

Sources

This section of the journal provides a selective bibliography of officially published newspapers and periodicals and unofficially published documents from the Soviet Union and some countries of Eastern Europe. It replaces the *Bibliography* section which appeared in the first nine volumes of *RCL*. Keston College continues to provide a separate, fuller bibliographical service, as detailed below.

RCL began listing all Soviet religious *samizdat* from the beginning of 1972, as well as earlier documents as they reached the West. Since *RCL* No. 3, 1978, this section has become selective. The *Sources* section is also selective. However, Keston College will provide a full bibliography of Soviet religious *samizdat* upon request. This is updated periodically as new documents are received. Readers may request bibliographical summaries of all religious *samizdat*, or of specified denominations only. The summaries will be in photocopied form, with four summaries per photocopied page. Prices will be as for photocopies of complete documents (see below).

Starting with *RCL* nos. 1-2, 1981, a new system has been introduced for listing Soviet religious *samizdat*. The number now given in square brackets at the end of each item corresponds to the document number in Keston College's archive. When ordering copies of documents for which no other published source is given, please quote the relevant reference number(s).

Where no other published source is given, a Russian (or other original language) text is available from Keston College unless otherwise stated. Researchers who wish to order copies of these documents are invited to do so, but are asked to observe the following conditions. Where a published source is given, texts should be ordered directly. Texts ordered from Keston College cost 10p per page (plus 15

per cent VAT, UK only); postage will be added to the bill.

It is not possible at present to provide a complete bibliographical service for other countries of Eastern Europe, although selected items will be featured in *Sources*. Information about Czech, Slovak and Polish documents is available from the Czechoslovak and Polish researchers at Keston College. Enquiries about documents from other countries should be directed to the archivist.

Keston College would be pleased to receive full texts of *samizdat* documents in readers' possession but not yet received at its office. Please check with the archivist.

Please note that the transliteration system used in the Soviet section of *Sources* is based on the Russian spelling of names and places, except in cases where the original language uses the Roman alphabet.

This section of *Sources* features selected items from (a) significant Soviet press articles on religion and atheism; (b) official Soviet religious publications; (c) *samizdat* (self-published material) from or about religious groups in the USSR; (d) the officially published Yugoslav Catholic news service, AKSA.

RCL No. 1, 1983 covered significant Soviet press articles on religion and atheism for the period July to September 1982. The present issue covers the period October to December.

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

We also cover for the first time the official Soviet Seventh-Day Adventist year book.

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

Soviet Press Articles

Concern about influence of religion Extracts from the many letters received in response to the article, "Will they christen Denis?", published on 20 August in this newspaper for young people, witness to the need for systematic and purposeful atheist work. Adam Antonovich Sheiko, an exemplary citizen, recounts with remorse his experience of losing his two sons to sectarians. O. Zelenskaya, a teacher from Kiev, thinks that ignoring the day-to-day cares of people and being unwilling to help a person in need drives people into the arms of clerics. It is not enough to convince people about atheism: an atheist must be attentive to the needs of whoever falls on hard times. ("Compromise leads to trouble", O. Kulish, *Komsomolskaya Pravda*, 11 November.) Further letters from readers indicate an over-credulous attitude where witches and fortune-tellers are concerned. The writer describes the alarmingly mystical atmosphere of a meeting at which a spirit was consulted on various questions. The session took place in a flat where highly educated people were talking about Tibetan philosophy and Zen-Buddhism over coffee. The writer concludes that people should have weightier matters on their minds than whether or not fortune-tellers can be believed. ("Fortune-tellers miscalculate", I. Mogila, *Komsomolskaya Pravda*, 15 December.)

Atheist education The head of the scientific-atheism centre and the director of the planetarium in Beltsy have been explaining the aims and achievements of the newly-opened complex. An important aspect of its work is dialogue with believers. In the past year a total of ten thousand people have attended talks and lectures organised by the centre and in a number of cases believers have broken with religion. ("Window on the universe", L. Mura and E. Unguryana, *Sovetskaya Moldaviya*, 11 December.) An article in the Lithuanian press describes the atheist campaign in Marijampole middle school. One of the teachers, Jadvyga Ravaitiene, who herself suffered in childhood for being an atheist in a religious family, has been leading the atheist work in the school for 16 years and feels that the number of atheists is growing, because of

careful explanation of the origins of Christianity. ("By word and by example", Ch. Sabalyauskaite, *Sovetskaya Litva*, 18 December.) Anti-religious work among young people is as important in the 1980s as it was in the 1920s. Churchgoers and sectarians are trying to promote the idea that religion is helping to build a new society and they exaggerate its "services" in the social, historical, cultural and spiritual development of the people. ("The light of life", O. Belov, *Molodyozh Moldavii*, 16 October.)

Muslim Congress A congress of Muslims took place in Tashkent on 18-19 October. The internal organisation of the Muslim religious bodies and peace issues were discussed. The congress approved the new constitution of the Religious Board of Central Asia and Kazakhstan. Reports were heard on the results of the Moscow international conference, "Religious leaders for the preservation of the sacred gift of life from nuclear catastrophe", on the situation in the Near East and on nuclear disarmament. The council, the presidium and the inspection committee of the Religious Board were elected and Mufti Shamsutdinkhan Babakanov became the new chairman of the presidium of the Board.* ("Congress of Muslims of Central Asia and Kazakhstan", *Pravda Vostoka*, 20 October.)

