

Sources

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

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

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

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

from Keston College cost 10p per page (plus 15 per cent VAT, UK only); postage will be added to the bill.

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

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

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

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

RCL No. 1, 1984 covered significant Soviet press articles on religion and atheism for the period May to August 1983. The present issue covers the period September to December 1983.

RCL No. 1, 1984 covered selected articles from official Soviet religious publications for the period May to August 1983. The present issue covers the period September to December 1983.

RCL No. 1, 1984 covered selected items from *AKSA* for the period May to August 1983. The present issue covers the period September to December 1983.

Soviet Press Articles

Religion and atheism in Central Asia A recent plenum of the Central Committee of the Communist Party of Turkmenistan has drawn attention to the reactionary role of religion in the republic. Muslim "divines" are very active at certain "holy places" which have become centres for parasites and charlatans. Particularly harmful is the teaching of the "divines" about the subordination of women. ("Under the cover of old traditions", *Pravda*, 26 September.) The director of the Samarkand branch of the Uzbekistan House of Scientific Atheism describes the work of the institute and its staff. In the Samarkand region there are 555 atheist lecturers and 700 clubs for young atheists in the schools. Seven higher education establishments and 19 technical colleges have clubs for young atheists. The alleged "holiness" of a burial mound on the land of the Leninabad state farm has been disproved by staff of the institute and in March 1983 they unmasked the trickster, Khasan Tabib, who had amassed 20,000 roubles by deceiving gullible people with his fraudulent religious activities. ("A good source of knowledge", *Pravda Vostoka*, 5 October.) Abdul Gafur, an inhabitant of Kukhi-Sayad, a small village in the province of Faryb, Afghanistan, received his theological education in Pakistan, Iran and Saudi Arabia. Back in Afghanistan he opened a *medresseh* in his home village. Under the regime of Amin, when religious leaders were subjected to persecution, he was arrested, later escaping to the mountains where he became a rebel leader. The present leaders in Faryb offered forgiveness under the terms of an officially-declared amnesty but the "black mullah" would not cooperate. A faction within his rebel band wished to accept the terms of the amnesty and in the resulting conflict the "black mullah" was killed. ("The end of the 'black mullah'", *Izvestiya*, 1 October.) A small obelisk has been erected in Sverdlov, Tashkent region, to preserve the memory of women who threw off their veils in the 1920s and perished at the hands of the clergy and *basmachi* as a consequence. The once popular Mausoleum of the Black Father situated nearby is now visited by fewer and fewer believers, while the House of Scientific Atheism receives a growing number of

visitors. ("Escape from prejudice", *Pravda Vostoka*, 25 September.)

Criticism of unregistered Baptist Articles published in three consecutive issues of the Kishinyov evening newspaper concern an active member of the unregistered Baptist church in that city. Mikhail Georgiyevich Arnautov, who was brought up in Kherson, now lives with his wife and family in the Kishinyov suburb of Kodra. The church to which he belongs meets in Pochtovaya Street, Staraya Pochta at the home of N. I. Nikoara. Arnautov's father was recently released from prison after serving time for "anti-social sectarian activity" in Kherson. Arnautov himself risks a similar sentence if he does not put an end to his literature work. As well as illegal publications of the "Khristianin" press, Arnautov collects and distributes books brought to him by foreign tourists and representatives of the business world. Examples of books found in his possession are a title by Oswald J. Sanders on Christian leadership and a book by P. I. Rogozin published in Korntal, West Germany by the mission "Light in the East". Arnautov is involved in other illegal activity, notably the organisation of formal religious education for the children of believers. ("The Fall", *Vecherny Kishinyov*, 2, 4, 5 October.)

Influence of Pentecostals in Lithuania Pentecostal Christians in Vil'nius meet for worship in a three-roomed flat in Kapsu Street. Ivan Ignat'evich Bondarenko, born in the Zhitomir region of Ukraine in 1920, is one of the leaders of this group. The newspaper claims that, after his arrest in November 1947, he was sentenced to a long term of imprisonment for war crimes. The success of the group in attracting students and young workers gives cause for concern. Anatoly and Alexander Zhilovacheki and Cheslav Makutanovich are named as being associated with the sect. ("Fishers' for human souls", *Sovetskaya Litva*, 4, 5 October.) This article caught the attention of many readers. Letters received show that readers share the concern of the writer for a more effective way of counteracting the influence of religious sects on young people. ("Marathon to nowhere", *Sovetskaya Litva*, 23 November.)

Defamation of Fr Tamkevičius This article attempts to justify the sentence of six years' imprisonment and four years' exile on the Lithuanian Catholic priest, Fr Tamkevičius. Many of the priest's crimes are alleged to have taken place in the pulpit, which he is said to have used "for over ten years" as "an anti-Soviet propaganda platform". His membership of the Catholic Committee for the Defence of Believers' Rights and links with the *Chronicle of the Lithuanian Catholic Church* are also recorded. ("A rosary in his hand but poison on his lips", *Sovetskaya Litva*, 3 December.)

