whole of the American nation and all honest people of our planet, by Valeri Barinov and Sergei Timokhin, 3 June 1983, 3 pp. [3841]. Original typescript. English translation available).

In an appeal dated 21 April 1983 Sergei Timokhin writes concerning the appearance of Barinov's name on the register of psychiatric patients, and defends his friend's sanity. In the face of new repressions and provocations from the authorities, the group appeals to world public opinion to defend them and their families, and for prayer. (*Appeal* to Christians, Christian organisations and world public opinion, by Sergei Timokhin, 21 April 1983, 1 p. [3840]. Typewritten original. English translation available).

These are just two of a number of letters recently received from the group.

### Reform Baptist Activities

Keston College continues to receive copies of reform Baptist *samizdat* publications from the *Friedensstimme* mission in West Germany. *Fraternal Leaflet (Bratsky listok)* No. 3, 1983 commemorates the Christian festival of Pentecost by publishing an article on the coming of the Holy Spirit: "The Teacher and the Comforter". (*Fraternal Leaflet* No. 3, 1983, 2 pp. [3874]. Photocopy).

The death of minister Nikolai Petrovich Khrapov, a member of the Council of (the) Churches of Evangelical Christians and Baptists has received extensive coverage in reform Baptist *samizdat*. *Fraternal Leaflet* No. 1, 1983 is dedicated entirely to him. Khrapov died in labour camp on 6 November 1982 at the age of 68. He had been imprisoned for almost thirty years for living a Christian life and preaching about God. *Fraternal Leaflet* contains an obituary and a devotional article written by him, based on 1 Corinthians 10, 5. (*Fraternal Leaflet* No. 1, 1983, 2 pp. [3873]. Photocopy). *Bulletin of the Council of Prisoners' Relatives* No. 110 also devotes several pages to the death of N. P. Khrapov. A substantial part of the article consists of a reprint of a letter written by Khrapov himself on 17 April 1977 which was first published in *Bulletin of the Council of Prisoners' Relatives* No. 43 in 1977. This letter gives details of the persecution Khrapov and his family had already undergone even then. (*Bulletin of the Council of Prisoners' Relatives* No. 110, November-December 1982, 106 pp. [3837]. Photocopy).

In addition to the regular reports of harassment, house searches, dispersal of religious meetings and the like, *Bulletin of the Council of Prisoners' Relatives* No. 110 devotes special attention to the re-arrest of Galina Vil'chinskaya on 20 November 1982. An *Open letter to all Christians of the world* from Vil'chinskaya's family, dated 23 December 1982, describes the joy of reunion with Vil'chinskaya at her release on 23 August 1982, following three years of imprisonment which had left their mark on her health. It then reports Vil'chinskaya's re-arrest less than three months later following the discovery of narcotics in her luggage at Vladivostok airport as she was returning home from visiting friends: "On 9 November Galya visited friends from Ussuriisk and Vladivostok who had invited her to stay with them. She stayed until 20

November, the day on which she had intended to return home by aeroplane. But there is no doubt that KGB workers carried out a blatant provocation. At Vladivostok airport narcotics were planted on her. This was apparently done in the left luggage office where she had left her things. While her luggage was being checked before she was to board the plane, the narcotics were 'discovered'. Galya was arrested and a case has been opened against her. And so she is again in prison." (*Bulletin of the Council of Prisoners' Relatives* No. 110, *op. cit.*, [3837]). The *Friedensstimme* mission has published German translations of other documents on this subject, including extracts from three letters she wrote shortly after her second arrest. One of these reveals shortcomings in the investigation of the drugs charge against her: a medical examination, for example, proved that she did not take drugs. She writes that after the arrest she was taken not to the militia station, but to the KGB, where she was offered her freedom in exchange for collaboration with the KGB. She also suggests that if she really were in possession of the drugs found in her luggage, she would have been unlikely to have been travelling by aeroplane, but would have taken a train, knowing that luggage is checked at the airport. (*Three letters*), by Galina Vil'chinskaya, December 1982-January 1983 [3854]. German in *Nachrichten von den Feldern der Verfolgung*, May-June 1983, pp. 6-10).