Controversy over "Zionists" An open letter appeared in the Soviet press addressed to the editor of the Canadian newspaper *Today*, which published an article entitled, "To Russia with love", on 15 May. Particular attention is given to the case of the "refusenik", Grigory Levit. The Canadian newspaper reported that Levit had not seen his wife, Natasha Milman, since she was allowed to emigrate to Israel with her family one week after their wedding four years ago. Having visited Levit in Tiraspol, N. Dublina reports that he does not wish to join Natasha in Israel, that his marriage to her was unregistered and that he is now happily married in the Soviet Union. ("A succinct answer", N. Dublina, *Sovetskaya Moldaviya*, 29 October.)

*He is the son of the former chairman —
Ed.

Concern for monuments The 6th Congress of the All-Union Society for the Preservation of Historical and Cultural Monuments has been held in Novgorod. The society has a membership of fifteen million and responsibility for some thirty thousand monuments. Restoration is being carried out on 51 sites and in one year between five and six million roubles are spent on the work. It is noted, however, that the project of preserving the Armenian Church centre at Echmiadzin is still far from completion. ("Historical monuments under preservation", Yu. Tamanyan, *Kommunist*

[Yerevan], 21 October.) On 13 October a fire started in the former Niguliste Church in Estonia where restoration work has been going on for a long time. Thanks to precautionary measures taken inside the building the art treasures and organ were not affected. It is hoped to complete the restoration work and open the building for concert performances at the end of 1983. ("Report of the committee set up to ascertain the causes and make good the effects of the fire in an architectural monument — the former Niguliste Church", *Sovetskaya Estoniya*, 5 November.)

Soviet Religious Press Articles

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)
Russian edition
 Nos. 9-12 1982

The theme of peace is important in all these issues. The whole of No. 11 is devoted to the international conference in Moscow in May 1982 "A World Conference for Saving the Sacred Gift of Life from Nuclear Catastrophe".* (No. 12 is substantially longer than usual, presumably to compensate.) The conference was opened by Metropolitan Filaret of Minsk and Belorussia. Patriarch Pimen read a paper entitled "To Save the Sacred Gift of Life from Nuclear Catastrophe — the Duty of Religious Workers". He stated: "There are ethical tenets of peace and justice common to all religions". Representatives of other religions supported this statement. The President of the Asiatic Buddhist Congress for Peace in Sri Lanka, the honourable Medagoga Sumanattissa Thero, said: "Buddhism in its teaching claims that human life is precious". Professor K. Sarchidananda Murti from India spoke of the spiritual aspects of peacemaking from the Hindu point of view. The Chief Rabbi of Hungary, Dr László Salgo, gave a paper entitled "The Understanding of Peacemaking in Judaism". The priest René Laurentin gave the point of view of Catholics, and Sheikh Akhman Keftaru described the peacemaking principles of Muslims. The conference's guest of honour, the American evangelist Dr Billy Graham,

also took part in the discussion. There were four sub-themes to the conference: "Catastrophic consequences of the arms race and nuclear war", "New doctrines of nuclear war", "The urgent task of nuclear disarmament" and "Undelayed continuation of the work — our urgent task". Representatives of many countries and religions took part in the discussion.

No. 9 records that meetings of the clergy and laity of Moscow and Moscow region took place from 9 to 15 June. They were devoted to the results of the World Conference for peace (pp. 33-37). No. 12 has a report entitled "A March for Peace — 82. June 1982", which records that participants of the march from northern European countries were received by representatives of the Russian Orthodox Church in Moscow, Zagorsk and Smolensk (pp. 103-4). Peace has also been an important theme in ecumenical discussions. At an Orthodox-Muslim seminar held in Leningrad on 11 March 1982, the subject was "Christian and Muslim teachings about peace"; Archimandrite Avgustin read a paper presenting the Christian teaching on peace, and the Muslim paper was given by Casy Imam Khaytb Sheikh Jata Ponchayev. The discussion brought out similar ideas of peace in the Bible and the Koran (No. 10, pp. 53-54). Metropolitan Filaret of Minsk and Belorussia and Archimandrite Sergi (Tomin) took part in the "VI General Conference of the Asiatic Buddhist Conference

*For an account of the conference by a participant, see *RCL* Vol. 10 No. 3, pp. 337-39 — *Ed.*

for Peace" held in Ulan-Bator from 16-18 August (No. 12, pp. 98-99).

Other ecumenical meetings included an ecumenical seminar for churches in the Soviet Union which are members of the Conference of European Churches, held in the Convent of the Dormition at Pyükhtitsa, Estonia, from 27-29 June (No. 9, p. 57). The Catholicos-Patriarch of the Syrian Church, Mar Dinkha IV, arrived in the Soviet Union on 18 June to take part in a church conference in Kiev. He was met at Moscow's Sheremet'yevo airport by Archbishop Platon of Sverdlovsk and Kurgan. He celebrated a special liturgy for Assyrians in Moscow, and a similar liturgy in Kiev (No. 10, p. 3).

The eleventh precentors' class graduated from the Moscow Theological Academy in May. The final examination was an open one, and according to tradition took the form of a concert. The performance earned a good response from the audience and a high mark from the examining board (No. 9, p. 7). A subsequent article describes the commencement of the academic year in the Moscow and Leningrad Theological Schools in September. There is a new rector of the Moscow Theological Schools, Professor Archimandrite Alexandr (Timofeyev). The academy and seminary were both able to admit more students than in previous years, due to the increased number of teachers and new facilities. According to tradition, the beginning of the academic year in both Moscow and Leningrad was preceded by public worship (No. 12, pp. 48-49).

