

# 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. 2, 1984 covered significant Soviet press articles on religion and atheism for the period September to December 1983. The present issue covers the period January to April 1984.

*RCL* No. 2, 1984 covered selected articles from official Soviet religious publications for the period September to December 1983. The present issue covers the period January to April 1984.

*RCL* No. 2, 1984 covered selected items from AKSA for the period September to December 1983. The present issue covers the period January to April 1984.

## Soviet Press Articles

*Creating an atheist society* A reader has heard that some communist parties take a different attitude towards religion from that of the Communist Party of the Soviet Union and would like to have more details about such divergences. The author of the article, Jonas Sakalauskas, cites R. Garaudy, L. Kofakowski, M. Machovec and E. Fisher as examples of communists who in recent times have advocated a change in the attitude of Marxists to religion. Such ideas are not new and were implicitly criticised by Lenin in his correspondence with M. Gor'ky in 1913 when he rejected the idealism of A. A. Bogdanov. Albania's claim to be an atheist society is another form of divergence. It is not possible to create an atheist society simply by closing all the churches and mosques as was done in Albania in 1967: the right social, economic and political conditions must first prevail. ("Alien Divergences", *Verchernye novosti*, 7 February.) A. Chertkov, a lecturer in Marxist-Leninist philosophy at Riga Polytechnical Institute, comments on a letter received from a reader. Through an interest in art the reader has become familiar with Bible stories and mythology and finds the person of Christ attractive when the miraculous elements in his story are put on one side. This attitude is reminiscent of the position of D. Strauss and E. Renan in the 19th century but Cherkov affirms that the whole edifice of Christianity collapses like a pack of cards when its religious foundations are removed. ("In the Name of Truth", *Komsomol'skaya pravda*, 28 March.)

*Conversions to and from Christianity* Pyotr Georgiyevich Zhelezoglo, an ordinary worker from Chadyr-Lunga, is well known in his locality for his atheist convictions. His letter is an account of his encounter with religion and the way in which he escaped from its influence. As a child he was regularly taken to Orthodox worship by his mother. His father was a drunkard. When at the age of 17 he started work as a carpenter he became involved with the local Baptist community through the influence of certain workers in his brigade. Later he was called to military service and went to sea with the marines. His horizons widened, he read about the natural sciences and gradually acquired a materialist world-view. On his return to Chadyr-Lunga he resisted the

pressure of the Baptists who pleaded that he join them again. ("Recovery of Sight", *Sovetskaya Moldaviya*, 6 April.) E. Losoto writes that his article in *Komsomol'skaya pravda* on 8 January has provoked an unusual response. The article was critical of the extravagant life-style adopted by certain Soviet citizens who have come to be known as "highlifeists". A former "highlifeist", the 25-year-old Aleksandr Gavrilov (pseudonym) has written to E. Losoto to explain how he was converted from "highlifeism" by an Orthodox priest. Losoto hopes that Gavrilov will return from his withdrawal into religion to the real world just as he forsook "highlifeism" earlier. ("Withdrawal", *Komsomol'skaya pravda*, 22 March.)

*New Soviet rituals* The secretary of the Bukhara regional party committee describes the atmosphere of spring and autumn festivals in Uzbekistan, and stresses the important role of such festivals in communist education and in the affirmation of the moral principles of the Soviet way of life. Help and advice about the organisation of festivals can be obtained from the regional Soviet and district committees for the introduction of new rites and rituals. Much attention is being paid to rites and rituals for the various categories of professional worker and for women, many of whom are still not productively employed in the economy of the republic. New traditions will play their part in the forthcoming celebrations of the 60th anniversary of the formation of Soviet Uzbekistan. ("In Praise of the Secular Festival", *Pravda Vostoka*, 11 April.)

*Official Soviet comments on the history of the Ukrainian Catholic Church* A visit to the museum of the history of religion and atheism in L'viv gives the author, Zh. Rudenko, an opportunity to write about the history of the Uniate Church in Ukraine. Photographs, eyewitness accounts and church records displayed in the museum reveal Metropolitan Andrei Sheptyts'ky in a light very different from that in which he is portrayed by the bourgeois nationalists. The latter have called this grey-haired *starets* "the Ukrainian Moses"; but a photograph in the museum's collection shows him smiling benignly on young Fascists gathered about him. According to this report Metro-

politan Sheptytsky's disciple, Iosif Slipyi, provides an example of "senile decay" as he continues to this day to appeal for the creation of a Ukrainian Catholic Patriarchate on Soviet territory. ("Spirals in a Fall from Grace", *Pravda Ukrainy*, 28 March.)

*Criticism of Seventh-Day Adventists* The writer, A. Grigor'yev, has visited an Adventist pastor, Ivan Cheremisov, in the prison where he is being held while his case is investigated. He is suspected of having stolen a motor vehicle in the town of Yessentuki. A forged passport containing a photograph of Cheremisov was discovered in the car after it had been involved in an accident. On his own admission the 42-year-old Cheremisov has never been employed by any state organisation, but has been supported by fellow believers. His accomplice in other activities was the fervent Adventist, Yakov Il'ich Vasil'chenko. ("A Parasite from 'The True Remnant'", *Pravda Vostoka*, 20 April.) In another article, subtitled "Reflections after a Trial", Grigor'yev tells of the crimes committed by Vladimir Shelkov, the son of the late Vladimir Shelkov, leader of the All-Union Church of the True and Free Seventh-Day Adventists. Shelkov has been sentenced to five years in a "strict regime" labour camp. He was convicted of crimes involving speculation. He repaired motorcycles and sold them at inflated prices. ("A Maestro from 'The True Remnant'", *Pravda Vostoka*, 17 April.)

