

# 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 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 Romanian, Hungarian, Czech, Slovak and Polish documents is available from the respective 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) *samizdat* (self-published material) from or about religious groups in the USSR; (b) official Chinese religious publications; (c) official Romanian religious publications.

# Soviet Religious Samizdat

## *Jews Used as Scapegoats*

A group of *aliyah* activists makes an appeal to the world-wide community in connection with D. Shapiro's\* televised recantation. The recantation was timed to coincide with the period when disarmament talks were under way and the World Festival of Youth was beginning in Moscow. The authors write:

Blaming lack of progress in negotiations on the machinations of Zionists, and thereby preparing the public for the possibility of a fruitless outcome to a summit meeting, is a tried and tested ploy . . . It is always possible to find some weak person who can be made use of in this way.

(*Appeal to world public opinion from a group of aliyah activists*, undated (summer 1985), 2 pp. (4308) Re-typed in the West.)

## *News of Vladimir Lifshits*

The following documents give news of Vladimir Lifshits: an appeal<sup>1</sup> made by Jewish refuseniks to Gorbachov, Lifshits's wife's letters, and an application to the Court of Appeal.

In the appeal to Gorbachov we read:

For Lifshits, who is an experienced mathematical engineer holding a higher degree in engineering sciences, trouble began in 1981 after he and other members of his family had applied to emigrate from the USSR to the state of Israel . . . Private letters which Lifshits sent through the post to close friends were illegally opened and examined by post-office officials, who then handed them over to investigation agencies. These letters served as the pretext for Lifshits's arrest and for the charge brought against him of "circulation of deliberately false concoctions slandering the Soviet state and social order".

During the period of the investigation, Lifshits was held in gaol alongside criminals, was beaten up, and suffered concussion. Lifshits was sentenced to

three years' ordinary regime labour camp. In his application to the Court of Appeal, he requests an intermediate order on the conduct of the investigation, hoping thereby to establish the veracity of the facts given in his private letters, since the conclusions drawn by the court on the basis of these facts appear to him to be patently false. (*Appeal to M. S. Gorbachov from seven Jewish refuseniks*, undated, 3 pp. (4338) Re-typed in the West; *Application to Court of Appeal from V. Lifshits*, 28 March 1986, 2 pp. (4341) Re-typed in the West.)

## *Zunshain Under Pressure*

Two documents give details of the conditions in which refusenik and political prisoner Zakhar Zunshain is being held in camp. From 22 July to 20 September 1985, i.e. within a period of two months, Zunshain spent 52 days in a solitary confinement punishment cell, including 11 days for refusing to work. In a note explaining to the camp commandant why he had refused to work, Zunshain writes that, although he is very tall, he had been put to work in a pit only one and a half metres deep, where he raked out sawdust from beneath a working power-saw bench. He was unable to straighten himself up for the entire duration of the shift, and while he was working he constantly found himself brushing against a high voltage electric cable which runs through the pit. In a statement sent to various Soviet institutions and international organisations, Zunshain's wife reports that in October 1985 her husband contracted viral hepatitis. (*Explanatory note No. 5 to the commandant of camp No. 40 from Z. Zunshain*, 30 August 1985, 2 pp. (4274) Re-typed in the West; *Latest facts from the camp in which Z. Zunshain is held*, anonymous, undated, 1 p. (4275) Re-typed in the West; *Declaration to World Health Organisation etc.*, from T. A. Zunshain, 20 December 1985, 2 pp. (4415) Photocopy.)

## *Problems over Burial of Jews*

Two letters signed by Grigori Manevich raise the question of the burial of Jews in Moscow in accordance with the Jewish

\*Given a three-year suspended sentence in recognition of his "sincere recantation" (TASS, 26 June 1985) — *Ed.*

religion.

Manevich reports that there are at present 250,000 Jews living in Moscow, of whom 50,000 are practising. In the USSR, there are Jewish cemeteries in all large and even small towns, the only exception being Moscow, although it is precisely in the capital that there is the highest concentration of Jews. On behalf of practising Jews, he appeals for a 28-hectare plot of land to be set aside for a Jewish burial ground. He reports that

. . . there have been many cases when relatives, contrary to the wishes of the deceased, have had the body cremated. For a practising Jew, this is just about the worst thing which could await him in the afterlife.

Manevich has not received an official reply to his letters, but in a telephone call from the Council for Religious Affairs he was told that the Jews' request had been refused. (*Electorat request* to candidate N. A. Tikhonov from G. Manevich, 23 February 1984, 6 pp. (4335) Re-typed in the West; *Letter of complaint* to the 27th Congress of the CPSU from G. Manevich, 26 February 1986, 6 pp. (4336) Re-typed in the West.)

### *Persecution of Hare Krishna Devotees Stepped Up*

Keston College archive holds a number of documents which tell of the persecution to which followers of the teachings of "Krishna Consciousness" are subject.