Seventh Day Adventist punished for "illegal activity" Seventh Day Adventists in Kotovsk obtained permission to buy and equip a building for use as a prayer house. However, the leaders of the community decided, under the guise of refurbishing the building, to build a completely new structure with an area four times larger than the original space. Building materials were obtained by stealth and transported illegally to the building site. As a result, one of the Adventists, V. Mamaliga, was sentenced to two years' imprisonment. Members of the church spread the rumour that Mamaliga was sentenced for "his loyalty to Christ". ("Under the cover of the name of God", *Sovetskaya Moldaviya*, 11 December.)

Attitudes to religion among young people E. G. Filimonov, the director of the Institute of Scientific Atheism, and members of the research staff of the institute answer readers' questions about religion and young people. Evidence of interest among young people in the history of religion and of the Church should not be equated with religious revival. Only 8-10% of believers are young people. Baptists are an active sect with well-prepared preachers, trained to work among different sections of society. Baptist leaders themselves admit, however, that several of their congregations are losing support at the present time. ("Convictions of young people", *Komsomol'skaya pravda*, 7 December.) Extracts from Viktor's diary and letters tell of childhood problems which were related to his religious upbringing. His mother's parents were members of the Baptist sect from their youth and as a young boy Viktor had to go to church to please his grandmother. He was an introspective child. His reading of the classics and the writings of Marx and

Lenin confirmed his growing doubts about religion. ("Confession", *Komsomol'skaya pravda*, 7 December.)

The importance of atheist work This leading article stresses the importance attributed to ideological work by the June 1983 plenum of the Central Committee of the Communist Party. In the Narimanov area of the Astrakhan region, which contains 100 settlements, only 78 lectures on scientific atheism took place in 1982. In the same period, a total of 220 religious ceremonies were carried out by Muslims and Orthodox. At the I.V. Michurin collective farm in the Talgar district of the Alma-Ata region a school running a two-year course on scientific atheism has been opened. ("Propagandists of atheism", *Pravda*, 14 December.)

Seventy-fifth birthday of Armenian Katholikos The 75th birthday of the Katholikos of All Armenians, Vazgen I, has been celebrated in Echmiadzin. The guests included representatives of the Russian, Romanian, Georgian, Bulgarian and Anglican churches. R. Parsamyan, the chairman of the Council for the Affairs of the Armenian Church, wished the Katholikos good health and new success in his patriotic activity in defence of peace. ("Arrangements in Echmiadzin", *Kommunist* (Yerevan), 29 September.)

Jewish rights in the USSR The article describes the fate of certain Russian émigrés in Israel. Conditions in Israel are alleged to be so bad that 2,000 persons leave the country every month. Readers are reminded about the case of Yakov Shukhman, a mechanic from the Lithuanian Cinema Studios, who began to long for home only a few months after his arrival in Israel. Jews in the USSR are said to have achieved equal rights and opportunities when Soviet rule was established. In Moscow a monthly journal *Sovetish Geinland* has been published regularly for the last 20 years. Fifty-five novels, more than one thousand short stories, 25 plays, 63 narrative poems and 5,600 shorter poems have appeared in its pages. In addition to this the last ten years have seen the publication of 124 books by Jewish authors in a total of more than 17 million copies. ("Myths and reality", *Sovetskaya Litva*, 26 November.)

Soviet Religious Press Articles

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)

Russian edition

Nos. 9-12 1983

In 1983 the Russian Orthodox Church received the fourth edition of the Bible since the restoration of the Patriarchate. This edition is identical to the third (Moscow, 1976) with the correction of errors, which was a reprint from the synodal edition of 1912 (No. 10, p. 79).

JMP No. 11 announces that the Soviet Peace Fund has awarded an honorary medal to the Primate of the Old Believer Church, the Most Reverend Archbishop of Moscow and All Russia Nikodim. He was congratulated by the Chairman of the Department of External Church Relations of the Moscow Patriarchate, Metropolitan Filaret. Honorary medals were awarded to other leading figures in the Old Believer Church (No. 11, p. 3).

The celebration of the Feast of the Invention of the Relics of St Sergi, Hegumen of Radonezh, took place on 18 July 1983 at the Monastery of the Holy Trinity and St Sergius. Many clergy from the eparchy of the Russian Orthodox Church and from other Orthodox churches took part in the services. To conclude the service there was a festal *moleben'* in the Monastery square (No. 9, pp. 5-6).

On 18 December 1982 Metropolitan Yuvenali consecrated a chapel in the Novodevichy Convent in Moscow in honour of the Transfiguration of the Lord. This will now be the domestic chapel of Metropolitans of Krutitsy and Kolomna (No. 9, pp. 18-21).

Hieromonk Gavriil describes the life of a Russian nun in an article in *JMP* No. 12. Skhema-Hegumenya Mariya, who lived in St Praskveva Skete near Sofia, died on 8 May 1978. (Her secular name was Lidiya Nikolayevna Dokhtorova.) Sister Mariya had an unusual life. After graduating from the Faculty of Philosophy at Moscow University she entered one of the convents in Romania. Later she settled in Yugoslavia where she was professed. In 1954 she and some other Russian nuns were sent to Albania. She ended her life in a small skete in Bulgaria, near Sofia. She was a person of profound spirituality and selfless love (No. 12, pp. 51-52).