*"Anti-Soviet" centres and reporting in the West* A book entitled *Wormwood in Foreign Fields* by A. A. Afanas'yev is due to be published by the Molodaya Gvardiya publishing house. The book is about centres of anti-Soviet propaganda in the West and particularly their relationship with the Churches. The extract printed here is an historical survey of Roman Catholic involvement in Russian church affairs since the Revolution. ("A Profane Alliance", *Sovetskaya Litva*, 13 February.) Reporting from Tselinograd, Vladimir Gundarev describes the work of the "Friedensstimme" mission, based in West Germany. Walter Penner, a former inhabitant of Makinsk who left the USSR in 1975, is one of its leaders. Among the materials sent to the *Initsiativniki* community in Makinsk by the mission have been cassette recorders, photographic and cinematographic equipment and secret (writing) pens. This proves that the work of the mission is ideologically

subversive. Statements attributed to leaders of the community, Adam Klyatt, Genrikh Gibert and Genrikh Neifeld, suggest that the believers have no need of this equipment. Letters have been sent to the mission asking that no more supplies of that kind be sent. ("Pharisees Blow their Cover", *Kazakhstanskaya pravda*, 5 January.) V. Žemaitis, writing from Sniečkus, would like to know why the Western press prints news about the persecution of priests and believers in Soviet Lithuania. The answer, given here by V. Liauška, is that the Western press will go to any length to slander Soviet society. The *Wall Street Journal*, for example, announced to its readers that "many thousands of people" had signed a letter in protest at the arrest of certain dissident priests. However, no believers in the places mentioned had any knowledge of the letter. ("Question and Answer", *Sovetskaya Litva*, 26 April.)

*Defamation of Mustafa Dzhemilev\** Mustafa Dzhemilev has been sentenced for the sixth time after a trial at the Tashkent City Court. He has previously been sentenced to terms of imprisonment of varying lengths — three times in Tashkent, once in Gulistan and once in Omsk — but all these efforts to correct his behaviour have been unsuccessful. The author of the article, R. Valiyev, traces Dzhemilev's connections since 1977 with a certain M. Sevdiyar, previously associated with the allegedly pro-Fascist newspaper *Azad Krym*, and P. Grigorenko, whose profile is to be found in an article "Call me Alla . . ." published in *Nedelya* in 1977. The court also considered his links with Yuri Belov of the allegedly CIA-controlled Internationale Gesellschaft für Menschenrechte. In 1979 a certain A. Z. Sharafutdinov, a worker from the Yakutsk ASSR, wrote a letter to the newspaper *Sotsialisticheskaya Yakutiya* in which he explained how Dzhemilev had caused the break-up of his son's young family. Dzhemilev had been sent there by the decision of the Tashkent People's Court, Oktyabr'sky District. ("The Renegade", *Pravda Vostoka*, 17 February.) A great many letters have been received from individuals and from collectives condemning

\*Mustafa Dzhemilev, aged 40, married with two sons, was sentenced for his activity in campaigning for the right of the Crimean Tatars to return to their homeland.

the actions of Mustafa Dzhemilev described in the article summarised above. The correspondents whose letters are quoted characterise Dzhemilev as the dregs of society, a self-appointed "national leader".

Kibrai Osman Ametov, who once collected money to help Dzhemilev, attended the trial and now speaks of the man as a disgrace to his country. ("A Renegade's Re-proof", *Pravda Vostoka*, 28 April.)

## Soviet Religious Press Articles

*Journal of the Moscow Patriarchate (Zhurnal moskovskoi patriarkhii)*

*Russian edition*

Nos. 1-4 1984

Work has begun on the restoration of the Danilov Monastery which was recently handed over to the Moscow Patriarchate. Patriarch Pimen visited the Monastery on 1 November 1983. It is a unique example of the architecture of the thirteenth century and when the work is completed the Monastery should be restored to its original appearance. A spiritual and administrative centre of the Russian Orthodox Church will be established there. (No. 1, pp. 18-19).

In 1983 the publishing department of the Moscow Patriarchate marked the fortieth anniversary of the *Journal of the Moscow Patriarchate*. Hieromonk Feofilakt wrote an article devoted to the history and activity of the journal. (No. 1, pp. 20-28).

The 500th anniversary of the death of St Anthony of Krasny Kholm was celebrated in January 1981 in the town of Krasny Kholm in the Kalinin diocese. The journal has published an article by Archimandrite Viktor devoted to this outstanding Russian saint. (No. 2, pp. 9-10).

Archbishop Simon writes about the famous hierarchy of the Russian Orthodox Church of the eighteenth century, His Grace Bishop Gavriil of Ryazan and Murom. He worked in the cause of spiritual enlightenment in the age of the reforms of Peter the Great. (No. 2, pp. 10-13).

175 years have passed since the death of St Nikodim, *starets* of Mount Athos, who made a priceless contribution to spiritual literature. His most famous book is *Nevidimaya bran' (Unseen Warfare)*. He also compiled the *Dobrotolyubiyе (Philokalia)* and many other spiritual books. The journal has published the teaching of St Nikodim of Mount Athos on the most holy mystery of the Eucharist. (No. 2, pp. 30-32).

The journal contains an article by hieromonk Nektary Radovanović of the Serbian Orthodox Church on the theological works of Archimandrite Dr Justin Popović. Archi-

mandrite Justin (1894-1979) is widely known in the Orthodox world for his theological works which are full of depth and spiritual poetry and are based on his inner spiritual experience. He acquired a great following as an author. The most famous of his works are *Dogmatics* and *Lives of the Saints*. (No. 2, pp. 47-51).

Archbishop Pitirim of Volokolamsk was presented with an honorary doctorate in theology on 22 November 1983 at the Orthodox Theological Faculty at Prešov. He gave a speech devoted to the pastoral teaching of the Apostle John the Divine. He remarked that in the majority of works devoted to the life of John the Divine the personality of the Apostle is pushed into the background, but it is precisely through his personality that many important principles and aspects of his Good News are revealed. The *Gospel According to St John* is a model of didactic writing, the most important aim of which is to teach the faith. By the inductive method, developing the story from the simple to the complex, from the individual to the general, calling to mind a known event in a new exposition, the Evangelist fostered the faith of his disciples and prepared them to perceive the spiritual significance and importance of what the Lord had accomplished. The pedagogical experience of John the Divine lies at the foundation of ecclesiastical teaching and pastoral leadership. Church wisdom founded on the Gospels created the Rule for the cycle of liturgical readings. (No. 3, pp. 70-75).