In appeals and letters addressed to various Soviet and international bodies, as well as to the Pope in Rome, Hare Krishna devotees report that since 1981, and particularly during 1984-85, persecution of the followers of "Krishna Consciousness" has intensified. Searches and arrests have been carried out in 12 towns, and in the Stavropol' province. Over the past three years, 21 people have been sentenced (mostly on the basis of Articles 227 and 181 of the Criminal Code of the RSFSR), six people have been wrongfully committed to psychiatric hospitals, six people have been arrested, and criminal proceedings have been set in motion against many others. None of the accusations against the defendants were substantiated or proven. The courts ignored the arguments put forward by the defence. Those who find themselves in prison are on the verge of collapse, as

their religion does not permit meat or fish products in the diet.

Some Soviet newspapers and periodicals are printing unsubstantiated accusations against the devotees of Krishna. These are pure fabrication. The devotees write:

Any one of us can fall victim to a lawsuit whose outcome has been decided in advance . . . our believers are not in breach of the laws or the moral code of the state. We find ourselves in the position of outcasts for whom the rights and liberties set out in the Constitution of the USSR are not guaranteed.

They request that fellow-believers who have been unlawfully sentenced be released from gaols and psychiatric hospitals, and that the authorities should cooperate in the official registration of those communities who have submitted lists requesting this. "If we are refused, we will be forced to request permission to emigrate from the USSR." (*Request* to the USSR Supreme Soviet from 38 Hare Krishna devotees, undated, 8 pp. (4360) Re-typed in the West.)

Four anonymous documents give detailed and concrete information about the persecution of Hare Krishna devotees, reporting in which towns searches and arrests have been carried out, and describing trials and forcible committals to psychiatric hospitals. For example, on 7 March 1985, when a festive holy day was being celebrated in the home of the Saakyan brothers, police and KGB officials burst into the flat, took down the names of everyone present, and suggested that they should register officially. That same evening, an application for the registration of the Hare Krishna community was drawn up and handed in to the Committee for Religious Affairs of the Armenian Soviet Socialist Republic. For six months, members of the community returned regularly to the office, hoping for a reply. No reply to their application was received, but on 18 July searches were carried out simultaneously in the flats and homes of all those who had made the application for registration, and criminal proceedings were instituted against many of them. (*Report* (on events in Sukhumi, Yerevan, and Vilnius), anonymous, undated, 2 pp. (4358) Re-typed in the West;

*Report* (Kiev and Vinnitsa), anonymous, undated, 2 pp. (4361) Re-typed in the West; *Report* (Kiev, Vinnitsa, and Yerevan), anonymous, undated, (4362) Re-typed in the West; (Description of persecution of Hare Krishna devotees in Armenia, March 1985 — March 1986), anonymous, undated, 4 pp. (4363) Re-typed in the West.)

We also have a document containing instructions for investigators interrogating devotees of Krishna. There are 21 items in the interrogation-plan:

Item 1: Where, when, and by whom were you first acquainted with the teachings of "Krishna Consciousness"? . . .

Item 21: Have you suffered from any psychiatric disorders? When and where did you receive treatment?

(*Guidelines for interrogating members of the Krishna sect*, anonymous, undated, 2 pp. (4357) Re-typed in the West.)

#### *News of V. Kobryn*

The Chronicle of the Ukrainian Catholic Church No. 1(10) 1986 contains the text of the sentence passed on V. Kobryn (the President of the Action Group for the Defence of the Rights of Believers and of the Church in the Ukraine) by the L'vov provincial court on 22 March 1985. Kobryn was sentenced under Article 187 of the Criminal Code of the Ukrainian SSR (circulating deliberately false concoctions slandering the Soviet state and social order) to three years' imprisonment in an ordinary regime corrective-labour camp. In court, letters written by Kobryn to top-level state organisations on the subject of the persecution of Ukrainian Catholics were submitted as being defamatory concoctions. In the record of court rulings, it was stated that

Kobryn used the teachings of the Ukrainian Catholic faith to disguise his criminal actions. He was striving to promote a revival of this faith within the Ukrainian Soviet Socialist Republic today . . . the defendant, acting from clerical-nationalist motives, circulated false concoctions about the L'vov assembly of 1946 . . . he spoke slanderously of the activities of the Soviet judicial organs, and spoke about persecution of believers in the USSR . . . The court considers Kobryn's

testimony to be false.

(*Chronicle of the Ukrainian Catholic Church* 1(10) 1986, 9 pp. (4371) Re-typed in the West.)

#### *Kampov Near Death*

In the special issue of the *Chronicle* we read: "Ukrainian Catholic Pavel Kampov,\* now almost blind, is dying in conditions of terrible hardship in a concentration camp in Rudnichny, Kirov region." We have two documents relating to Kampov's fate: Kampov's statement to the Supreme Court of the USSR, and a report on the interrogation concerning I. Terelya which Kampov underwent in prison.