Galina Vil'chinskaya was tried from 9-10 February 1983 under Art. 224/3 of the RSFSR Criminal Code\*. Observers report that at her trial her defence lawyer made every attempt to highlight the goodness of her character, but unfortunately did not attempt to disprove her guilt of the charges under which she was being tried. (*Trial*), anonymous, undated [3855]. German in *Nachrichten von den Feldern der Verfolgung*, May-June 1983, pp. 10-14).

### The Fate of the Crimean Tatars

The Muslim Mustafa Dzhemilyov was arrested on 7 February 1979 and sentenced to four years' internal exile.† In June 1982,

\*She was sentenced to two years in labour camp — *Ed.*

†Mustafa Dzhemilyov had already spent many years in prisons and labour camps for his activities in the human rights' movement

on completion of his exile sentence, Dzhemilyov and his family arrived in their homeland, the Crimea. He was almost immediately taken by force from the Crimea and by deceptive means brought to Yangiyul' in Uzbekistan and unlawfully placed under administrative surveillance. Dzhemilyov appealed to the Chairman of the KGB and demanded that he and his family be allowed to emigrate. He also informed the Procurator General of the USSR of the illegality of his being placed under administrative surveillance. ((*Appeal*) to the Chairman of the USSR KGB, by M. Dzhemilyov, 2 August 1982, 3 pp. [3802]. Re-typed in the West; (*Letter*) to the Procurator General of the USSR, by M. Dzhemilyov, 18 August 1982, 9 pp. [3803]. Re-typed in the West).

Twenty-five Muslim Crimean Tatars signed a letter to the General Secretary of the Islamic Conference reporting their desire to bury Dzhemilyov's father, Mustafa Oglu, in the Crimea, according to his last request. However, when the funeral procession was on its way to the Crimea from Binsk (Krasnodar *krai*) it was stopped by a large contingent of militia workers and KGB representatives. The procession, with the body, was held up for more than seven hours in the hot sun and not allowed to proceed to the Crimea. ((*Letter*) to the General Secretary of the Islamic Conference, by 25 Crimean Tatars, undated but 1983, 7 pp. [3897]. Re-typed in the West).

#### *Problems for Catholics in Ukraine*

The Uniates (also known as Ukrainian Catholics, or Eastern-rite Catholics) continue to suffer persecution as an illegal religious group. Keston College has received photocopies of the sentence of two Uniate priests and a report of their trial which took place from 20-28 October 1981. V. M. Kavatsiv and R. S. Yesip were each sentenced to five years' ordinary regime camp and three years' internal exile plus confiscation of property under arts. 138/2 and 209/1 of the Ukrainian Criminal Code. (*Sentence of the L'vov Regional Court*, 28 October 1981, 10 pp. [3843]. Photocopy; (*Report*), anonymous, undated, 1 p. [3847]. Photocopy).

and in the struggle for the return to their homeland of the Crimean Tatars who were forcibly deported in 1944 — *Ed.*