Details of the activities of the World Council of Churches are given in each issue of the journal. A letter addressed to President Andropov from the working committee of the WCC (Moscow, 17-21 October 1983) expresses deep concern about the military activity of the USA and the NATO countries. It states: "in these circumstances the constructive course adopted by the

Soviet Union is especially important for maintaining peace in Europe as you yourself expressed in your recent special declaration to peoples of the world." (No. 1, pp. 51-52).

All the issues of the journal give information about the many ecumenical contacts, visits and meetings of representatives of the

Russian Orthodox Church with representatives of Churches of different countries. An article by Hegumen Tikhon and V. Nikitin entitled "Ecumenism 1945-1961 and the entry of the Russian Orthodox Church into the World Council of Churches" is published in No. 1, pp. 69-72.

*Fraternal Herald (Bratsky vestnik)*

No. 1/84 (January-February)

At the time of going to press only one issue of *Fraternal Herald* for 1984, No. 1, has reached Keston College.

This is a fairly routine issue without special features on any specific theme, although since it records events and meetings at the end of 1983. There is some comment on the achievements of the past year and some statements on resolutions for future work. Of the spiritual articles which take up the first half of the issue, three are continuations of series. One concludes the series on "Ruth and the Moabite", and the remaining four are single articles on devotional themes. One, by B.G., is on the subject of "Conversion" but deals only with the various ways in which people make their personal discovery of faith and does not touch upon an evangelistic role for the Church; another, "The Future of Believers", is not a sociological prognosis but a short discourse on eternal life. The longest item in this section is an eight-page article on "The Events of Easter" by the late A. V. Karev, Bychkov's predecessor as General Secretary of the Baptist Union.

The "Christian Unity" section is in two parts: Christmas and New Year greetings to the leaders of the Baptist Union from the leaders of other Soviet Churches (and from Billy Graham), and reports on visits of delegates to and from the USSR. The AUCECB sent representatives to conferences in the Netherlands, Bulgaria and East Germany, and received delegations of Mennonites from Canada and Baptists from Poland in autumn 1983. In comparison with the later 1983 issues, there is less emphasis on the themes of peace and disarmament,

although the five pages devoted to "The Voice of Christians in Defence of Peace" include a statement in defence of the Soviet government's position on these issues, signed by 24 leaders of the Christian Churches and other religions in the USSR.

The fifteenth anniversary of the establishment of the three-year Bible correspondence course in 1969 is marked by a four-page joint article by E. S. Goncharenko, P. D. Savchenko and M. Ya. Zhidkov. Mention is made of the opening of the Evangelical Bible Colleges in Leningrad in 1924 and in Moscow in 1927, but there is no reference to their subsequent closure by the authorities in the 1930s. The writers state that approximately 600 trainees have completed the correspondence course over the fifteen years. (This indicates an increase in the annual turnover of students as a total of 270 completed the course in the first ten years of its operation — *Ed.*)

If a recurrent theme can be identified in this issue it is that of "Unity with Christians of Evangelical Faith", which emerges in the latter part of the journal. It is reported to be the major item in discussions during a visit by AUCECB President Klimenko and A. M. Bychkov to the Ukrainian Baptist churches, and more significantly it was the main topic at the Session of the All-Union Presidium on 28 December 1983. In both cases there was a review of achievements in this field (which amounts to persuading Pentecostal congregations to join the AUCECB) and a statement of intention to carry out to greater effect the resolution made at the last (42nd) Congress of the AUCECB Presidium to increase the work

towards unity.\*

An interesting point included in the report of the visit to Ukraine is a remark by Bychkov to Baptist clergy warning them of the "illusions" fed to Soviet believers by Western organisations. "He spoke of the unworthy activities of so-called representative centres in the West, led by G. Vins, A. Polishchuk, and others." Bychkov also mentioned, at the Presidium session, the visit of the Soviet ecumenical delegation to Britain as being the most important event in the life of the Baptist church in 1983.

The issue concludes with the usual roundup of events in the life of the regional churches. Baptisms are recorded (though no figures are given) in Kirovograd, Shchekino and Kaluga, and there is a description of the opening of a newly-renovated prayer house in Arkhangel'sk. There was a seminar for Baptist clergy in Leningrad in November 1983; the titles of the papers presented (including *The Christian and Society*) are given, but with no further details.

## Soviet Religious Samizdat

### *Persecution of Pentecostals wishing to emigrate*

Keston College continues to receive documents from Pentecostals in the Soviet Union containing information about the various pressures to which they are subjected because of their desire to emigrate on religious grounds.

Forty-five members of the Pentecostal Church in Chuguyevka, Eastern Siberia (mainly of German nationality) have written an open letter addressed to the governments of the Soviet Union and West Germany and the participants at the 38th session of the General Assembly of the United Nations with the request that it should be distributed as widely as possible. They write that from 2 January 1984 they will conduct a hunger strike unless the question of their emigration to West Germany is resolved in their favour. "Because of the harsh persecution of believers by the local authorities . . . as a result of which we have been fined more than 4,000 roubles, have spent more than 220 days in investigation cells — and during one year some have been sentenced 6-9 times . . . On 30 March 1983

\*There has been constant pressure on the Pentecostals to join the AUCECB for the past 20-25 years, but the tendency has been recently for these groups to register as "autonomous religious associations", since joining the Union entails giving up several characteristically Pentecostal practices such as speaking in tongues. The number of "autonomous" Pentecostal congregations is estimated to have risen from 15 in 1970 to about 200 in 1983 — *Ed.*

we sent our Soviet passports, together with a declaration renouncing our Soviet citizenship, to the Presidium of the Supreme Soviet of the USSR."