In June a delegation of the Russian Orthodox Church, headed by Archbishop Nikodim of Kharkov and Bogodukhov,

visited the Holy Land. The pilgrims went to the Holy Sepulchre, Golgotha, Bethlehem, Nazareth and other holy places (No. 12, pp. 44-46).

An article entitled "The 150th anniversary of the Cathedral of the Protecting Veil in Izmail" describes the cathedral. Izmail is in the southernmost tip of Ukraine, on the Romanian border. The cathedral was built in 1822-1831 by the architect Melnikov. It contains paintings done at the beginning of this century by the architect Piskariov and his daughter. There is also a crucifix containing a part of the Holy Cross, and other relics (No. 12, pp. 51-52).

No. 12 also contains items honouring the memory of Bishop Ignati (Bryanchaninov) (1807-1867), an outstanding figure in the spiritual life of Russia. A. I. Osipov, in his article "A Teacher of Spiritual Life", says that in his writings Bishop Ignati left for us "a report about the Promised Land which flows with spiritual gifts and goods". This "report" has an exclusive value, because it is a synthesis of all the teachings of the Holy Fathers, and is based on deep personal experience (pp. 140-43). "Selected Thoughts from Bishop Ignati's Letters" present some of his teachings to his spiritual children about courage in spiritual battles and cross-bearing, and on repentance (pp. 143-46). Finally, Bishop Ignati's work "The True Good" explains how to distinguish between true spiritual goodness and the goodness of our fallen nature. One has to deny one's own understanding, will and truth, which belong to our fallen nature. Having done so, one will be able to plant in oneself the mind of God, the will of God and the truth of God (pp. 147-49).

Fraternal Herald (Bratsky vestnik)

Nos. 5/82 (September-October) and 6/82 (November-December)

These two issues, particularly No. 5, stress positive international reactions to the May conference "Religious leaders for saving the sacred gift of life from nuclear catastrophe". At the Baptist World Alliance General Council meeting in June western Baptists who had participated in the conference emphasised the importance of its decisions and final documents. At the WCC Central Committee in July the chairman, Archbishop Scott, described the conference as an "important event" in the life of

member churches. A meeting of US and Soviet churchmen immediately following the WCC meeting felt that the final documents of the conference "enriched" them with useful proposals and strengthened the basis of their joint work. A meeting of representatives of all religious groups in the USSR in Zagorsk on 6 July also expressed its unanimous positive evaluation of the conference.

Other international activity reported includes the European Baptist Federation

Council, a Conference of European Churches consultation on "Human rights, justice and the building of confidence", delegations to Czech Brethren and Baptist churches, to Austrian Pentecostals and to the World Pentecostal Congress.

No. 5 contains the first part of a history of the Moscow Baptist church (up to about 1910) on the occasion of the 100th anniversary of regular evangelical witness in the city.

Both issues react to secular events in the USSR. No. 5 has a short article commemorating the 60th anniversary of the formation of the USSR. No. 6, in reporting the plenary meeting of the All-Union Council of the church held 30 November to 2 December, records that the meeting marked the death of L. I. Brezhnev with a minute's silence and reproduces the texts of telegrams of condolence received from abroad and one sent by the meeting to the Presidium of the USSR Supreme Soviet. As well as considering the work of the Union and assessing the May conference, the meeting expressed concern at the desire of some Christians to emigrate and the refusal

of some to perform military service. A document on peace addressed to Christians world-wide and adopted by the meeting is followed by an abridged version of a speech on military service delivered by Pavel Ivanov-Klyshnikov at the 1926 Baptist congress. The speech comes down firmly against Christian pacifism.

No. 5 contains a report by general secretary Alexei Bychkov on the achievements of the previous 20 years (1961-1981), with particular reference to the contribution of his predecessor Alexander Karev. Notable achievements were the baptism of some 110,000 new members, the publication or import of over 300,000 copies of Bibles and other religious literature and the establishment of the Bible Correspondence Course.

The section of news from local churches reports a conference of over 40 representatives of independent Pentecostal churches in Kishinyov in April, the dedication of new or reconstructed church buildings in Tuapse, Krasnodar region, Artsyz, Odessa region and Kishchentsy, Cherkassy region, and baptisms in many congregations.

Yearbook for Ministers of the Church of Seventh-Day Adventist Christians (Nastolny kalendar' sluzhitelya tserkvi khristian-adventistov sedmogo dnya) 1982

The 1982-83 yearbook for Seventh-Day Adventists in the USSR includes in a section on "The Church in the Modern World" an article by the Adventist leader M. P. Kulakov on patriotism as a Christian virtue. Quoting the great Adventist authority Ellen White, he states that "the citizens of heaven will be those who were the best citizens on earth". St Paul's love for his home town of Tarsus is cited as an example of patriotic feeling: "Faith in Christ did not transform him into a cosmopolitan, to whom concepts such as his own homeland, his own people, were foreign". M. P. Kulakov calls on Seventh-Day Adventists in the USSR, while rejecting pure nationalism, to "be true to their native land and preserve its

good name".

The yearbook also contains translations of two articles by Ellen White and reports on the work of Adventist congregations in Yerevan (Armenia) and Lvov (Ukraine), where a new Adventist church has been rebuilt and consecrated. There are hints throughout the yearbook that a certain section of Adventists who left the officially-registered Church in the 1960s have now reunited with it.

The yearbooks published since 1980 by the Adventist Church in the Soviet Union are the first official Adventist publications there since the 1920s. An Adventist hymn book was also published last year.