#### *Dawn — Lithuanian Samizdat Journal*

*Aušra* (Dawn) is a Lithuanian journal dealing with nationalist and religious issues. Keston College has been receiving copies of it for some time. Some of the religious subjects covered are as follows: a protest against the arrest of Vytautas Skuodis for his political and religious *samizdat* activities. (*Aušra* No. 22, May 1980); a declaration against alcoholism by the clergy of Vilnius diocese plus a call for state permission to found a Temperance League; an article on Russian state campaigns against Catholicism under both the Tsars and the Soviet authorities (*Aušra* No. 23, July 1980); an article on the role of Lithuania's clergy; a call for the release of A. Statkevicius and V. Skuodis; an article by V. Skuodis entitled "atheist propaganda in facts and figures" (*Aušra* No. 28, September 1981); the tenth anniversary of the *samizdat* journal *The Chronicle of the Lithuanian Catholic Church* (*Aušra* No. 30, March 1982); extracts from the life of V. Petkus; life in a labour camp; the church life of Lithuanians in Byelorussia (*Aušra* No. 33, October 1982). (*Aušra* No. 15, February 1979, 65 pp. [2773]. Lithuanian; No. 16, May 1979 [3870]; No. 17, August 1979, 33 pp. [3871]. Lithuanian; No. 18, October 1979, 28 pp. [3872]. Lithuanian; No. 19, November 1979, 28 pp. [3083]. Lithuanian; No. 20, January 1980, 62 pp. [3711]. Lithuanian; No. 21, March 1980, 57 pp. Lithuanian; No. 22, May 1980, 32 pp. [3863]. Lithuanian; No. 23, July 1980 [3864]. Lithuanian; No. 24, September 1980, 71 pp. [3865]. Lithuanian; No. 25, December 1980, 13 pp. [3866]. Lithuanian; No. 27, June 1981, 14 pp. [3867]. Lithuanian; No. 28, September 1981, 26 pp. [3560]. Lithuanian; No. 29 [3968]; No. 30, March 1982, 52 pp. [3634]. Lithuanian; No. 31, June 1982, 29 pp. [3698]. Lithuanian; No. 32, August 1982, 28 pp. [3766]. Lithuanian; No. 33, October 1982, 35 pp. [3792]. Lithuanian. Partial English translations available for Nos. 15, 16, 17, 18, 19, 20, 22, 23, 24, 25, 27, 29, 30, 32, 33).

*Addresses of publications referred to as sources:*

*Nachrichten von den Feldern der Verfolgung*, published by *Missionswerk Friedensstimme* e.V., Postfach 100638, 5270 Gummersbach 1, West Germany.

# 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.*

*Borba* (Struggle), *Večernje Novosti* (Evening News) and *Politika* (Politics) all report a discussion by the commission for statutory problems of the League of Communists of Yugoslavia which included a complaint by Marija Car from Druga Resa. She had been expelled from the League of Communists because her husband, who was not a member of the Party, had had their child christened in church. The report says among other things: "It has been said that atheism represents the view of the world held by communists, and that it is their duty to pass this view on to others. However, the League of Communists has largely abandoned the task of educating children in an atheist ideology so today the churches are playing an increasingly prominent part in our daily life, organising nursery-schools, discos and clubs, assistance for the poor and needy, etc." (AKSA 1.7.83).

The question of whether a religious person can be a member of the League of Communists is discussed in an article in *Večernje List* (Evening Paper) (9 and 10.7.83) with reference to the case of Marija Car mentioned above. It had emerged during the discussion by the commission for statutory questions of the League of Communists of Yugoslavia that this was by no means an isolated incident; a case was cited of a woman who was expelled from a basic organisation for attending a confirmation service. "Although all the individuals concerned protested against their expulsions and justified their actions in a variety of ways, it was quite clear that they knew what they were doing, and often behaved secretly [ . . . ] Some men left on so-called official business and their wives christened the children during their absence. All these incidents show that the ideological level of some members of the League of Communists is very low." It was suggested at the meeting of the Board that measures be taken to exclude religious individuals from membership of the League of Communists (AKSA 15.7.83).

An article in *Komunist* (15.7.83), referring to the case of Marija Car, comments: "Even if atheism is an essential part of the communist outlook on the world it is not the religion of the communists. Even if communists are obliged to propagate it openly — and they are not — they must on no account violate the bounds of religious toleration. An attitude of toleration on the part of communists to believers of all confessions . . . is a decisive factor in maintaining the spirit of religious toleration. And can this idea be successfully applied in society as a whole if communists are required to be intolerant in the very basic "cell" of society — the family?" (AKSA 22.7.83).

*Borba* (Struggle, the Communist newspaper) carries an extract from a commentary in *Nova Makedonija* (organ of the League of Communists of Macedonia) on recognition of the autocephaly of the Macedonian Orthodox Church (15.7.83). "It is not sufficient simply to accept the statement that in some of its approaches to the Macedonian Orthodox Church the Patriarchate of the Serbian Orthodox Church continues to speak of "the Serbian Orthodox Church" and "southern Serbia" leaving it unclear what this means in the political sense. In spite of the separation of Church and State there can be no evasion of the responsibility for attitudes opposed to the orientation of our peoples and nationalities [ . . . ] and for direct encroachment on the very essence of our political and governmental system (AKSA 22.7.83).