In his "statement", Kampov says that in 1982 he was sentenced on a fraudulent charge concocted by the KGB (the illegal receipt of a pension of 86 roubles a month). His sentence was ten years' strict regime labour camp and three years' exile, with the confiscation of his house and all his property. His daughter was left homeless. He himself is an invalid, suffering from a number of chronic illnesses. He has sight in only one eye, and that eye gives only 8-10 per cent of normal vision. During his time in the camp he has already been held for 250 days in cells in an internal prison; he has spent six months on prison regime in a punishment cell, where he was beaten and robbed with the connivance of the authorities, and where for three months he had no chair to sit on; he has been refused visits from his family and permission to make use of the camp shop — all this because his poor sight made him unable to make string bags. He requests to be transferred to camp in the Ukraine, and to be excused from work which involves making things. As back-up to his demands, since 1982 Kampov has been on hunger strike for 160 days a year. In 1982 he was on strike for 100 days, 160 days in 1983, 160 days in 1984, and 40 days in 1985. During these hunger strikes he was still made to work. (*Declaration to the USSR Supreme Court* from P. Kampov, undated, 3 pp. (4288) Re-typed in the West.)

\*First sentenced in 1970 to six years in labour camps and three years' exile — *Ed.*

*Baptists' Requests*

A group of Evangelical Christian Baptists in Kishinev have sent a letter to the Presidium of the Supreme Soviet of the USSR requesting that their community be registered, and that they be given permission to build a lightweight structure for communal prayers. Flimsy prayer meeting-houses set up by them have now been destroyed three times on the orders of the authorities, and since then they have been meeting in the open air summer and winter alike. They report that they have applied for registration several times already, with the proviso that they cannot abide by all the legislation relating to religious cults, as that legislation contains items which go against Christ's teaching in the Gospels. The letter ends with the words "We request that we be treated as citizens who wish to live honourably, to work for the good of our neighbours and to serve God in pureness of heart."

Keston College also has an application made by them to the local *soviet* requesting permission to build a lightweight structure in which to hold services, and a copy of the ruling given by the local *soviet* that a fine of fifty roubles be imposed on Belev for conducting a service during a prayer meeting held by an unregistered community. ((*Letter*) to the Presidium of the USSR Supreme Soviet from Baptists in Kishinev, undated, 4 pp. (4384) Photocopy; *Declaration* to the Oktyabr'sky district *soviet*, 8 and 13 February 1986, 2 pp. (4381) Photocopy.)

*Press Under Pressure*

The *Khristianin* press has published a report concerning the arrest in Moldavia on 17 October 1985 of six of its workers. The report ends with the words: "Do not keep silent! Pray for them!" Equipment and 10,000 New Testaments in Moldavian were confiscated. (*Announcement* by the *Khristianin* publishing house, 20 October 1985, 2 pp. (4378) Reprinted in the West.)

*Appeal to Government to Practise What They Preach*

N. Naprienko, wife of a Baptist prisoner and mother of five small children, has

appealed to M. Gorbachov for the release of her husband and others who have been wrongfully convicted for their belief in God. She reports, among other things, that her husband has suffered severe beatings in gaol, that her letters to him are returned, and that he is not allowed to have a Bible. Her husband is put on heavy jobs which are not appropriate for someone in his state of health, and often he has no days off. In January 1985, for example, when he was working at a height of three metres with no safety barrier, he fell, was hurt, and lost consciousness. "I appeal to your good sense," she writes,

... stop this brutal persecution of Christians. You talk so much now about preserving human life on this planet. Why then do you remain so unconcerned and indifferent when Christians are persecuted and suffer in the country which has been entrusted to you?

(*Declaration* to M. S. Gorbachov from N. Naprienko, 24 February 1986, 1 p. (4372) Printed in *Russkaya mysl'*, 13 June 1986, p. 6.)

*No Surrender*

Materials from the *samizdat* collection entitled "Sixth Trial (Case No. 25050)" on the trial of Mustafa Dzhemilev\* in Tashkent have begun to come through from Radio Liberty's *samizdat* archive. They have published the speech for the defence and Dzhemilev's final statement in the trial on 15 February 1984.

In his final statement, Dzhemilev says that he is being tried for the sixth time, and on each occasion he has asked for events and facts, considered by the prosecution to be slanderous, to be checked. The facts have not been checked, and he has been sentenced to the usual period of imprisonment.

The authorities, of course, would like me to give in at last to their strength

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\*A Muslim and Crimean Tatar who is fighting for the right of his people to return to their homeland, the Crimean peninsula. In 1944, on Stalin's orders, the Tatars were deported from the Crimean peninsula to Central Asia and Kazakhstan — *Ed.*

and power. But that will never happen. Fourteen years ago in my final statement at the end of an identical trial in Tashkent city court I vowed that no-one would ever, in any circumstances, make me turn aside from fulfilling the duty which honour, conscience, and national pride demand. Today I once more reiterate that vow.