Soviet Religious Samizdat

Harassment of Christian Rock Group

Keston College has received carbon copies of three documents written by Baptist members of an unofficial Christian musical group in Leningrad called "Trumpet Call". In the first document they appeal to the Presidium of the Supreme Soviet of the USSR to allow them to stage open programmes of religious music in concert halls of the USSR. This music has no relation to political or anti-state activity. On the contrary: "Our aim," they say, "is to open the path to the highest values for all men, to serve the wellbeing of the people and to seek eternal life through salvation in Jesus Christ, the Son of God. Everyone who comes to faith in Christ becomes a worthy member of society, and our country stands in particular need of such people". On 24 January 1983, seven days after writing this appeal, Valeri Barinov and Sergei Timokhin, members of the group and authors of the appeal, were detained before boarding a train from Leningrad to Moscow. They were held until 2 am, abused, threatened and searched. Ten personal letters and three cassettes were confiscated. They were told they could expect to be summoned for further questioning in the near future, and were warned not to leave Leningrad and its environs. (*Open Appeal* to the Presidium of the Supreme Soviet of the USSR, by Valeri Barinov and Sergei Timokhin, 17 January 1983, 1 p. [3759]. Carbon Copy. *Declaration* to the Presidium of the Supreme Soviet of the USSR, by Valeri Barinov, 25 January 1983, 1 p. [3760]. Carbon copy. English translations available). In an appeal to their Church Council, Barinov and Timokhin complained that a gathering of people interested in the group's music at the Leningrad registered Baptist Church on 9 February 1983 had been prevented. They asked for understanding and acceptance of God's co-workers in preaching the Gospel: "The form of preaching of the group 'Trumpet Call' may seem strange, but thanks to the language of contemporary music, the Word of God is becoming accessible to everyone, and, what is most important, to young people. Therefore the aim of our work is to witness to His glorious coming." (*Appeal* to the Leningrad Council of Evangelical Christians and Baptists, by V. Barinov and

S. Timokhin, 6 March 1983, 1 p. [3769]. Carbon copy. English translation available).

Reform Baptist Publications — Signs of Hope

Copies of *Bulletins of the Council of Prisoners' Relatives* Nos. 100, 101, 102 and 103 have arrived from the *Friedensstimme* mission in West Germany, all containing the usual reports of persecution of reform Baptists and news of prisoners. Although most of their content speaks of the suffering of believers, there are signs of encouragement and steadfastness in faith to be seen in the letters they have written. *Bulletin* 100 includes correspondence between P. N. Kharchenko, engaged in construction work as military service, and the head of the Political Department of unit 52720 in Tashkent. It concerns the promised return of Kharchenko's confiscated Bible. After its return, Kharchenko wrote to friends and relatives expressing his joy that he had "the Word of Life" in his possession again. Letters about and from prisoners continue to speak of deterioration in the health of labour camp inmates and the appalling conditions there. It is in such circumstances that prisoners write enthusiastically of the presence of God with them, showing that persecution, rather than stamping out religion, is revealing the truth of it.

Grigori Kharchenko, after release from camp, thanked all Christians for their prayers, concern and letters: "What a great joy it is to have so many brothers and sisters. For there is no firmer bond, none which can unite people so strongly, as the bond through the blood of Christ shed for us sinners" (*Bulletin* 100). An anonymous prisoner writes in a letter printed in *Bulletin* 101 of the joyful times spent in the punishment cell in his labour camp, times when he was able to speak freely about his faith to other prisoners in the cell, and to pray privately when the others were asleep. He had the "honour" of being placed there for "systematic religious propaganda amongst the prisoners with the aim of enticing them into a sect".

Ivan Yakovlevich Pauls was arrested for malicious hooliganism. His frustration with the lack of religious freedom in the Soviet

Union and his conviction of the need to warn others of the wrath of God to come led him to spray-paint Scripture texts on outside walls. For this Pauls was sentenced to four years strict regime camps* — not for vandalism, claim fellow believers from Karaganda, but for the content of what he had written (*Bulletin* 102). He too has been able to rejoice in labour camp, as a letter written by him at Christmas 1981 and printed in *Bulletin* 103 demonstrates. (*Bulletin of the Council of Prisoners' Relatives* No. 100, December 1981, 75 pp. [3640]; No. 101 January 1982, 60 pp. [3641]; No. 102, February 1982, 56 pp. [3642]; No. 103, March 1982, 53 pp. [3684]. Photocopies).

Keston College has also received copies of *Fraternal Leaflet* (*Bratsky listok*) Nos. 1 and 4, 1981 (about the May 1966 delegation of Baptists to the government in Moscow, and the 20th anniversary of the "awakening" in the Baptist Church, respectively) and No. 3, 1982 (two articles on the Holy Spirit to commemorate the festival of Pentecost). (*Fraternal Leaflet* No. 1, 1981, 2 pp. [3477]; No. 4, 1981, 4 pp. [3479]. Abridged English translation in *Sword and Trowel*, March-April 1982, pp. 3-7; No. 3, 1982, 2 pp. [3639]. Photocopies).