It is 400 years since the death of St Trifon

of Pechenga, Miracle Worker of Kola. St Trifon (in the world Mitrofan) was born in 1495 in Torzhok into the family of a priest. When he was a young man he responded to a spiritual calling and went to preach the Gospel in the Kola Peninsula, then inhabited by semi-savage Lapplanders. He worked there until the end of his life, about 60 years, showing people the way to God, building churches and a monastery. He died on 15 December 1583 (No. 12, pp. 12-14).

The restoration of the Church of the Nativity of the Blessed Virgin in Gorodnyana-Volge has been completed. This church is a unique example of Tver' architecture. (Tver' (now Kalinin), a capital of Russia in the fourteenth century, is among the famous centres which contain treasures of early Russian art and literature. The heritage of that era includes icons of the Tver' school discovered by experts of the Andrei Rubylov Museums.) The restoration of the church was completed on the eve of the church's 600th anniversary. During the period of restoration the church continued to function (No. 9, pp. 12-17).

In two issues of the journal information has been published about the Feast of the Protecting Veil of the Most Holy Mother of God — one of the most important Orthodox feasts. The author, A. Aleksandrov, analyses the two theories on the time and place of the establishment of the Feast and comes to the conclusion that the theory put forward by Archbishop Sergi (Spassky) of Vladimir that the feast was of Kievan origin is more significant than was thought (No. 10, pp. 74-78). In the 9th and 11th issues of the journal there is an article by L. Uspensky on the sacred art of the Russian Church. According to Uspensky, the Russian icon is the most significant sacred work of art because "the icon reveals the permanent, spiritual meaning of life, of which the world has such great need" (No. 11, pp. 73-77; No. 9, pp. 73-76).

These issues of *JMP* contain a number of references to visitors to the Soviet Union and pilgrimages made by the Russian Orthodox believers to other countries. The head of the Christian Social Association in Poland visited Moscow in June 1983 at the

invitation of the Moscow Patriarchate (No. 10, pp. 36-37). On 19 July in Moscow there was a meeting of the heads and representatives of the Churches and religious associations in the USSR on the results of the World Assembly "For Peace and Life, Against Nuclear War" (No. 9, pp. 41-43). In the same month His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa visited the USSR for the second time (No. 12, pp. 10-11).

A delegation of the Russian Orthodox Church led by Metropolitan Antoni of Leningrad and Novgorod went on a pilgrimage to the Holy Land from 23 June to 4 July 1983 (No. 10, p. 2). In the following month a group of pilgrims led by Archbishop Iov of Zaraisk visited Mount Athos for the patronal feast celebrations at the Russian Monastery of St Panteleimon the Great Martyr and Healer (No. 11, p. 4).

Fraternal Herald (Bratsky Vestnik)

Nos. 5/83 (September-October) and 6/83 (November-December)

As usual the first half of these two issues is devoted to spiritual articles, mainly in continuation of earlier series. In No. 5 the first thirty pages are occupied almost exclusively by articles in the five main series: "Golgotha and the Prophecies relating to it", "The Sermon on the Mount", "The Acts of the Apostles", "Reflections on the Book of Life", and "Ruth and the Moabite". Issue No. 6 also includes an article by the General Secretary of the All-Union Council, A. M. Bychkov, on the theme of "Meekness and Humility". He strongly advocates the cultivation of these two qualities (and praises the example of Ivan Mikhailovich Inkenas, formerly senior-presbyter of the AUCECB in Lithuania who died in October 1983 and whose obituary is also in this issue). He also makes reference, open to interpretation, to "people who call themselves believers but are far from the real faith", quoting Jude's warning against "grumblers whom nothing can please, following their own (wicked and unlawful) ways . . . it is these people who set themselves apart from the united faith — worldly people, devoid of the spirit." (Jude 16:19).

The "Christian Unity" section of each issue places an even greater emphasis than usual on the subject of world peace and disarmament. This theme is foremost in No. 5 in the short account of the Baptist World Alliance Conference in Buenos Aires (July 1983), and in the report on the 6th Assembly of the World Council of Churches in Vancouver. In the WCC report, all but three of the thirteen pages are taken up by documents and statements issued by the Assembly, on peace and "human rights", the latter being in very general terms. There is a reference to A. Bychkov's contribution to the Assembly, based on the text, "My

peace I leave with you . . ." (but no mention is made of the appeal to the WCC from Russian Orthodox clergyman Deacon Rusak, which caused the question of religious rights to be raised briefly at the Assembly). Also in No. 5, peace and nuclear disarmament are reported to be the main topics of discussion during visits by Soviet Baptist delegates to the Federal Republic of Germany and to Tokyo in 1983. In No. 6 a short account of the Conference of the European Baptist Federation in the autumn of 1983 also emphasises the attention paid by delegates to the subject of disarmament, although it also reported that the General Secretary of the Netherlands Baptist Union asked the Conference to pray for believers in Albania. Both issues have a section entitled "The Voice of Christians in Defence of Peace". In No. 5 this includes an "Appeal from the leaders and representatives of churches and religious associations in the Soviet Union", a letter from two American pastors to Ronald Reagan in which they report in glowing terms on their visit as guests of the AUCECB to the USSR in March 1983, and a report on the 1983 session of the Christian Peace Conference International Secretariat, at which the Baptist Union was represented by Alexei Stoyan. In No. 6 this section comprises only a short report on the Christian Peace Conference's Working Session, in which A. Bychkov and another Baptist representative, N. N. Zverev, participated.