(*Defence Speech* by M. Dzhemilev, 15 February 1984, 55 pp. (4246) Re-typed in the West; *Final Statement* by M. Dzhemilev, 15 February 1984, 4 pp. (4241) Re-typed in the West.)

### *Tatars in Difficulties*

In another, anonymous, document, it is reported that Tatars who come to the Crimea cannot take a job or register without permission from the KGB. It is not possible to register a marriage if one of the couple is registered outside the Crimea. People who, against all the odds, have managed to buy houses, continue to be evicted. After the Tatars were deported, all Muslim cemeteries were demolished. Recently, a small, half-finished building in a local cemetery in Belgorod — in which it was intended to keep the ritual equipment required for the burial of Muslims — was demolished on the orders of the party leaders of the town. The name and date of death of a Crimean Tatar were removed from a fresh grave. ((*Report*) on continued persecution of Crimean Tatars in the Crimea, anonymous, undated, 1 p. (4305) Re-typed in the West.)

### *Priest Removed After 11 Years*

For 11 years, Leonti Denisuyk was the incumbent of Spassky village church. On 3 July 1984, Metropolitan Alexi, acting on the orders of the Council for Religious Affairs, Kalinin region, removed Denisuyk from his post. The official reason given was that the priest did not have a registration document allowing him to live in the village where his church was. The real reasons were that the church does not contribute much to the peace fund; its parish council had requested that the relics of Saint Makari be returned from the museum in Kalyazin; a watchman had

been employed to look after the church, and so on. An appeal to the Council for Religious Affairs in Moscow failed to achieve anything, although they admitted that incumbents were not required to have a document allowing them to live in their place of work. Fr Denisuyk writes:

This whole ugly saga of the harassment of an elderly priest recalls the very worst pages in the history of the Russian Orthodox Church, and calls into question the whole position of the church in our state.

(*Complaint* to the CPSU Central Committee from Fr L. Denisuyk, 20 August 1984, 2 pp. (4248) Printed in *Posev*, No. 7, 1985, pp. 56-57.)

### *Khodorovich Victimised*

In a report sent about Sergei Khodorovich by his friends in the Soviet Union, a plea is made to the West to help secure his release. They write that during the first investigation, and subsequently in the camp as well, Sergei has suffered, and continues to suffer, severe beatings. His state of health at the present time does not bode well. There is practically no information about him, as his letters are confiscated; and it is now three years since his wife was allowed to see him. ((*Letter*) from friends of Sergei Khodorovich, undated, 1 p. (4348) Printed in *Russkaya mysl'*, 9 May 1986, p. 7.)

At Khodorovich's second trial, five accusations of deliberate breach of camp regulations were brought against him. Here are two examples: No. 1, 27 November 1985: when the column of prisoners was returning from work, Khodorovich stepped out of the line. (Witnesses testified that the doctor had called him out, and since the doctor is a member of the camp administrative authorities, Khodorovich had had to obey.) No. 2, 9 December 1985: Khodorovich displayed dumb insolence in refusing to work. (A hundred people had been called out to shift four pipes. A few people were occupied in this task, and the rest moved away without saying anything, as there was no work for them to do. Only Khodorovich was punished for this.) The other three accusations are similar to the first two. We also have a partial text of the court records on Khodorovich's first

trial on 14 December 1983, comprising the interrogation of the defendant and of four witnesses. ((*Report*) on the hearing by the court of appeal, anonymous, undated, 1 p. (4376) Printed in *Russkaya mysl'*, 27 June 1986, p.7.; (*Transcript*) of trial of S. Khodorovich, anonymous, undated, 51 pp. (4262) Re-typed in the West.)

#### *The Icon — Window Onto Heaven*

A short essay in manuscript on the Russian icon has been received in the West. The ancient Russian icon is like a window into another world — light shines from its depths. "Many people forget that, until very recently, in every Russian home there was a different kind of window — the icon." The author concludes his article with the words:

History has borne witness to many attempts at the destruction of national cultures. Today we are witnessing possibly the most brutal and terrible of those attempts. Perhaps one of the paths to freedom should be the way of the Window.

(*A Window Into the Beyond*, by I. Alexeyev, undated, 3 pp. (4247) Printed in *Posev* No. 7, 1985, pp. 53-55.)

#### *Scholar Pleads for his Work*

Fifty-seven-year-old linguist and scholar V. Bogdanov has submitted a request to Gorbachov to be allowed to send his manuscripts to the All-Russian Memorial Library in Boston, USA. He writes:

My philosophical work, integrally linked as it is with the Christian civilisation and true spirituality of the past, is to some extent not "Soviet". Please let me do this openly, without any threat of imprisonment.