Extra Documentation on Persecution of Reform Baptists

Four separate reports received at Keston College document further persecution of reform Baptists. *Urgent Report No. 11* from the Council of Prisoners' Relatives (CPR) states that Ivan Pauls (see "Reform Baptist Publications — Signs of Hope") is ill in camp with tuberculosis and has been deprived of visits from his family. According to the report he has spent much time in the camp prison. (*Urgent Report No. 11*, by the Council of Prisoners' Relatives, 6 October 1982, 2 pp. [3749]. Photocopy). In *Urgent Report No. 12*, the CPR shows special concern for prisoners M. Khorev, P. Rumachik, V. Varavin and N. Volkov, as well as reporting several new arrests. (*Urgent Report No. 12*, by the Council of Prisoners' Relatives, 26 October 1982, 2 pp. [3750]. Photocopy). An anonymous report

lists four believers from Kemerovo region who were arrested and sentenced in 1982, giving brief family details and addresses of each. (*Report*, anonymous, 22 December 1982, 1 p. [3751]. Photocopy). In December 1982 the Paris emigré newspaper *Russkaya Mysl* published a report from the Council of (the) Churches of Evangelical Christians and Baptists (CCECB) announcing the deaths of three young men whilst serving in the Army — V. F. Druk, V. I. Muzyka and D. V. Korniyenko. (Be Faithful unto Death, by the Council of (the) Churches of Evangelical Christians and Baptists, undated but 1982 [3702]. Russian in *Russkaya Mysl*, 16 December 1982, p. 7).

Russian Orthodox "SMOT" members arrested

Two Russian Orthodox members of SMOT (Free Interprofessional Association of Workers), now serving labour camp sentences, have featured in *samizdat* received in the West. SMOT *Bulletin* No. 29 reports on the investigation of the case against Mikhail Kukobaka, who, at one point, was placed in a cell with criminals who used physical violence to force him to copy out a letter of "confession" addressed to the camp authorities — not, however, before he was able to thwart their intentions by altering some of the vital details. On 10 December 1981 ("Human Rights" Day) Kukobaka conducted a hunger strike (*Information Bulletin* No. 29, by the Free Interprofessional Association of Workers, December 1981-January 1982, 33 pp. [3713]. Re-typed in the West). SMOT *Bulletin* No. 34, contains an appeal on behalf of Kukobaka, against whom a new case had been opened, just before completion of a previous sentence (*Information Bulletin* No. 34, by the Free Interprofessional Association of Workers, May-June 1982, 21 pp. [3747]. Re-typed in the West). Mikhail Kukobaka was sentenced on 13 August 1982 to three years strict regime camp under article 190-1 of the RSFSR Criminal Code. (*Trial*; anonymous, undated but 1982, 2 pp. [3716]. Re-typed in the West). Valeri Senderov, a mathematician who had been active in the campaign against discrimination against Jews, was arrested on 17 June 1982.* Much of SMOT *Information Bulletin*

*Sentenced under art. 200 part 2 of the Kazakhstan Criminal Code (equivalent to art. 227 of the RSFSR Criminal Code — Infringement of the person and rights of citizens under the guise of performing religious rituals) — *Ed.*

*He was sentenced on 1 March 1982 to seven years camps plus five years exile — *Ed.*

No. 34 is devoted to the case against Senderov and others arrested with him, as well as accounts of searches of the homes of their friends and acquaintances. (*Information Bulletin* No. 34, *op. cit.*, [3747].) Copies of two reports on searches (plus interrogations and arrests, respectively) in the case against Senderov *et al.*, which took place in June and July 1982, as well as a biographical note on Senderov, are also available from Keston College. (*Report*), anonymous, undated but 1982, 3 pp. [3710]. Re-typed in the West; (*Report*), anonymous, undated but 1982, 4 pp. [3709]. Re-typed in the West; (*Biographical Note*), anonymous, undated but 1982, 4 pp. [3742]. Re-typed in the West).

Re-arrest of Merab Kostava

Georgian Orthodox Christian Merab Kostava, a musicologist and member of the Georgian Helsinki Monitoring Group, was re-arrested in November 1981 during the end of a term of internal exile. He was later sentenced to five years and one month for allegedly insulting a militiaman. Appeals on his behalf have been written by Zviad Gamsakhurdia and jointly by a composer, a sculptor and an actress. (*Appeal* to the world music community, by Zviad Gamsakhurdia, September 1982, 1 p. [3743]. Re-typed in the West; *Appeal* to L. I. Brezhnev, by A. Balanchivadze, E. Amashukeli, V. Andzhaparidze, April 1982, 2 pp. [3741]. Re-typed in the West).

Anatoli Shcharansky on Hunger Strike

Jewish prisoner Anatoli Shcharansky commenced a hunger strike on 27 September 1982 as a protest at the withdrawal of his right to correspondence with his family. His mother, Ida Milgrom, believes the authorities are trying to prevent the truth of her son's treatment in camp from becoming known. Shcharansky became very ill after spending a total of 185 days in the camp prison in 1981, of which 85 were consecutive. (*Letter*), by Ida Milgrom, undated but 1982 [3705]. Russian in *Russkaya Mysl*, 11 November 1982, p. 7; *Telegram* to N. A. Shchelokov, by Ida Milgrom, 27 September 1982, 1 p. [3711]. Re-typed in the West).

Psychiatric Hospital for Lithuanian Catholic

Keston College has received a carbon copy of an anonymous appeal featuring Lithuanian Catholic Jonas Sadunas and Vilnius Pentecostals Svetlana Bulakh and Tamara

Boyarovskaya. According to the appeal, the home of Jonas Sadunas was searched on 11 October 1982, and he was questioned as to the whereabouts of his sister Nijole Sadunaite (released from prison in 1981). After the search Jonas Sadunas was twice summoned for questioning but he was ill, and on 1 November he was interrogated in hospital where he was suffering from chronic bronchitis and tonsillitis. On 17 November Sadunas wrote a complaint to the Chairman of the Lithuanian KGB. The following day he was discharged from hospital with a temperature of 37.7°C and arrested before he had a chance to leave the hospital. He was then placed in psychiatric hospital.* (*Report*, anonymous, undated but 1982, 2 pp. [3738]. Carbon copy).