In July they received an official refusal. The head of the emigration office in Vladivostok told them, "there are no laws for you in our country. Your declarations and receipts have been thrown in the dustbin and instead of West Germany there is a noose waiting for you." (*Open Letter to the Soviet and West German governments, etc., from Pentecostals living in Chuguyevka, undated, but 1983, 3 pp. [3933]. Photocopy.*)

The Perchatkin and Istomin families from Nakhodka similarly announced their intention of starting a month-long hunger strike from 2 January 1984 because of the deadlock situation in which they found themselves. One of the women has seven children and is expecting another child. "Despite this, we have firmly resolved to take this step for the sake of our children or else they will face the same fate as their fathers." (Their fathers were sentenced on the basis of trumped-up charges and are serving camp sentences.) "If the Presidium of the Supreme Soviet of the USSR does not allow us to leave the Soviet Union, we will fast until death." (*Situation of families by Istomin and Perchatkin families, undated but 1983, 2 pp. [3975]. Handwritten original.*)

Before returning their Soviet passports, declarations renouncing Soviet citizenship and notification about their (second) hunger strike from 2 January, Pentecostals

in Chuguyevka sent a letter to the Soviet government in February 1983 which set out in detail the persecution to which they had been subjected since their arrival (summer 1981) in a village from Uzbekistan. They write that before accepting the proposal made by the authorities to register their congregation, all the members of the church studied the conditions of registration. It became clear that these conditions contradict Holy Writ and the Bible and the believers decided that if they accepted registration this would be equivalent to denying God because the laws on registration are directed against the fulfilment of many of the commandments. All the Sunday prayer meetings were broken up and all who were present were fined up to 50 roubles, arrested for 15 days or sentenced to 1-2 months corrective labour with 20% loss of wages. In some cases the amount of the fine imposed exceeded the monthly pension. Others had to find extra work in addition to their regular jobs in order to feed their families (some of them as many as nine people) and to pay the fines. When they complained they were told that the local authorities and the People's court were acting in accordance with the law. Some parents were warned that their parental rights would be withdrawn if they continued to give religious education to their children, and were fined. In the factories where atheist meetings took place one lecturer said openly, in the presence of some believers, that believers are "our enemies and we must struggle against them". After this incitement there were genuine attacks on some properties by hooligans. Windows were smashed with stones and sometimes even the window frames were destroyed. Washing that had been hung out to dry was slashed with knives or thrown into the dirt. There were cases of believers being beaten up by hooligans. (*Appeal to the Soviet government from Pentecostal believers in Chuguyevka, February 1983, 10 pp.* [3780]. Carbon copy; 4 pp. [3932]. Photocopy.)

In the College archive there is a list of all the detentions and fines imposed on believers from Chuguyevka (actual date, surname of judge, amount of fine or term of arrest and number of children in family). In addition to this list there are nine original decrees issued by the authorities imposing fines on various individuals amounting to a total of 305 roubles and the reply issued by the Council of Deputies of Primorsky pro-

vince stating that the action taken by the local committee and the judge was correct. There is also a compulsory instruction addressed to V. S. Val'ter (one of the leaders of the religious congregation) in which he is warned that if the fellowship is not registered he will be held personally responsible and have to answer under law. (*Persecutions in Chuguyevka, Primorsky province*) signed by 25 Pentecostals, undated but 1983, 15 pp. [3781]. Original and Carbon copy.)

A declaration has been sent by 282 Pentecostals from various republics of the Soviet Union addressed to the United Nations and other bodies. They report that in 1977 they petitioned for emigration from the Soviet Union on religious grounds. The local authorities, using threats and violence, have tried to force them to give up their attempts to emigrate. "We do not have the right to hold peaceful Christian meetings without being dispersed and fined, to preach the Gospel freely, to educate our children freely." They write that they are continually separated from close relatives who are serving sentences in prison and camps. Prisoners are not allowed to possess New Testaments because the Bible is regarded as anti-Soviet literature. They are told by agitators that the Declaration on Human Rights circulates only in capitalist countries. (*Declaration to the United Nations, the International Association of Democratic Jurists and the Politburo from 282 Pentecostals, undated but 1984, 7 pp.* [4018]. Photocopy.)

*Persecution of Ukrainian families wishing to emigrate*

Keston College has received a list of 43 families, believers from Ukraine living in the Krasnodar region, who wish to emigrate for religious reasons. (*List of personal details of those wishing to leave the USSR*), undated, but 1983, 4 pp. [4019] and 1 p. [4017]. Photocopy.)

In two separate documents which arrived at the College there are facts about the persecution of Ukrainian families wishing to emigrate. Arrests and trials which started in 1979 continue. People are sentenced to prison and camp on trumped-up charges. Ukrainian newspapers published distorted reports about these families. One of the documents concludes: ". . . all who are refused permission to leave the Soviet Union become the victims of interrogation,

intimidation . . . we ask you not to bother with parcels, we need to leave this country with its unacceptable ideology of atheism or else we shall be condemned to die here. We ask God and you to help us to leave the USSR." (*Facts and facts alone* to the United Nations, International Association of Democratic Jurists, Presidium of the Supreme Soviet of the USSR, anonymous, undated, 2 pp. [4016]. Photocopy. (*Report on trials in Ternopol*), anonymous, undated, 2 pp. [3974]. Handwritten original.)

V. D. Strelkivsky from the Ternopol region of Ukraine was severely beaten by KGB officials because he refused to take back the declaration he had written concerning emigration from the Soviet Union. He is the father of eight children and works on a *kolkhoz*. He was warned that if he complained about the way he had been treated things would be even worse for him. The general meeting of *kolkhoz* workers expelled him and his wife from the *kolkhoz* and decided to exile the family from Ukraine. They cut off their electricity supply. The local procurator said to him: "If you do not give up your attempt (to emigrate) you will lose your parental rights." (*Report on Strelkivsky family*), anonymous, undated but 1983, 1 p. [3922]. Original.)