(*Letter to M. S. Gorbachov from V. Bogdanov*, undated, 1 p. (4287) Printed in *Russkaya mysl'*, 13 December 1985, p. 6.)

#### *Pentecostal Community Still Hard Pressed*

In *RCL* Vol. 13, No. 3 (p. 320), we described the contents of documents

concerning events in the Pentecostal Church in the village of Chuguyevka, Primorsky province. The unequal struggle between believers and the authorities (which initially arose after local authorities curtailed the right of the believers — who are mostly of German origin — to emigrate), continues. Keston College has appeals made by the Pentecostals on behalf of 170 members of their community, addressed to the world-wide community and to President Reagan.

Eight members of the community have been sentenced to terms of imprisonment ranging from three to five years, and they have been sent to labour camps which are an extremely long way from the Primorsky province. As yet, their relatives have not been permitted to visit them. The community is particularly concerned about the health of their pastor, V. Walter, who is in a camp in the Arkhangel region of the RSFSR, i.e. 3,700 miles from home. The families who have been left behind are almost without the means of survival, as all the working members of the community were dismissed from their jobs after staging a hunger-strike protest. In one of the appeals we read: "We call on all those who can help us in this piteous situation to come to our aid. We pray to God that he will touch your hearts so that we can emigrate to West Germany." The authorities, meanwhile, insistently claim that the Chuguyevka believers have denied any thought of leaving the Soviet Union. Articles about the believers are appearing in local newspapers. One of these ends with the words:

The leader of the community overstepped that shadowy boundary separating religious belief from fierce ideological conflict, and marshalled the members of the community onto a path of direct confrontation with the Soviet authorities. It is a great pity that V. S. Walter, and other members of the community, just did not understand this, or chose not to understand it.

(*Appeal from Pentecostals of Chuguyevka*, undated, 3 pp. (4280) Re-typed in the West; *Appeal to President Reagan from believers in Chuguyevka*, 26 September 1985 (four newspaper articles attached), 8 pp. (4291) Re-typed in the West.)

We also hold the complete text of the bill

of indictment against V. S. Walter, and the decision made by the Supreme Court of the RSFSR with regard to his appeal. The sentence to five years' imprisonment remains unchanged. (*Bill of Indictment*

by senior investigator Yu. Kotel'nikov, 1 March 1985, 25 pp. (4295) Photocopy; *Decision of the RSFSR Supreme Court*, 24 June 1985, 4 pp. (4284) Re-typed in the West.)

## Chinese Religious Press Articles

### *The Meaning of Catholicity*

Father Fan Liangzuo, in an article entitled "Church History Examined", poses the question: what is meant by the "catholicity" of the Church? To answer the question, he goes back to Apostolic times. After Pentecost, he declares, the twelve Apostles went off in different directions: wherever each went, he founded a church, and chose his own successor to govern it and to continue to preach the Gospel. It was in this way that churches were founded in Apostolic times — Jerusalem, Antioch, Ephesus, Corinth, Colossae, Philippi and many others. All these churches had their own local characteristics and customs. For example, the church at Jerusalem maintained Jewish Law and enforced the practice of circumcision; at Corinth Jewish Law was abandoned, and circumcision was no longer required. All these local churches were autonomous, used their own vernacular for services, and none belonged to a wider organisation. However, all received the same baptism and the same Holy Spirit, and were united in the love of Jesus Christ himself. Father Fan therefore rejects the argument that the catholicity of the Universal Church lies in the principle that it must be a supra-regional, supra-national and supra-racial Church, governed and controlled by a supra-national, supra-racial ruler or body — a Church that has the same form and the same rulers throughout the world. This false idea of "catholicity" was foisted on the Chinese Church during the period of feudal colonial control. That church is now independent, sovereign and self-managing, a Chinese Catholic Church. It is therefore entirely true to say that the spirit of the Apostolic period and the early Church has been revived, in keeping with the nature of the Universal Catholic Church founded by Jesus Christ. (*Zhongguo Tianzhujiao*. (Catholic Church in

China) No. 11, 1985.)

### *A Young Chinese Atheist Visits Mass*

Purely out of curiosity, Gu Yubao, a young writer, went to Mass at St Joseph's Cathedral in Wuxi. It was his very first contact with the church, and he watched with great interest as the several [sic] thousand worshippers sang, prayed, and received the blessing. He felt that he was being transported to a realm that was very far removed from everyday life. Suddenly he was addressed by an old lady, whom he recognised as someone who had taught him at school. Gu reports her opening words:

Now that the churches are re-opening everywhere since the third plenum of the Eleventh Party Congress, Catholics can fully practise their religion! In our country, religious freedom is guaranteed by the Constitution!

Gu could not help thinking of a friend of his, a young soldier who had lost his right arm in the recent war of self-defence against Vietnam, and who had raised his left arm to express his support for the new Constitution. The old lady went on to insist that the Catholic Church was patriotic; since 1957 it had followed the glorious path of a church which chose and consecrated its own bishops, and was independent, sovereign and self-governing. (*Zhongguo Tianzhujiao*, No. 11, 1985.)