Further News of Pentecostals Wishing to Emigrate

Keston College continues to receive copies of appeals from Pentecostals wishing to emigrate from the Soviet Union. Recent ones have come from Pentecostals (and Baptists) in Kherson region of Ukraine and from the Narva Pentecostal church in Estonia. The church in Narva writes that the US Embassy in Moscow has sent registered letters to individuals declaring the Embassy's willingness to accept application for permanent residence in the USA from the individuals concerned. The believers complain that these have, for the most part, not been received. Without these documents the Soviet authorities will not process their applications. (*Request* to the Madrid Conference, by M. V. Kramarevsky, T. N. Balatsky, A. T. Lazarenko, M. Gorova, T. A. Bannykh, N. L. Gorodyanin, L. D. Chekun, A. D. Gorodyanina, A. Kovalkovsky, Alexeyev, U. S. Rozhko, V. K. Andrishchuk, undated, 2 pp. [3692]. Carbon copy?; *Letter* to Mr Hill, by P. A. Boltunov, undated, 1 p. [3691]. Carbon copy; (*Letter and List of Families Wishing to Emigrate*) to President Reagan and his government, by members of Narva Pentecostal Church, undated, 6 pp. [3690]. Carbon copy?) Copies of 20 biographies of Pentecostals have reached the West, as evidence to support their petition to emigrate ((*Biographies*) to the United Nations Organisation), by S. P. Chernyshov, T. M. Shishikin, N. A. Sakhatskaya, A. F. Garkusha, V. A. Sidenko, F. S. Garkusha, N. V. Bei, A. G. Chernichenko, F. A. Yakimchuk, A. N. Bykova, V. Ye.

*He was released after several days — *Ed.*

Shukina, A. P. Kravtsov, G. Ye. Maiku, A. P. Pasechnikov, V. S. Bilyk, G. T. Sloboda, I. G. Ponomarev, V. F. Khmaruk, V. N. Basarab, V. A. Andriyuk, 1981-1982, 29 pp. [3694]. Carbon copy).

Keston College has received copies of four more letters from the Vashchenko and Chmykhalov families in the US Embassy in Moscow. Two of these concern the Vashchenko children's visit from Chernogorsk to the Embassy at the end of 1982. The first letter appeals to Soviet Baptist leaders to ask the Soviet government to provide the children with temporary residence in Moscow until the question of their meeting with the rest of the family in the Embassy, or of their emigration, is solved. The same text was apparently sent to Archbishops Pimen and Filaret of the Russian Orthodox Church (*sic*. In fact Patriarch Pimen and Metropolitan Filaret — *Ed.*) The second letter rebukes Soviet religious leaders who participated in the interdenominational delegation to Britain in January this year for not visiting the Vashchenkos in the Embassy, for not giving Christian hospitality to the children when they came to Moscow and for not using their influence to solve the Vashchenko's emigration problem. ((*Letter*) to brothers Zhidkov, Bychkov, Shatrov, Orlov *et al*, by the Vashchenko family, 5 December 1982, 1 p. [3744]. Photocopy. English translation available; (*Letter*) to Religious leaders participating in the Conference in London in January 1983 as representatives of various religious activists in the Soviet Union (*sic*), by the Vashchenko family, 16 January 1983, 2 pp. [3745]. Photocopy. English only). Also received are an appeal from the Vashchenkos in Chernogorsk to Yuri Andropov, and an *Open Christmas Letter* from Timofei Chmykhalov, in the US Embassy. ((*Open Letter*) to Yu. V. Andropov, by the Vashchenko family, 18 January 1983, 1 p. [3757]. Photocopy. English only; *Open Christmas Letter*, by Timofei Chmykhalov, 5 December 1982, 4 pp. [3734]. Photocopy. English translation available).

Letters from Labour Camp

Several letters and appeals by political and religious prisoners serving sentences in labour camps in the Perm region of Siberia have arrived in the West. Two of the letters, one addressed to President Reagan, the other to Pope John Paul II, describe Easter "celebrations" on 18 April 1982 in camp 36,

where Russian Orthodox believer Alexander Ogorodnikov and Lithuanian Catholic Antanas Terleckas are among those imprisoned. Participants in a gathering for prayer of 14 political prisoners — some religious — were punished with several days in camp prison, following the dispersal of the gathering by a group of guards. The letter to President Reagan also describes a worsening of the treatment of prisoners in the camp — prisoners are placed in the camp prison for any conceivable reason, for example Alexander Ogorodnikov, who was thus punished for sharing his soup with a prisoner who was on a bread and water diet. According to the letter, literature of all types, including religious, is confiscated. (*Open Letter* to Pope John Paul II, by G. Altunyan, V. Balakhonov, N. Grigoryan, V. Zosinov, L. Lubman, M. Marinovich, V. Nekipelov, V. Niitsoo, A. Ogorodnikov, M. Rudenko, A. Terleckas, O. Shevchenko, undated but 1982 [3761]. Russian in *Russkaya Mysl*, 10 February 1983, p. 2. English translation available; *Open Letter* to President Ronald Reagan, by G. Altunyan, V. Balakhonov, N. Grigoryan, M. Marinovich, V. Nekipelov, V. Niitsoo, A. Ogorodnikov, M. Rudenko, A. Terleckas, O. Shevchenko, undated but 1982 [3763]. Russian in *Russkaya Mysl*, 17 February 1983, p. 7).