The archive contains a handwritten copy of a bill of indictment against V. S. Shilyuk from Rovno in Ukraine. Shilyuk is accused of being the leader of an unregistered congregation and of organising and being actively involved in illegal prayer meetings held by the congregation. He is also accused of organising a campaign for emigration of believers from the USSR for so-called religious reasons as an act of "provocation". (*List of witnesses and bill of indictment*, 30 November 1982, 12 pp. [3976]. Handwritten copy.)

#### *Appeal on behalf of Barats family*

A group of Moscow Christians have appealed to the whole Christian world to uphold in their prayers Galina and Vasili Barats, members of the group "The right to emigrate". Vasili Barats fell ill with tuberculosis while being held under investigation and is now serving a five-year strict regime camp sentence. At the same time his wife received a sentence of six years' strict regime camp to be followed by three years' exile. They also appeal to the Red Cross to show concern for the health of this couple.

(*Appeal for support for V. and G. Barats*), from a group of Christians, 25 September 1983, 1 p. [3948], Photocopy.)

#### *Reports on Petkus and Terleckas*

In January the College received news of two Lithuanian Catholics serving prison sentences. The anonymous author of the first document writes that Viktoras Petkus is in need of urgent medical help and consultation with a proper specialist. In 1982, after many efforts, he managed to have a swelling removed from his cheek. Six months later he started to have unbearable pains in his head and cheeks. Antanas Terleckas, currently in exile, is suffering from osteomyelitis. At a medical consultation he was told that he should only do light work in a factory and receive treatment in a sanatorium. But at present he is working as a miner. The boss at the mine looks through his post. In the hostel where he lives, sharing one room with other people, he is systematically prevented from sleeping at night. (*Report on the health of V. Petkus*), anonymous, undated, 1 p. [3973]. Russian translation from Lithuanian made in the West; (*Report on the exile conditions of A. Terleckas*), anonymous, undated, 2 pp. [3972]. Russian translation from Lithuanian made in the West.)

#### *Appeal by mother of Valeri Marchenko*

The mother of Valeri Marchenko has sent a telegram to Pope John Paul II in which she pleads for help for her son who is dying in prison. "My son is a believer who has never violated the laws of the Christian faith . . . His life was filled with a desire for good and justice."\* (*Telegram to Pope John Paul II* from Nina Marchenko, 17 March 1984, 1 p. [3993]. In *Russkaya mysl'*, 22 March 1984.)

#### *Report by Orthodox invalids on their living conditions*

A group of Orthodox invalids from remote districts of the Soviet Union and from

\*Valeri Marchenko, aged 36, is a highly respected scholar and journalist from Ukraine. In March 1984 he was sentenced for the second time to 15 years' camp for "anti-Soviet agitation and propaganda". He had come home in 1981 having spent six years in a strict regime camp and two years in exile. At the trial he declared that all his life he had tried to work for good and that he saw this as his Christian duty. He died on 7 October — *Ed.*

homes for invalids have written a letter addressed to "People of good will and Orthodox Christians". The following are extracts from the letter: "The hearts of people from whom God has been stolen and whose consciences have been shut into a cell of fear and faint-heartedness become indifferent with alarming speed. To us, invalids, this decline is particularly clear, as it can be to no one else . . . To lose love and to lose God is one and the same thing. In our country charitable works by the Church are forbidden by law . . . Not only is there a lack of charitable work and love, but one finds the opposite . . . You simply have to visit invalid homes, not the central ones, not the 'ones for show', but the ordinary ones without stoves, with rotting mattresses smelling of urine and pies with cockroaches and noodles. We are aware that world public opinion cannot improve the quality of our lives. Our authorities are indifferent to any opinion, they are not subject to any controls . . . We ask you to pray for our country, not that these evil hearts may be softened, but for an awakening of the spirit towards Christ, especially among those who are in authority . . . We are afraid to sign this — we shall be arrested and find ourselves in camps for invalids or homes for the psychiatrically disturbed." (*Report on the lack of love and charity in Soviet society*), anonymous, undated, 1 p. [4014]. Photocopy.)

#### *A Jewish Prisoner of Conscience*

Keston College has received material about the trial of Iosif Begun. He was charged under Art. 70/1 of the RSFSR Criminal Code for preparing, collecting and distributing anti-Soviet literature in the form of open letters, appeals, declarations and essays under the guise of furthering the modern Hebrew language, uniting Jews to their national culture and fighting for the rights of Jewish people from 1974 to 1982. He was sentenced to seven years' strict regime camp and five years' exile.\* (*In-*

\*After his arrival in camp, as a result of three breaches of camp regulations he was transferred initially into a solitary confinement cell. He was then transferred into camp prison where he is to remain for six months. His wife and friends fear that this may be used as a pretext by the authorities for transferring Begun to a closed prison for the duration of his term of imprisonment, as happened in the case of Anatoly Shcharansky — *Ed.*

*complete transcript of a trial*), anonymous, undated, 33 pp. [4004]. Retyped in the West.)

#### *The Bulletin of the Council of Prisoners' Relatives*

Keston College continues to receive copies of the Reform Baptist *samizdat* publications from *Friedensstimme*, a mission in West Germany.

The two issues of the *Bulletin of the CPR* most recently received at Keston College, for January and February 1983 (Nos. 111 and 112), contain information on the arrests of believers. Details are given of the time and place of arrests, surnames of those arrested, sentences and details of any who have been released up to the time of going to print. In the course of the two months covered by the two issues, eight people were arrested, 13 sentenced, 11 released. The CPR reports that the campaign of harassment of believers has intensified. In a letter addressed to the Presidium of the Supreme Soviet of the USSR and other individuals and organisations the Council states: "At the beginning of 1981 there were 87 Christian prisoners, at the beginning of 1982 — 120. At the beginning of 1983 there are 163. In 1982, 73 Baptists were arrested and charged under various articles of the Criminal Code. There are 188 new dependants — children, mothers with many children, elderly fathers and mothers left without any means of support." The section of the *Bulletin* which contains information about actual persecution of believers (meetings dispersed, beatings, fines, searches, arrests) covers 12-14 pages in each issue. The following are extracts from the first letter published in this section in No. 112. The letter is dated 7 March 1983. The children of a pastor of the unregistered Baptist Church, M. A. Boyev, sent an appeal to President Andropov. "In the last 12 years our father has been fined repeatedly because our congregation is not registered. The fines have amounted to more than 400 roubles in all. Father is a *kolkhoz* worker and his wages are not high. There are ten of us, four live independently, but the rest of us are dependent on our parents. Representatives from the local authorities are constantly coming to our house — they arrive at any time of the day or late at night, without having been invited. They poke into every corner and seem to be interested in various objects. On 22 September 1982 a search was