### *Our Lady's Glorious Assumption*

This article, by Bishop Zong Huaide, begins with the words:

The Assumption of the Blessed Virgin Mary, body and soul, into heaven is a doctrine which has been widely accepted by the faithful from the earliest days of the Church, and the celebration of the Feast of the Assumption began in the fifth century. The early Fathers and Doctors of the



Church confirmed that the doctrine of the Assumption was completely in accordance with scriptural teaching. Tradition has it, that after the Lord's Resurrection, the Blessed Virgin Mary never left the birthplace of the Holy Church — Jerusalem . . .

The article continues with a meditation on the doctrine of the Assumption, based on three main themes:

(a) Why did God grant that Mary should be assumed body and soul into heaven?

(b) The relationship between Mother and Son.

(c) Striving to be good sons and daughters of the Blessed Virgin Mary.

The treatment is wholly devotional and theological. It is entirely conservative in tone, and at no time is the Virgin pressed into anti-Vatican or anti-feudal service. The word "patriotic" does not appear. (*Zhongguo Tianzhujiào*, No. 10, 1984.)

#### *A Training Course for Christians*

Until 1982 there had been a disastrous shortage of Christian leadership in the Pingluo district, but in that year a young believer, Yang Xuewu, gained a place at Jinling Seminary. Two years later, an initiative from Yang led to the establishment of a training class for the whole region; the course took place in November and December 1984.

The curriculum included "Basic Christian Doctrine", "The Acts of the Apostles", "The Life of Jesus", "How to be an Evangelist", and "The Three-Self Patriotic Movement". The party's policy on religion was explained by a member of the county's Propaganda Department and a comrade from the United Front. Twenty-eight people took part in the training course, which concluded with ordinations. (*Tian Feng* (Heavenly Wind),\* April 1985.)

#### *Progress — and Problems — at the Sichuan Theological Seminary*

This seminary opened at Chengdu, after two training classes had been held, in the autumn of 1984. It was designed to serve the provinces of Yunnan and Guizhou as well as Sichuan — a vast area of

south-western China; from Yunnan alone there were 220 applicants. 43 students were enrolled. About half of them are Han people (the majority nationality, whose native tongue is standard Chinese); the rest belong to the Miao, Yi, Hani and Lisu communities (for whom standard Chinese would at best be a second language).

The first term's syllabus included outlines of the Old and New Testaments, Chinese literature, Chinese history, geography, logic, English, and sacred music. Besides language difficulties, the students are faced with differences in educational standards and lifestyle. There are practical problems as well: for instance, the men have a 25-minute walk from their hostel at 7 a.m., and do not return until 9 in the evening. However, the students all love the Lord and help each other in their work. (*Tian Feng*, February 1985.)

#### *Dissenting Voices Within the Protestant Fold?*

A believer named Thomas Li writes critically about the views of the Protestant leader Bishop K.H. Ting (President of the China Christian Council). Li summarises the Bishop's views on the so-called "indigenisation" of the Chinese Church in the following way:

The Chinese Christian Three-Self Patriotic Movement has the duty of building up the Christian Church in China into a church possessing Chinese characteristics which would make it different from churches in other countries.

First of all, Li makes it clear that he is a loyal supporter of the Three-Self Patriotic Movement, noting that

. . . before the Liberation, the imperialist powers and the missionary societies which were under their control had turned their backs on Christ, and so they were rejected by Christ and spurned by history.

Li is clearly saying that the Chinese Church in "imperialist" days was not truly Christian, and now needs to be Christianised. In expressing these views, he is at one with the Bishop.

Li's criticisms are expressed as follows:

Perhaps indigenisation should accompany Christianisation, but it is not essential. The Church must preach the

\*Journal of the Protestant "Three-Self Patriotic Movement".

Gospel, and that Gospel, as it is contained in the Bible, is straightforward enough. If one were to add some "specific Chinese features" could the result be, to make an inelegant comparison, neither fish, flesh, nor fowl? I am frankly puzzled and anxious.

(*Tian Feng*, January 1985.)

A Protestant believer, Bi Yongqin, admits that for many years he felt unable to give his support to the Three-Self Patriotic Movement. "I supposed," he writes, that, since the Communist Party subscribed to the theory of materialism, it wished to destroy religion. The TSPM was therefore a group of people within the church who were helping the Communist Party to abolish our faith.

However, after gaining a deeper understanding of patriotism, I came to support the TSPM fully.

Previously I had not trusted the religious policy, but after the smashing of the Gang of Four I realised that this policy could be relied upon. I do not agree with the party on the question of whether or not it is possible to abolish religion. Once during a meeting I gave public expression to the view that "Christ cannot be destroyed." To my surprise, after the speech, a cadre who was present expressed his respect for

my point of view, and far from criticising me, thought that the party and I could be good friends, and shook me warmly by the hand.