The Russian Orthodox priest Fr Gleb Yakunin is imprisoned in camp 37. On 30 May 1982 he addressed an appeal to the Head of the KGB, complaining that he had been deprived of his next extended visit from his family. Because of his treatment by the KGB and the camp administration, Fr Gleb wishes to publicise as widely as possible this and other documents he has found concerning prisoners in camp 37. (*Declaration* to the Head of the KGB, by Fr Gleb Yakunin; 30 May 1982, 2 pp. [3730]. Retyped in the West). Fr Gleb Yakunin has received considerable support from fellow prisoners. One of these, Nikolai Ivlyushkin, a Russian Orthodox believer, has written several appeals, announcing that he and others were sent to the camp prison in October 1981 after staging a six-day fast in support of Fr Gleb's demands for the return of illegally confiscated literature, in particular his Bible, which was returned only after Fr Gleb had been on hunger strike for 80 days. Ivlyushkin asks the addressees of his appeals to support Yakunin, who on 10 July 1982 was sent to the camp prison for four

months for "improper behaviour and conducting religious propaganda among young people". ((*Appeal*) to the United Nations Commission on Human Rights and Heads of the Delegations to the Madrid Conference, by Nikolai Ivlyushkin, 17 April 1982, 6 pp. [3729]. Re-typed in the West; *Appeal to all Christians*, by (Nikolai Ivlyushkin), undated but 1982, 3 pp. [3735]. Re-typed in the West; (*Appeal*) to Patriarch Pimen of Moscow and all Russia, by Nikolai Ivlyushkin, undated but 1982, 3 pp. [3736]. Re-typed in the West). An anonymous article gives a brief case-history of Nikolai Ivlyushkin, who has been in camp 37 since January 1981. He was arrested while serving in the army and with two others was accused of "collecting information of a secret nature about military rockets of strategic importance" and sentenced on 2 August 1979 to six years in camps. (*For the "Chronicle"*, anonymous, undated, 2 pp. [3732]. Re-typed in the West).

Reports about Ukrainian Catholics

Since his release from psychiatric hospital in 1981, Ukrainian Catholic (Uniate) Iosif Terelya has suffered various forms of harassment. In June 1982 he was questioned at his home and warned not to go anywhere before 1 July or he would be immediately arrested. Two days later an apology followed — there were no plans to arrest him, but he was asked not to go openly to the local Roman Catholic Church. His home was searched in June, and he has been without work since 16

August 1982. ((*Report*), anonymous, undated but 1982, 2 pp. [3717]. Re-typed in the West). Terelya was detained and questioned on 11 November 1982.* (*On the Day of Mourning*, by Yelena Sannikova, 16 November 1982, 8 pp. [3748]. Re-typed in the West).

In an *Open Letter* to Pope John Paul II Ukrainian Catholics in the Soviet Union write of the continued existence and faithfulness of the Ukrainian Catholic (Uniate) Church, although it is an illegal organisation. They ask for the Pope's help in convincing the authorities that they are not enemies of the State and write that they seek the return of their legality and an improvement in their relations with the State. (*Open Letter* to Pope John Paul II, by the Ukrainian Catholics in the Soviet Union, undated, [3703]. Ukrainian in *Sučasnist* 1-2, 1982, pp. 219-222. English in *Beacon*, July-August 1982, pp. 35-39).

Addresses of publications referred to as sources:

Beacon, 286 Lisgar St., Toronto, Ontario, Canada M6J 3G9.

Friedensstimme, Postfach 1704, 5270 Gummersbach 1, West Germany.

Russkaya Mysl, 127 rue du Faubourg St Honoré, 75008 Paris, France.

Sučasnist, Müllerstr. 33, 8000 München 5, West Germany.

Sword and Trowel, The Metropolitan Tabernacle, Elephant and Castle, London SE1 6SD.

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.

At a meeting of the committee for religious questions of the Socialist Alliance of Croatia the chairman said that the quality of writing about the churches and religious problems had improved and he cited *Vjesnik* (Herald, Zagreb daily). Dr Lalić, president of the commission for relations with religious communities, said that news about religion and the churches should be treated like any other news; another

member had pointed out that there was still a tendency to write about religion as though it was something alien and unfriendly to existing society (*AKSA* 17 December 1982).

A recent session of the social-political section of the Socialist Alliance of Yugoslavia discussed the constitutional principles of freedom of religious confession and the tasks of the Socialist Alliance. Representa-

**KNS* 168 (24 February 1983) reported that Terelya had recently been arrested for the sixth time — *Ed.*

tives of the Orthodox priests' associations of Serbia, Macedonia, Bosnia and Hercegovina and Croatia, the Catholic priests' associations of Serbia, Bosnia and Hercegovina and Slovenia, the association of Muslim religious workers in Serbia and Montenegro, and a number of journalists were present. Bishop Grmič (formerly assistant bishop of Maribor) emphasised the links between freedom and duty, saying that the believer would have equivalent rights insofar as he fulfilled his constitutional duties; leaders of religious communities harm their members when they put themselves in opposition to socialist society. Conflict occurred only when society wanted citizens who were believers to act against their faith. Believers should be included in all self-management organs and there must be mutual trust. Muhamed Besić from Bosnia and Hercegovina said that 247 religious workers had been elected to organs of the Socialist Alliance at the last election.