conducted in our house . . . the excuse was that they were looking for someone, but they took our personal religious literature, our private notebooks and addresses of the children (our brothers and sisters) . . . it seems that nothing is forbidden." Following the search a case was brought against Boyev. The children demand the return of their property, an end to repression and that their father's case be brought to court.

In the section entitled "Mother and children" in the same issue, M. N. Tsubul'skaya writes that her son has to wear an "Octobrist" star at school because his teacher insisted on it. Following a conversation with the teacher about this, Tsubul'skaya was summoned for an interview with representatives of the local village council. They accused her of "crippling" her children by educating them "in the spirit of religion". They passed a resolution to hand over the case to higher organs of the procurator in order to deprive her of her parental rights.

In the section entitled "Christians in the army" the journal publishes notes written by two soldiers serving in army unit No. 537 "V" in the Leningrad region. Brothers Georgi and Semyon Chaban report that they cannot swear the military oath because they are believers and members of an unregistered Baptist church. For refusal to swear the oath they were subjected to severe beating and then arrested. "In the basement of the guard room they removed my cap and belt and started to beat me. They gagged me with a towel and beat me with their fists and kicked me. Then they locked me in the common room and started to mock me. Those who had been arrested, together with the guards made me dance, use foul language, smoke . . . they hit me around the head with their fists and poured water over me, etc." The notes continue: "A senior lieutenant came . . . and said that if I did not take the oath I would never leave the place in one piece and if I was normal then he would make me abnormal or a cripple."

Half of journal No. 111 reproduces material on the trials of E. P. Friman, D. P. Enns, A. E. Razumovsky, M. N. Kabysch and L. T. Bondar'. The first four were accused of breaking the law on the separation of Church and State and for producing the bulletin of the CPR. The procurator, in his speech, demanded for three of them a sentence of five years' camp, and for Razu-

movsky four years' ordinary regime camp. L. T. Bondar' was accused of being an active member of an unregistered congregation and for running a camp for the children of prisoners in the summer of 1979. (Rytikov and Vil'chinskaya were both arrested in connection with this and were both sentenced in 1979 to three years' camp). The lawyer speaking for the defence in the trial of Bondar' spoke about the 60th anniversary of the USSR, and of the great harm done by priests and clergy in the cause of gaining victory over capitalism. She expressed her agreement with the procurator and her confidence in the court to make the right judgement. The court sentenced Bondar' to three years' ordinary regime camp (the sentence demanded by the procurator). (*Bulletin of the Council of Prisoners' Relatives*, No. 111, January 1983, 102 pp. [3985]; No. 112, February 1983, 76 pp. [3986]. Photocopy.)

#### *Other news of Reform Baptists*

The Reform Baptist publication *Herald of Truth (Vestnik istiny)* No. 4, 1982 published an obituary of Nikolai Petrovich Khrapov, a member of the Council of the Churches of Evangelical Christians and Baptists who died in labour camp in November 1982. He had been imprisoned for almost thirty years for living a Christian life and preaching Christianity. His autobiography is also published in this issue.

In the section entitled "Prisoner Page", the journal published a letter from Vladimir Minyakov. He and his wife and small son made a journey of more than 10,000 kilometres to visit his father Dmitri Minyakov in labour camp. He writes that his father is in the invalid section of the camp because he is seriously ill. He has a hernia and suffers from serious attacks of asthma. He is no longer able to do any physical work, but "his spirits are good and he is cheerful". His father told him that he "tells everyone about God", but that ". . . they are bringing another case against me for propaganda and agitation; they want to add to my term of imprisonment".

*Herald of Truth* No. 2, 1982 published a further instalment of a letter by M. I. Khorev who is serving his third sentence. (*Vestnik istiny* No. 4, 1982, 37 pp. [4008]; No. 2, 1983, 45 pp. [4009]. Reprinted in the West.)

*Testimonies to the work of the Catholic V. Ya. Al'brekht*

Keston College has received many documents concerning the activities and the trial of Vladimir Yanovich Al'brekht, a Catholic, who was sentenced in Moscow on 15 January 1983 under Article 190/1 of the RSFSR Criminal Code. One anonymous document entitled *Vladimir Al'brekht* states: "In the Soviet Union, unlike in the West, we do not have the system which is important for the citizen of carrying out proceedings during consultation with or with the participation of a lawyer." Because he was a good and conscientious man, Al'brekht became a voluntary and impartial lawyer. In books written during this period, he devised a system which would allow a witness, supported by the norms of the Criminal Procedural Code, to conduct himself at an interrogation in such a way so as not to resort to lies and not to give evidence which could be used against the accused. "It is difficult to estimate how many people managed to avoid going to prison or mental hospital due to Al'brekht's help, how many had their time in prison made easier and how many, due to his efforts, are free". He started to organise material aid for the families of political prisoners long before the Solzhenitsyn Fund came into being. Al'brekht was known as "Ded Moroz" ("Santa Claus") by families suffering repression because of the help he gave them. At the time of the imposition of martial law in Poland, Al'brekht immediately became involved in a campaign to send food parcels to children's homes, hospitals and church communities in Poland. (*Vladimir Al'brekht (with curriculum vitae)*, anonymous, undated, 9 pp. [3980]. Photocopy.)