The Metropolitan of Zagreb celebrated the liturgy on 12 May 1983 in a newly-built Orthodox church in Jasenovac. (Jasenovac was the *ustasha* concentration camp in which large numbers of Serbs, Jews, gypsies and Croats met their death — *Ed.*). Forty priests took part. This celebration was arranged during the Orthodox Easter week and was attended by a large number of believers who travelled from considerable distances. Preparations are in hand for the completion of the church, which is to be consecrated on 18 September. Priests and believers also visited the memorial area of the former prison camp (AKSA 13.5.83).

The bulletin of the Christian Adventist Church, *Zvono* (The Bell), (No. 6-7, 1983)

reports that *Novosti* and *Politika* of Belgrade have both made offensive remarks about the Adventists, accusing them, together with Jehovah's Witnesses, of behaving aggressively in seeking to propagate their faith, and violating the law. The Supreme Council of the Adventist Church has sent a letter to the editor of each of the papers protesting that the Adventist Church has always been very loyal. "Government functionaries have several times acknowledged that the Adventist Church has never misused religion for political purposes", they write. "Moreover, it has been admitted that both we ourselves and our guests from abroad are ambassadors for religious freedom because we teach our believers to love their native land." The letter concludes with a statement that representatives of the government have verbally expressed regret for the erroneous impression created about the Adventists (AKSA 12.8.83).

A seminar on evangelisation organised by the Biblical-Theological Institute in Zagreb and the Baptist School in Novi Sad was held in Novi Sad from 29 April to 2 May 1983. About 550 participants drawn from seven Protestant denominations, among whom the Baptists and Pentecostals were the most numerous, were present. Guests from Hungary and Bulgaria also attended. Participants showed great interest in the work of the seminar and asked the organisers to hold such meetings at least once a year. The seminar continued the work of the Council of Evangelical Christians in Yugoslavia founded in 1981. It was announced at the seminar that intensive courses in the evangelisation of urban areas would be held in Belgrade and Zagreb in August this year (AKSA 13.5.83).

A correspondent in *Nin* (Belgrade 15.5.83) writes about a Catholic priest in Teslić who recently died, saying that he was loved and respected by all the population. He preached and practised love and respect for one's neighbours [ . . . ] although in his sixties and suffering from serious heart disease he was always ready to answer calls for help from people lost in the mountains and it was on one of these occasions that he

met his death. No-one could remember anything like his funeral which was attended by young and old, believers and atheists, Orthodox priests and Islamic leaders, municipal functionaries and representatives of local organisations, friends and the public. There had probably never been so many communists in a church as on this occasion of the last farewell to a noble man who was loved by all (AKSA 20.5.83).

Dr Ahmed Smajlović, the distinguished Islamic theologian, professor at the Islamic faculty in Sarajevo and president of the board of elders of the Islamic community of Bosnia and Hercegovina, Croatia and Slovenia recently gave an interview to *Mladi Teolog* (Young Theologian), the journal of the students of the Catholic theological seminary in Sarajevo. He talked about his own academic work, the current state of relations between Catholicism and Islam, the successes and problems of the Islamic religious press, bringing up children in the faith and relations between Muslims and Catholics in Bosnia and Hercegovina.

He said that candidates for the *madrasa*, which trains men for religious office, were so numerous that only one third could be accepted, but that only some of those who completed the *madrasa* course actually entered religious service. The fortnightly journal *Preporod* (Rebirth) and the monthly *Islamska misao* (Islamic Thought) had circulations of thirty thousand and ten thousand respectively; *Glasnik*, the journal of the board of elders, had ten thousand and *Zem-zem*, the student paper, had seven thousand. This was an improvement but still far too small in relation to the number of Muslims in the country. The number of children completing courses in religious instruction, usually held on Saturdays and Sundays, was very small, only about ten per cent of those eligible.

Dr Smajlović commented favourably on the documents dealing with relations with Islam issued by the Catholic Church, and especially the more friendly attitude of the Holy See. He urged Catholic ordinands to preserve the present good relations with their Islamic colleagues after they had become priests (AKSA 20.5.83).