The secretary of the association of Orthodox clergy said that there was more understanding of the situation at upper levels, particularly about the building of new churches; there was little relation to what was actually happening at the local level. Jan Rado from Slovenia said that schools should be neither antitheist nor theist: the problem arose when some teachers were sectarian (i.e. hard-line) in their approach or when dogmatic text-books were used. A Catholic priest pointed out that religious faith did not consist only of performing religious rites, but in a way of life which included charitable works. Dr Esad Ćimić, a well-known sociologist of religion, said that atheist "clericalism" was even more harmful than the religious variety, and warned against textbooks which have an unscientific approach to religion. At the end of the session the participants expressed their dissatisfaction at the absence of the media, particularly TV (AKSA 24 December 1982).

A number of religious publishing houses, including "Contemporary Christianity" and two other Catholic publishing houses, the Serbian Orthodox Church and the Islamic religious organisation had stands at the international book fair held in Belgrade from 25 to 31 October. There was an official promotion of a book by Dr Šagi-Bunić (President of TDKS [Theological Association Contemporary Christianity] and the

leading Catholic theologian) *Time of Co-responsibility*. He referred to his motives and aims for the realisation of the work of the Second Vatican Council to which he dedicated the book. Representatives of the Serbian Orthodox theological faculty in Belgrade, social-political organisations including the secretary of the Federal and Serbian commissions for relations with religious communities, and many publishers and cultural workers from Zagreb and Belgrade also visited the stand of the religious publishers (AKSA 5 November 1982).

The co-ordination committee of the republican conference of the Socialist Alliance of Bosnia and Hercegovina, at its meeting on 9 October, said that they would strive vigorously for the full liberty of religious confession in accordance with the constitution and the laws; but they would energetically oppose everything which was not religious in the activities of religious communities — this was clericalism. On the other hand, they were strongly opposed to any division of citizens on the basis of religious or atheist belief and supported the participation of religious believers and clergy as citizens within the Socialist Alliance. They also opposed sectarianism (hard-line opposition to religion) not only because this fuelled clericalism but because it was not in accord with the policies of the League of Communists, which judge a man by whether he is a good socialist self-manager and not whether he is a believer or an atheist (AKSA 15 October 1982).

Naša škola (Our Schools, No. 7-8, 1982) writes about the unsatisfactory behaviour of religious communities in bringing up the young. The writer complains that although the churches have no right to establish schools for young people but are allowed to give them only religious instruction, the religious communities in some places are so active in this field that it is difficult to distinguish what they are doing from what is usually called schooling: they have a timetable, text-books, lessons lasting several hours a day, a system of examinations, etc. It was necessary to oppose both individuals and schools which misused the role of the teacher to propagate religious values; this destroyed the constitutional principle of the separation of schools from the church (AKSA 19 November 1982).

Nenad Ivanković, writing in *Sedam Dana*, discusses "human rights" within the church, and whether the "people of God" should have any voice in making decisions. The Church at the moment is totally clericalised; the only thing it has is its past and it is more like a caricature of the mystic body of Christ than His evangelical likeness (AKSA 31 December 1982).

According to reports in the press, the local court in Pregrada has sentenced the parish priest in Kutina, Željko Slonjsak, to three years imprisonment because as editor of the collection of sermons "Flora of Vinagorsko" he committed the crime of spreading false information according to article 187 of the criminal code of Croatia.

Oslobodjenje (Liberation, Sarajevo, 26 September 1982) writes about fra Peter Vlašić from Kongora who is a member of the local council; he has been proposed as a member of the district conference of the Socialist Alliance but was unable to accept. Until recently he was a member of the council for pensioners. He did voluntary work on the road from Kongora to Duvno and, as the paper writes, all this work in no way interfered with his life as a priest and his priestly duties.

Slobodna Dalmacija (Free Dalmatia, Split, 3 September 1982) has a similar short report about fra Jure Radić, keeper of the Malakolos museum in Makarska. He was recently given a city prize for his work in caring for the district treasures. (AKSA 12 November 1982).

"A number of priests from various parts of the archbishopric have complained to me that some people keep coming to see them, offering friendship, trying to arrange special

meetings and seeking confidences of various kinds" wrote Archbishop Kuharić in issue No. 8, 1982 of the official gazette for the Zagreb diocese. "They proceed from flattery to threats and blackmail. Priests must not allow themselves to be disturbed by this. Let them do their work conscientiously, conscious of their human and priestly dignity, and firmly refuse all these advances from lying friends. A clear, free conscience does not need to bow to anyone. Let the archbishop's office know about such incidents; you have a perfect right to ask visitors of this kind to identify themselves". (AKSA 1 October 1982.)

Orthodox Bishop Jovan of Zagreb presided over a meeting of more than sixty priests on 21 December, when a number of questions concerning the church and the religious situation in the diocese were discussed. The growth of nationalism was condemned and loyalty to Yugoslav social communities was declared. But the priests also expressed disquiet because of infringements of the rights of local churches in connection with their buildings and land, in particular interference with the rebuilding of ruined churches. They also discussed plans for a pilgrimage to the newly-built memorial church at Jasenovac which will be consecrated by Patriarch German on 18 September. [Jasenovac was the site of the wartime *Ustasa** concentration camp where many thousands of Serbs died.] (AKSA 31 December 1982.)

*A fascist nationalist group of Croatian exiles put into power in 1941 by the invading Germans and Italians as the independent State of Croatia — *Ed.*