Al'brekht was arrested on 1 April 1983. A document entitled *Transcript of the trial of Vladimir Al'brekht* reports that it was difficult to prove his crime because of lack of evidence. Because he stuck to his convictions, the procurator demanded a sentence of three years' ordinary regime camp. The defence lawyer, in his speech, asked for a corrective labour sentence because the case had not produced any evidence of guilt or guilty intention on the part of the accused. In his final speech Al'brekht said: "I am tired. I have not slept for several nights. It is difficult for me to admit or not to admit guilt . . . I have spent nine months in prison and during this time understood that I had been mistaken in thinking that I knew the laws

. . . I am not well and I do not think that my health will hold out in camp. I therefore ask the court, if it is possible, to sentence me to exile. It would be good if they could also take into account the time I spent in prison before the trial and the year which my father, who was later rehabilitated, spent in prison before he was shot. But probably this is not possible." The court sentenced him to three years' ordinary regime camp — the sentence demanded by the procurator. (*Transcript of the trial of Vladimir Al'brekht*, anonymous, undated, 21 pp. [4022]. Retyped in the West.)

*Report on Sergei Khodorovich*

B. Mikhailov, the present administrator of the Russian Social Fund for Political Prisoners, which was established by Alexander Solzhenitsyn in 1974 soon after his banishment from the Soviet Union, has issued a statement concerning S. Khodorovich, the former administrator of the Fund. Khodorovich, who had been under investigation in prison and subjected to systematic beating, had been placed in the prison hospital with injuries to his skull. Mikhailov states that "A man of any race, of any position or condition has the inalienable right to appeal for mercy and to benefit from it. He also has the necessity, given by God, to show compassion and to offer help. The Russian Social Fund for aid to political prisoners and their families operates on this basis. It has no other motives and is not contrary to the laws of our country." (*Press statement* by V. Mikhailov, 7 October 1983. [3915]. Retyped in the West.)

*Report on Fr Alexander Pivovarov*

A report concerning the fate of the Russian Orthodox priest, Fr Alexander Pivovarov, Secretary of the Episcopate of Novosibirsk, has reached the College archive. In autumn 1983 Pivovarov was sentenced for "distributing religious literature . . .", in other words, for fulfilling his pastoral duties. He was sentenced to 3½ years' strict regime camp and his property was confiscated. However, for many people the name of this remarkable man remains unknown. The report states that he is a true disciple of the Russian Orthodox Church. Details of his life and work and the circumstances of his arrest are contained in the two-page document. (*Circumstances of the arrest of Fr Pivovarov*), anonymous, undated. [3961]. Carbon copy.)

*The Leningrad Christian rock group  
"Trumpet Call"*

In RCL Vol. 12 No. 1 (p. 93) it was reported that Valeri Barinov, the leader of the Christian rock group "Trumpet Call" was interned in a Leningrad psychiatric hospital and released just over a week later. Sergei Timokhin, a member of the rock group, sent an appeal to the Presidium of the Supreme Soviet concerning the enforced hospitalisation of Barinov. In his appeal he states that on 11 October 1983 Barinov was detained by the militia at an underground station and was subsequently delivered to the hospital. Timokhin reports that from the first day of his confinement Barinov was injected with aminazin (largactil), and forbidden to take exercise, to approach a window, to read or receive letters or to see his friends. The doctors claimed that they were acting on instructions from "higher up" and added, cynically, that if it proved impossible to build a sound criminal case against Barinov he could always be declared insane. Timokhin observes: "the incarceration of a mentally healthy person in a psychiatric hospital is inhuman." He appeals to the Soviet authorities in behalf of the other members of the group "Trumpet Call" and Barinov's family and friends for Barinov's release from psychiatric hospital. (*Open Appeal* to the Presidium of the Supreme Soviet of the USSR by Sergei

Timokhin, 18 October 1983, 2 pp. [3914]. Handwritten original. English translation available.)

In November 1983 Barinov and Timokhin wrote two appeals — one to the Presidium of the Supreme Soviet and the other to the United Nations. In the former they appeal once again (they received no formal reply to their first letter) for permission to perform their religious rock opera in public concert halls. They point out in their letter that there is a growing interest among young people in the Soviet Union in religion and in particular in the activities of their rock group. They emphasise that the group is concerned only with religion and not with political or anti-State activities. They express their desire for a positive response to their request in accordance with the spirit of the Soviet Constitution which guarantees freedom of conscience and religious belief. In their appeal to the United Nations they request that the question of the violation of the rights of believers in the Soviet Union be put on the current agenda and state that the facts concerning these violations are available from Keston College. (*Open Appeal* to the Presidium of the Supreme Soviet of the USSR by Valeri Barinov and Sergei Timokhin, 23 November 1983. 1 p. [3945]. Typewritten original; *Appeal* to the United Nations (via Keston College) by Valeri Barinov and Sergei Timokhin, 23 November 1983. 1 p. [3946]. Photocopy.)

## 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.

Dr Marko Kerševan, a professor of sociology at the University of Ljubljana who has made a study of religious matters, spoke at a commemoration of the 100th anniversary of Marx's death on "The present state of Marxist criticism of religion". It is possible to find in Marx's writings a description of certain aspects of religion which do not need to be destroyed. Religion can contain an element of protest against reality and

criticism of the actual world, and man can see in God an anticipation of his real self, an anticipation of the conception of man held by Marxists. Speaking of professional theologians, Kerševan said that he was not in favour of "syncretism of ideas", but for practical purposes he would "pay homage to inconsistency". The times when people lived and died, but also killed, for consistency, were times of greatness, but they were not good times. (AKSA, 23 December 1983.)