In each issue the usual half-dozen pages are devoted to "Music and Songs", and in No. 6 a special tribute is paid to the late S. A. Batsuk, hymn-writer and composer. Among the routine reports on events in the life of the local churches, the opening or consecration of new churches in Volzhsk

(Volgograd region), Bryansk, Postoryn and Belousha (Brest region) and Abakan (Krasnoyarsk province) are mentioned. Baptisms of new church members in Alma-Ata are recorded in No. 5. The 100th anniversary of the Baptist church in Kuvshinovo (Kalinin region) is marked by a summary of impor-

tant events in its history, which however includes no reference to any events in the years between the 1920s and 1959. Another anniversary is also given particular attention in No. 5: the 70th birthday of A. Ye. Klimenko, President of the AUCECB.

Soviet Religious Samizdat

Harassment of Ukrainian priest

The *samizdat* document "The Life of the Ukrainian Catholic Church" published in *RCL* Vol. 11 No. 3, pp. 280-90, revealed that a priest may be fined in the region of 50 roubles (the average monthly wage is approximately 70-90 roubles) for "carrying out any aspect of pastoral work". The College archive holds copies of seven official documents giving notification of fines to be imposed on the pensioner and priest, Father H. Budzins'ky, for conducting religious services in his home during the period 24 September 1981 to 5 May 1983. The fines amount to a total of 310 roubles. Each of these notices states that if the fine is not paid within a period of ten days the matter will be taken up in court. (*Notices of fines* imposed on Fr H. Budzins'ky by the L'viv administrative commission Nos. 1001, 25, 27, 74, 5 pp. [3900] and Nos. 61, 259, 640, 3 pp. [3942]. Photocopy.)

Ukrainian believers appeal for unity

The *Ukrainian Review* has published an appeal from "Christ's faithful people in Ukraine" addressed to all Ukrainian believers in the diaspora. They call on all Catholic and Orthodox believers to work together in the spirit of ecumenism and thereby to preserve the unity of the nation and to achieve independence for Ukraine. They express their total support for the idea of setting up a Patriarchate for the Ukrainian Catholic Church under the leadership of Patriarch Iosyf. They call on all Ukrainian Orthodox Churches to unite and to set up their own Patriarchate for the Ukrainian Orthodox Church. (*Appeal* to Ukrainian bishops, priests and all brothers and sisters in Christ, members of Ukrainian churches abroad from Christ's faithful people in Ukraine, November 1982.[3907]. English in the *Ukrainian Review* No. 2, 1983, pp. 38-9).

Letters from Fr Budzins'ky

At the end of 1983 Keston College received copies of four letters written by Father Budzins'ky. One was addressed to the editor of *Izvestiya* and the others to the editors of Ukrainian newspapers. In these letters Fr Budzins'ky points out to the editors that articles published in their newspapers attacking the Ukrainian Catholic Church give false information about the "self-dissolution" of the Ukrainian Catholic Church and do not give an accurate account of historical events. He explains that the L'viv *sobor* in 1946 was illegal and that it took place in an atmosphere of terror. The author was himself arrested in May 1945 for refusing to sign a declaration of allegiance to the Orthodox faith. He is the only surviving member of the delegation which was sent to the Head of the Committee on religious affairs at the Council of Ministers of the USSR by Metropolitan Iosyf in December 1944. The purpose of this visit was to avoid a confrontation and to agree upon a level of cooperation between Church and State. Budzins'ky reproached the representatives of the Moscow Patriarchate for their part in furthering the liquidation of the Ukrainian Catholic Church in 1946. Budzins'ky wrote that recently he himself had been subjected to personal attacks in the press and that he was constantly fined for holding services. (To the editor of *Izvestiya*, 15.1.1978, 2 pp. [3938]; to the editor of *Vil'na Ukrayina*, 1.2.1983, 3 pp. [3939]; 23.2.1983, 2 pp. [3940]; to the editor of *Radyans'ka Ukrayina*, 2.7.1983, 3 pp. [3941] by Fr H. Budzins'ky. Photocopy.)

New group formed to defend believers' rights *RCL* Vol. 11 No. 3 (p. 290) published a declaration concerning the creation, in September 1982, of "The Initiative Group to

Defend the Rights of Believers and the Church" which consists of five members. The declaration was signed by the president of the Group, I. Terelya (he is also the President of the Central Committee of Ukrainian Catholics), the secretary, Fr H. Budzins'ky, and a believer, Stefaniya Petrash-Sichko. The surnames of the other two priests were not given, but it was announced that they would be revealed openly if the president and secretary of the group were arrested. The final words of the declaration were: "We all expect to be arrested. ((*Declaration*) I. Terelya, H. Budzins'ky and S. Petrash-Sichko, after 9 September 1982, 1 p. [3846]. Photocopy.)