The article ends with a paragraph praising the principles and activities of the TSPM. (*Tian Feng*, September 1984.)

#### *China's Fourth National Conference Announced*

A decision was taken at Shanghai in January to hold the Fourth National Christian Conference in Beijing during the latter part of 1986. The announcement said that the meeting would take place following the completion of six years' restoration of China's churches; it noted also that the meeting was being called at the beginning of the nation's seventh five-year plan. There were reports from three drafting committees: the work report drafting committee, the constitutional revision committee, and the delegate selection committee.

The previous National Conferences were held in 1954, 1961 and 1980. Immense challenges will face this year's Conference. (*Tian Feng*, April 1986.)

Note. Translations of articles from the Chinese press have been provided by the China Study Project and the China News and Church Report.

## Romanian Religious Press Articles

### *Romanian Orthodox Church News*

Vol. XIV, No. 3 (July-September 1984) — Vol. XVI, No. 1 (January-March 1986).

This quarterly bulletin, published in English by the Foreign Relations Department of the Romanian Orthodox Patriarchate, is regularly divided into the following sections (with other occasional additions): "Domestic Church Life", "Church Monuments", "National and Local Ecumenical News", "Romanian Orthodox Communities Abroad", "Book Reviews", "Points of View" (mainly on theology), and "Anniversaries". In these editions, there have been a few articles on the history of the Orthodox Church, reports of peace conferences, and

interviews, as well as several editorials and articles with political content.

One of the more interesting reports appears in the April-June 1985 edition (Vol. XV, No. 2, p. 45), the "Domestic Church Life" section. This is an account of the appeal by Father Gheorghe Calciu-Dumitreasa to the Holy Synod (acting as the highest court of the church). The report states that Father Calciu had been expelled from his post in the Theological Seminary because he "infringed the Regulations of the Seminary".

It continues:

Taking into consideration his disobedience and insubordination to the ecclesiastic authority, and his infringing of the regulations in force in the Orthodox theological schools, he was brought to the Diocesan Consistory of the Archdiocese of Bucharest.

The sentence No. 9/1984 of the Consistory was "unfrocking" in accordance with article 4, Paragraph B, Letter "d" in the Consistorial proceedings.

Mr [sic] Calciu Dumitreasa Gheorghe appealed to the Court against the sentence, but the Holy Synod of the Romanian Orthodox Church maintained the sentence of the diocesan Consistory of the Archdiocese of Bucharest, and rejected the Appeal by Decision No. 10160/1984.

The report makes no mention of the fact that Father Calciu was in prison between 1979 and 1984.

Theological education is a subject which is given a high priority among the articles dealing with the internal affairs of the church. One article is devoted to a celebration by the University Theological Institutes and Seminaries of the Three Hierarchs: Basil, Gregory, and John, who are regarded as patrons of theological education. (Vol. XV, No. 1, pp. 33-34.) Other articles report on pastoral missionary courses for priests in the Romanian Orthodox Church, held at Bucharest and Sibiu, "aimed at improving the priests' pastoral and missionary knowledge" (Vol. XV, No. 3-4, pp. 81-82.)

There is a great deal of emphasis given in every edition to the churches and monasteries as architectural monuments, and one article which deserves particular attention concerns the Mihai Vodă Church in Bucharest, which was moved onto new foundations "according to present and prospective town planning requirements". Mention is made of the "remarkable achievements" gained by such efforts and the article concludes: "The feverish activity of a large number of men coordinated by specialists on the site is proof of the great value of this church monument, and of the special concern of the state for preserving the national and cultural heritage of our country." (Vol. XV, No. 3-4, pp. 96-99.)

Other articles are devoted to the monasteries of Sinaia (Vol. XV, No. 2, p. 69), Prislop (Vol. XVI, No. 1, p. 45), Văratec (which had its two-hundredth anniversary in 1985) (Vol. XV, No. 1, p. 45), Antim (which, like the Mihai Vodă Church, was moved onto new foundations) (Vol. XIV, No. 4, p. 53), and Dragomirna (Vol. XIV, No. 3, p. 33).

The "Reviews" section includes a review of Rev. Dr Ioan Mircea's *Dictionar al Noului Testament* (A New Testament Dictionary) and gives details of Bibles and theological literature produced in Romania by the Romanian Orthodox Church. (Vol. XV, No. 2, p. 96.)

The same section in the previous issue surveys the publishing of Bibles and states that:

Two editions of the Bible were printed in 1968 and in 1975 a run of 200,000 copies. They were followed by a new edition in 1982, which was printed in 50,000 copies. Another 50,000 copies of the same edition . . . have been sent to the parishes for their faithful. Also, 25,000 copies of the abridged edition of the Bible . . . have been printed. (Vol. XV, No. 1, p. 81.)