In the official gazette of the diocese of Krk (No. 1, 1984) Bishop Zazinović criti-

cises the reports of his opening address to the Eucharistic Congress on Krk which had appeared in *Danas* (Zagreb) and *Novi List* (Rijeka). The references to believers being ready to shed blood in defence of their faith referred to their own blood, not that of others. Commenting on the remark made by Admiral Branko Mamula when he visited Rijeka that the Catholic Church was becoming increasingly aggressive and organising activities which had nothing to do with religious matters he said: "Up to now no responsible body has ever accused us of this. If the remark refers to the Eucharistic Congress, such congresses have been held in the Krk bishopric practically every year. They were discontinued after the Second World War, although we wished to hold them, but were resumed after conversations with representatives of the municipal authorities and the republican commission for relations with religious communities, and with the permission of the Ministry of the Interior. Attempts were made to discourage believers from attending. I do not know why it was all right to do this, while stating the fact it described as impertinence. It is not true that I used the words "We will fight against godless materialists even if it means shedding blood. The word used was *materialism* which means something quite different: Christians must not fight against individuals, but they must bear witness to God, Christ and the life of the spirit, and they must if necessary be prepared to shed their own blood, but not that of others." (AKSA, 3 February 1984.)

Rev Jože Krašovec, lecturer in Old Testament Studies in the Theological Faculty in Ljubljana, was sentenced to one month's imprisonment on 24 February 1984 for a passage in a book *Christians for the Future* based on a course of lectures given to students in 1980. The offending passage runs as follows: "Militant atheists and the champions of man's functional role in a collective are particularly aware of how powerful and efficient is the religious faith of a community. Hence they deceive people with slogans saying that religion is a purely private, individual affair. They know that a man must be isolated, then he will become their submissive subject, an element in their system." It was alleged by the public prosecutor that these words could arouse bad feeling among the citizens. Dr Krašovec

rejected this accusation and said that his words had been taken out of context; he had spoken of militant atheists in general without reference to any particular place or time. (AKSA, 9 March 1984.)

A review of *The Catholic Church and the Croatian People* by the Rev Dr Tomislav Šagi-Bunić (chairman of Kršćanska Sadašnjost and a leading Catholic theologian), appears in *Nedeljna Dalmacija* (Split, 3 April). "This book needs to be read from cover to cover" writes Ivica Mlivočić. "It will be useful to many people, particularly activists who are in any way connected with the problems it expounds in the field of either theory or practice. The book turns traditional conceptions upside down, and also contemporary attempts to manipulate religion and the church for political purposes in connection with the nationality problem." (AKSA, 9 March 1984.)

A seminar for Pentecostal ministers from all of Yugoslavia was held in Osijek from 6 to 12 February. About 180 participants from the Pentecostal church and other Protestant communities in Yugoslavia took part. The basic theme of the seminar was "The Gospel, the Church and Man Today."

On 8 February the president of the commission for relations with religious communities in the municipality of Osijek gave a lecture on the relations between the church and the social community in Yugoslavia. (AKSA, 9 March 1984.)

Preparations are being made in Sarajevo to meet the religious needs of participants and guests of the XIVth Winter Olympic Games. Representatives of the Islamic, Orthodox, Catholic, Baptist and Jewish religious communities were summoned on 19 January to a meeting by the municipal commission for relations with religious communities. An Orthodox priest pointed out that tourist guides were giving incorrect information about an old Orthodox church in Sarajevo; he also complained about the slow progress being made in repairing the fence around the Orthodox cemetery. Some of the Muslim representatives made a similar complaint about the restoration of the Kuršumli *džamija* (mosque). All representatives agreed that the meeting revealed that they had plenty of interests and problems in common, and expressed regret that

they had met together only when summoned by the municipal or republican authorities. (AKSA, 17 February 1984.)

At a symposium organised by the Central Committee of the League of Communists of Slovenia for secretaries of other communist bodies in Slovenia, relations between Church and State and the attitude of the League of Communists towards religion and the Church were discussed. Boris Majér, a member of the Central Committee, said that militant atheism is significant only for a small elite circle; more moderate views prevail among the mass of revolutionary citizens. Sectarianism, which still occurs among some members of the League of Communists, is largely a survival of "civic liberalism and enlightened atheism". The historical-materialist approach and the dialectical concept of religion are opposed to this unhistorical concept and critique of religion. It is necessary to acknowledge the positive contributions of religion to human history, such as the higher value attached to physical work and the awakening of national consciousness.

Speaking of the incompatibility between religious convictions and membership of the League of Communists he said that the world religions of today are social institutions with their own social and political programmes and demands which pass beyond the purely religious sphere. Equality between believers and communists could best be achieved through removing all obstacles to equality by constitutional and legal means. Franc Šetinc, also a member of the Central Committee, said that if there were still cases of discrimination against believers this should be put down to arbitrary action which causes injustice to both believers and communists. More is now being published about the Church and religious life, he said; but added that the League is still firmly opposed to masses on radio and television, since programmes should not be divided into religious and atheist. There are no obstacles in the way of

the performance of religious rites in old people's homes and hospitals, in the majority of which this facility is now well organised. (AKSA, 23 March 1984.)

At a press conference held in Belgrade on 14 March for foreign and Yugoslav journalists, Dragoslav Marković, president of the Central Committee of the Yugoslav League of Communists, said that no-one would be excluded from the party for visiting a church; it would be another matter if he were a member of a religious organisation. (AKSA, 23 April 1984.)

A delegation of Orthodox bishops headed by the three Serbian Orthodox bishops in the United States and Canada has been received in Washington at Capitol Hill by senior members of Congress and the State Department and the head of the President's Committee for Foreign Affairs. The Serbian Orthodox bishops and their colleagues handed in a declaration which described the pressures suffered by the Orthodox Church in Yugoslavia and demanded (1) that a delegation be sent urgently to Yugoslavia to check the accuracy of their information; and (2) that after this the US government should use all its influence to persuade the Yugoslav government to stop "terroristic activity against the Orthodox Church and its believers in Kosovo" and to "return to the church all the property it has confiscated" and allow it to be used for the completion of the churches of St Sava in Belgrade and Split, maintain seminaries and build a new theological faculty; and finally to refrain from exerting any further open or concealed pressure on the Church, its clergy and believers. The head of the President's Committee for Foreign Affairs promised to pass on this request to the US government, and also to inform the Yugoslav ambassador in Washington and the American ambassador in Belgrade. (AKSA, 6 April 1984.)