Ukrainian Catholics appeal to authorities

The College archive has received a copy of a letter addressed to the Minister of the Interior of the Ukrainian Republic from the Committee for the Defence of the Catholic Faith. In this letter V. Kobrin (the president, I. Terelya, was arrested on 24 December 1982 — *Ed.*) and the secretary of the Committee, Fr H. Budzins'ky, request the minister to issue a directive to stop anti-Catholic propaganda which has intensified in recent months. They also request permission to register Catholic parishes and to review Terelya's case. ((*Letter*) to the Ukrainian Minister of the Interior from V. Kobrin and H. Budzins'ky, 12 July 1983, 1 p. [3937]. Photocopy.)

Stefaniya Petrash-Sichko appeals to the Soviet authorities

Stefaniya Petrash-Sichko, a member of the "Initiative Group to Defend the Rights of Believers and the Church", wrote a letter to the Presidium of the Supreme Soviet of the USSR and to the First Secretary of the Central Committee of the Communist Party reporting the illegal action taken against her husband and her two sons. Her husband, Petro Sichko, and her eldest son, Vasili, are members of the Ukrainian Helsinki Monitoring Group and were sentenced in 1979 under Article 187-1 of the Ukrainian Criminal Code (slandering the Soviet State and social system) to three years' strict regime camp. Forty days before the end of his term in prison, Petrash-Sichko was rearrested, placed in prison and sentenced under the same article to the maximum term of detention. At the trial, three witnesses who had never seen him

before testified that he had been dissatisfied with the camp administration and that he had claimed that his son had been sentenced without being guilty. For five months while he was in prison he was held in a cell where there was a noisy ventilator. As a result his tuberculosis worsened and his skin broke out in a rash caused by a nervous disorder. On arrival in camp he was already seriously ill but nonetheless before long he was placed in an isolation cell and refused visits from relatives for failing to fulfil his work norm.

Six months before the end of his sentence a new, false charge was brought against her eldest son, Vasili, who had never smoked and did not drink, was sentenced under Article 229/3 of the Ukrainian Criminal Code (illegal possession of narcotics) to three years' strict regime camp. Before his arrest and during the trial he was subjected to such humiliation and outrage that he could not bring himself to write about it. His mother was not permitted to attend the trial. On the day before the trial Vasili was beaten up so severely that his eyes were invisible in his swollen face. Daily reports are written about him in camp and it has been openly stated that a new term of imprisonment is being prepared for him.

Her third and youngest son, Vladimir, was unlawfully expelled from Kiev University for "the sins of his father" and sentenced under Article 72 of the Ukrainian Criminal Code (evasion of regular call to military service) to three years' camp. After two years in camp his eyesight was drastically impaired. In the third year the conditions under which he was being detained worsened considerably. Reports were repeatedly written about violations which he had not committed, he was constantly searched, the addresses of his father and brother and his mother's letters were confiscated. It is likely that a case is being prepared against him under Article 229 as was the case with his brother because an anonymous parcel arrived addressed to him containing a large quantity of tea (the camp authorities stated that it contained drugs). It was not his mother who sent this parcel; however, one which she did send was not delivered to her son. "What's this? A life sentence for all three?" asks the mother. (*Complaint* to the Presidium of the Supreme Soviet of the USSR and Andropov, by S. Petrash, 10.3.83 [3899]. Russian in *Russkaya mysl*, 1 September 1983, p. 7).

Catholic laywoman imprisoned

Keston College has received a short letter about a Catholic laywoman who has suffered for her faith. Sof'ya Belyak, a 25-year-old organist in a local church in the town of Zhitomir in Ukraine, was arrested in October 1983 and accused of distributing books about the appearances of the Virgin at Fatima, praying every day for the salvation of Russia and having links with Polish Solidarity. (She had twice stayed with her relatives in Poland). Sof'ya was sentenced to five years' imprisonment and five years' exile. The author of the letter asks for prayers on her behalf. (*Letter concerning Sof'ya Belyak*), anonymous, undated [3964]. Photocopy of handwritten original. English translation available).

Jews fail to receive permission to emigrate

Twenty-eight people from Moscow, Odessa and Kiev who until now have failed to receive permission to leave the Soviet Union to join relatives in Israel have signed an appeal addressed to the Jews of Israel and the whole world. Some of them have been waiting for permission to emigrate for up to seventeen years. In the appeal they write: "We count on your sympathy and support. If they say to you the reuniting of families is now complete — do not believe them! We are here, we exist and we will achieve our right to be repatriated in Israel and to live with our relatives, our people in our own country." (Appeal by 28 Jewish *refuseniks*, 19 October 1983, 3 pp. [3960]. Retyped in the West).