The fortieth anniversary of the 1944 "revolution" provides the occasion for many special historical articles in religious publications as well as secular. *ROCN's* contribution, "The 40th Anniversary of the Anti-Fascist and Anti-Imperialist Revolution of Social and National Liberation: 1944-1984", is an editorial signed by the assistant to the Patriarch, Bishop Vasile Tîrgovisteanul:

It was in August 1944 that the most just order, to which all the creative forces found amongst our people contributed, was set up in Romania . . . The participation of Romania in the anti-Hitlerite war was a heavy blow to Hitlerite Germany's desire to dominate in south western [sic] Europe and, at the same time, it was for our people the beginning of the new, flourishing and independent life of today . . .

After the liberation, particularly during the last 19 years, when the country has been led by President Nicolae Ceausescu, a brilliant leader of the nation and eminent personality in the world today . . . Romania has seen grandiose achievements which add brilliancy to the new image of the

homeland . . . These achievements have had a beneficial influence upon the clergy and the faithful of the Romanian Orthodox Church, which

. . . today rejoices . . . in the achievements of the country. (Vol. XIV, No. 3, pp. 3-5.)

*Revista Cultului Mozaic.* (Journal of the Romanian Jews) Nos 556-602 (July 1984-June 1986).

This magazine, which has English, Hebrew, and Yiddish sections as well as Romanian, publishes articles of a strongly political nature. There are also many articles dealing with Jewish everyday life and culture, giving news from Romania and around the world.

Some of the strongest articles in this paper concern the years of fascist domination, and hardly an issue goes by without some kind of reminder that millions of Jews were massacred by those who were enemies not only of Judaism but also of socialism. Anniversary articles include "Forty Years Since the Deportation and Extermination of the Jews of Northern Transylvania Temporarily Occupied by the Horthyist Authorities", in which readers are reminded that "Those under Horthyist occupation died, whereas those who remained on the territory of Romania were safe." (No. 556-57, p. 17.) A report of a sermon by the Chief Rabbi, Dr Moses Rosen, marks another anniversary: "Forty-five Years Since the Iron Guard Pogrom of January 1941". In it, Dr Rosen recalls the events of the time and goes on to point out the appropriate political lessons:

We recall the time when fascism was brought to this country at the points of Hitler's bayonets; we do not forget the

healthy forces in this country — the working people, the champions of justice — who defied the firing squads by opposing fascism and anti-Semitism. They, the communists, were the only political force in this country who stood by us and protested at the iniquities . . . On this day of pious recollection, all our gratitude goes to the President of the country, Mr Nicolae Ceausescu, who has repeatedly denounced anti-Semitism and duly condemned it.

(No. 592, p. 9.)

A report reprinted from the Israeli daily *Hatzofe* (13 February 1986) entitled "Romania's Door is Open to All Jews Who Want to Make *aliyah*" is an account of a visit by the Chief Rabbi to Israel. Dr Rosen is quoted as stating that ". . . those who ask for *aliyah* [emigration to Israel — *Ed.*] do not have to give up their jobs and are not persecuted by the state authorities." (No. 596, p. 9.)

There are frequent reports of Chief Rabbi Moses Rosen's visits abroad, for example, his visit to Israel and meeting with the Israeli Minister for Religious Affairs, Dr Joseph Burg, in Jerusalem on 25 February 1986 (No. 595, p. 9, 16 February 1986), and his meeting with Pope John Paul II on 30 May 1986 (No. 601, p. 1).

*Îndrumătorul Crestin Baptist* (The Baptist Guide)

Vol. XXXIX, No. 7-8 (August 1984) — Vol. XXXXI, No. 3-4, (April 1986).

With Vol. XXXXI, No. 3-4, *Îndrumătorul Crestin Baptist* celebrates forty years of publication. The past forty years are surveyed in an editorial which concludes that the journal is a "further proof of the religious freedom which the Baptist denomination enjoys today in

socialist Romania" (p. 1). "News from Romania", a regular feature of the journal, gives several short reports of various industrial, economic and technological successes (p. 2).

In addition, there is usually a long editorial on some aspect of the secular life

of the country, such as Romania's role in the International Year of Peace, (Vol. XXXXI, No. 1-4, pp. 3-4\*)

Much of the journal is taken up with quite heavy theological or doctrinal material, including a serialised verse-by-verse exposition of the Letter to the Philippians, which spans the entire period covered (in Vol. XXXIX, No. 9-10 the

study is on Chapter 3, verses 2 and 3; by Vol. XXXXI, No. 3-4 it has reached verse 4 of Chapter 4).

Baptist news reported in the journal features visits of Romanian Baptists to international conferences (Vol. XXXIX, No. 7-8, pp. 5-8), and official visits of Baptists from abroad (Vol. XXXIX, No. 9-10, pp. 5-6).