Vladimir Rytikov recounts his experiences in prison

Vladimir Rytikov, his father Pastor Pavel Rytikov and Galina Vil'chinskaya were arrested in August 1979. All three were sentenced to three years' detention for helping to run a summer camp for prisoners' children. The publication *Sword and Trowel* has published a short account by Vladimir about the time he spent in prison. During investigation which continued for one year he was subjected to various kinds of humiliation by the procurators dealing with the case. Those sharing his cell changed their attitude towards him during the period when he was investigated by the KGB. He suffered severe headaches and nausea because smoke was released into his cell for two whole weeks. Afterwards the investigator asked him: "Is your head aching?

Then get ready to be committed to a mental hospital." In the deportation prison he was put in a cell built for 30 prisoners which contained 100. In the camp attempts were made to force him either to sign a declaration in support of registered churches or to renounce his faith. He was taken away from the prison and put in a punishment cell where he was beaten with sticks. Vladimir was freed from internment with his father, but when they arrived in Krasnodon the local procurator told them that Vladimir's father would be put inside again if he refused to register his church. Vladimir concluded his account with these words: "My father said they could imprison him again immediately for he had no intention whatsoever of registering his congregation." (*Prison experiences*) by V. Rytikov, after August 1983. [3852]. In abridged English translation in *Sword and Trowel* No. 3, 1983, pp. 9, 19-20).

The Bulletin of the Council of Prisoners' Relatives

The Bulletin of the Council of Prisoners' Relatives contains three letters written by women. Serafima Yuditseva, the wife of a Baptist pastor and mother of 12 children, wrote to the Procurator General of the USSR asking him once again to review the sentence passed on her eldest son, 18-year-old Andrei. Andrei was arrested during a service at the local church. The militia burst in and forcibly arrested those who were present. Andrei was accused of violently resisting arrest and was sentenced to 3½ years in prison. Yuditseva writes: "This slanderous charge is a counterfeit. My son has never been capable of doing that of which he is accused. Rather, he has always been peaceable, quick to mediate when conflicts arise." Andrei declared at the trial, "I am not guilty of the charges. When a man's heart is pure, then no falsehood, no individual and no court can accuse and defame him. The truth always remains the truth . . ."

Valentina Volkova, mother of 6 children, addresses her brothers and sisters in the faith and asks for prayers and support. Her sick husband (suffering from tuberculosis and heart trouble) is serving his fourth term of imprisonment in Northern Siberia, 4,000 miles from home. She wants him to be transferred from his present place of imprisonment to a location where the climate would be more beneficial to him.

Lyubov' Markevich, pastor's wife and mother of 11 children, asks for prayer and support for the release of her husband Veniamin Markevich. She gives an account of an incident when 11 men, on the pretext of delivering a telegram, burst into the house. They conducted a search, confiscated Bibles, notebooks, manuscripts, tape recordings, photographs, holiday greetings cards, letters and song lyrics. (Her husband had been home from prison only 2 months — *Ed.*) Two days later her husband went to work and disappeared. A few days later she went to the investigator and only then was she informed that her husband had been arrested and that she was not permitted to receive her husband's wages.

1. (*Appeal*) to Procurator General of the USSR by S. Yuditseva, 4 November 1982. [3904]. English in *Prisoner Bulletin*, Summer 1983, pp. 2-3.)

2. (*Appeal*) to All Christians by V. Volkova. 21 October 1982. [3906]. English in *ibid.*, p. 10.)

3. (*Letter*) by L. Markevich, 20 October 1982. [3905]. English in *ibid.*, pp. 5 and 10.)

Harsher Government policy on religion

An anonymous appeal addressed "To all Christians throughout the world" has reached the West. The authors of the document write: "In the Soviet Union, following the change in Soviet leadership, the government policy on religion has become harsher." Since the end of February there have been numerous cases of charges brought against believers under Article 142 of the RSFSR (or Article 138 of the Ukrainian Criminal Code) (violation of the law on the separation of Church and State and school and Church) and all these cases have been dealt with directly by the KGB. KGB agents have also taken part in house searches, discussions and interrogations without revealing their rank or true identity. The appeal refers to 34 searches carried out in February and March in the homes of Pentecostal, Baptist, Catholic and Orthodox believers. It also lists religious books which were confiscated during the searches. Eighteen different titles are mentioned including the Bible in various editions, even the old, annotated version in Latin, a concordance, and an Orthodox catechism. The authors emphasise that this action taken by the authorities is not simply an isolated event, but represents part of a state campaign to suppress religious

activity. Party propagandists at "closed" meetings have expressed the opinion that in the 1980s all kinds of religious groups have emerged as the main channels for the activities of international imperialists in the Soviet Union. During one interrogation a believer was told by the investigator "religion is a crime which we are willing to tolerate only for the time being". Coinciding with the start of these massive house searches an article appeared in a Moscow newspaper, by two journalists working directly for the KGB. The articles described, in a derisory fashion, the activities of a Swedish religious organisation. The article implied that all believers were potential spies living on money sent to them by Western intelligence services.

The final words of the appeal are as follows: "We ask our Christian brothers in the West, in every country, of every creed, to pray for Christians in the Soviet Union whose circumstances could become even worse in the near future. May all Christians who visit the Soviet Union for any reason, taking part in political, trade, scientific or other exchanges, remember their Christian responsibility for their brothers throughout the world, especially those who are deprived of their basic rights in their spiritual lives, and remember that we are all the One Body of Christ." (*Appeal* to "All Christians of the world", anonymous, June 1983, 4 pp. [3849]. Carbon copy. English translation available.)

The situation at one of the Russian Orthodox Monasteries

A group of monks at the Monastery of the Caves at Pskov (one of the open monasteries in the USSR) has written a letter giving details of disturbing events at the monastery. "We shall give a concise and accurate account and let the reader judge from it the general situation that prevails in Russian monasteries. May the Lord guide us to tell the real truth to all those with responsive and prayerful hearts." In November 1982 the abbot of the monastery, Archimandrite Gavriil, and the monk in charge of stores, who had both been drinking heavily, severely beat up a hieromonk who had come on a pilgrimage from the Holy Trinity-St Sergius Monastery at Zagorsk. Assaults and fights are not uncommon where Gavriil is concerned. Driven to despair the monks wrote a letter to Patriarch Pimen. In response to this the abbot, the rural dean, the treasurer and the

stores manager carried out searches in all the monks' cells as if they were agents of the KGB. They evicted one monk and confiscated a typewriter. (The authors of the letter suggest that the abbot has highly-placed patrons because actions brought against him in court by people unconnected with the monastery for insult and assault have not been investigated.) Ten monks left the monastery and set out to discover the truth from the Metropolitan of Pskov and Tallinn and the Patriarch himself. They did not achieve anything. The abbot and the stores manager remain at the monastery and recalcitrant monks are sent to serve in distant parishes. The letter closes with the following words: "One cannot help but wonder: Who really exercises spiritual authority in our Church? Where are its bishops? Where can one find the defenders of Orthodox Christianity? Pray, brothers, that the Queen of Heaven will defend her shrine from desecration." (*Desecration of a holy place*) by Orthodox Christians, April 1983, 4 pp. [3888]. Retyped in the West. English translation available.)

Declaration and letter from Reform Baptists

Keston College has received two issues of the devotional journal *Herald of Truth* (*Vestnik istiny*): No. 3, 1982 and No. 1, 1983. Half of No. 3 consists of an appeal from the Council of the Churches of Evangelical Christians and Baptists entitled "May you all be one". The appeal was first published in December 1970. It sets out the reasons for the division of Baptist believers into two Churches. The leaders of the Council of Churches feel that it is important for the younger generation to be familiar with this document at a time when there are many difficulties and the Church is being persecuted. The appeal published in *Herald of Truth* No. 1, 1983, entitled "Remain true", serves the same purpose. Those serving prison sentences sent this appeal, drawing attention to the fact that fifteen years previously on 16 May 1966 a delegation of believers from the Reform Baptist church were beaten up while they were in Moscow trying to obtain permission to meet representatives of the Central Committee of the Communist Party. Not only was the delegation refused a meeting, but its representatives were arrested. Some of them were subsequently sentenced to three years' imprisonment, including almost all the leaders of the Council of Churches. This

action was justified on the basis of the 1929 law on religion. According to members of the Council of Churches in prison the object of this law is "to carry out an offensive against religion, to destroy the principle of the independence of the Church and to refuse religious communities their constitutional rights and freedom".

In each issue of *Herald of Truth* (*Vestnik istiny*) there is a section entitled "prisoner-page" and one entitled "letters and reminiscences". In No. 1, 1983 these sections contained an account by N. I. Antonova about her husband and son who had been sentenced for their faith. I. Ya. Antonov was arrested in May 1982 for the fifth time. As one cannot officially be sentenced for one's faith he was in fact sentenced under Article 209/1 of the Ukrainian Criminal Code (infringement of the person and rights of citizens under the guise of performing religious rituals). His relatives and friends were not told when the trial would take place. Even the witnesses were handed the summons to the trial only two hours before it began. The court-room was filled to overflowing with handpicked people. During the trial Antonov declared that in the Soviet Union there was legislation which contradicted the article of the Constitution on freedom of conscience and this made it possible to persecute believers who wish to live according to the Word of God: "You are judging me not for my crime, but for being a Christian. God has forgiven me and I forgive you." His final testimony was received by the public in the court-room with roars of laughter and exclamations of "fanatic", "hang him", "shoot him". Antonov was sentenced to the maximum term — five years' camp and five years' exile with confiscation of property. Antonova's son, Pavel, in reply to the Procurator's question at the trial: "Why are there so many believers who have accepted the religious legislation and we do not sentence them?" said: "God needs faithful people not believers. Those who accept the legislation do so in order not to sit in this dock." He was given a three-year strict regime camp sentence under Article 138 of the Ukrainian Criminal Code (violation of the laws on the separation of Church and State and of school and Church).

In this issue there are also five letters to his children from the prisoner M. I. Khorev, who is serving his third sentence. He writes about his arrest, his first days in prison and

his memories of childhood. His third arrest in Leningrad and confinement in the "Kresty" prison was particularly significant. His father, a leader of the Baptist church in Leningrad, was imprisoned, as were nearly all leaders and active members. He was put in the "Kresty" prison where Khorev saw him for the last time when he was only seven years old. Eight months after his arrest his father died in one of the camps in the north. That was in 1938 when his father was 48. "And I have reached the same age as my father and I am following in his steps in the same prison and possibly the same cell." In the last letter the author vindicates the events of 16 May 1966 of which he himself

was a witness and a participant.

Baptist leader G. V. Kostyuchenko writes about the reports from many believers in prisons and camps concerning their relations with fellow prisoners. As a rule these relationships are very good. But if the camp authorities receive instructions from the KGB to stir up trouble between the cell-mates then everything changes immediately. The authorities play on the emotions of prisoners promising them various concessions. These prisoners then start to ridicule and often brutally beat up believers. (*Vestnik istiny* No. 3, 1982, 44 pp. [3912]; No. 1, 1983, 41 pp. [3913]. Reprinted in the West by Friedensstimme.)

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.

Books published by a number of religious communities, including the Serbian Orthodox Church, the Baptist and Evangelical Churches, the Islamic religious community and the Catholic publishing house *Kršćanska Sadašnjost*, were on show at the International Book Fair held in Belgrade at the end of October. There was a special promotion of a new book by Petar Kužmić, *Vuk-Daničićeva Sveto Pismo i Biblijska društva* (A Vuk-Daničić text of the Holy Scriptures and the Bible Societies).

Dr Kužmić is the director of the Biblical-Theological Institute of the Pentecostal Church in Zagreb and a member of a number of international learned societies and theological commissions, and well-known for his ecumenical views. His book deals with an interesting and specific field, as yet little studied: the activities of the foreign Bible Societies, especially the British and Foreign Bible Society, among the Slavs of south-east Europe in the nineteenth century. The foundation of Dr Kužmić's book is a doctoral dissertation submitted to the Catholic Theological Faculty in Zagreb, but in its present form his work goes far beyond its original scope. In the opinion of Dr Josip Turčinović, director

of *Kršćanska Sadašnjost*, it is a work of "outstanding ecumenical interest" particularly because of its "multi-confessional scope" and the reactions it has aroused. Moreover it is a prism in which other important events in this area are reflected in an unexpected light and with new clarity. Thus the work will be of great use to students of politics and sociology and of language and literature, as well as to theologians and ecclesiastical historians (AKSA 4.11.83).

The annual meeting of the Council of European Bishops' Conferences was held in Zagreb from 18-20 September, attended by delegates from most European countries and presided over by Cardinal Hume. On 19 September Cardinal Hume held a press conference for journalists from *Glas Koncila, Družina* (organ of the Ljubljana archbishopric) and *Veritas*. Some foreign journalists were also present. Most of the questions put by the journalists concerned the attitude of the bishops to peace and disarmament. Cardinal Hume said that no special statement regarding these problems would be issued since a number of bishops' conferences had made individual pronouncements. Some foreign journalists asked how different governments had reacted to the holding of the meeting in Yugoslavia. The answer was that governments had been informed that the Council would discuss church affairs. In reply to

questions about the absence of the secular press at the press conference, Cardinal Hume said that the meeting of the Council in Zagreb had been announced in *Glas Koncila* and *AKSA*: most Yugoslav dailies on 20 September contained a report of the meeting. The Pope sent a telegram of greetings and good wishes through Cardinal Casaroli. On 20 September the delegates attended a joint meeting with members of the Yugoslav bishops' conference, which began its regular autumn session that day (*AKSA* 23.9.83).

Patriarch German of the Serbian Orthodox Church celebrates his silver jubilee this year. *Pravoslavlje*, the journal of the Serbian Orthodox Church, published a detailed article in honour of this event by Bishop Simeon of Gornji Karlovac, "Patriarch German: his Times and his Fellow-Workers". Patriarch German has guided the Serbian Orthodox Church at one of the four most critical epochs of its history, the others being the formative period under St Sava and the patriarchates of Makarij Sokolović and Arsenji III Carnojević. "Never before has the Church faced so many challenges as during his period of office" writes Bishop Simeon. "The present is a time of searching, of wide-ranging scientific perceptions and religious questionings, of national awakenings and governmental preoccupations, a time of ecumenical encounters and ideological bridge-building". Under German and his colleagues the Serbian Orthodox Church has successfully met these challenges and found its role in the modern world. "Together with his brother bishops the Patriarch has always shown two crucial qualities, the power of patience and the strength of endurance."⁸ (*AKSA* 9.9.83).

The Christmas issue of *Glas Koncila* contains an interview with Cardinal Kuharić about the projected papal visit to Yugo-

slavia. He indicated that all Yugoslav Catholics wanted the visit, and so did the Pope, but it was still not possible to say definitely if and when the visit would take place. He then spoke of the possibility of the Pope meeting leaders of the Orthodox Church. If such a meeting could take place in the right atmosphere of mutual understanding and faith in the future, it could do much to heal the lasting divisions between the two Churches. "It would be necessary to make preparations for such a meeting so that it would heal wounds, not deepen them" he said. "Faulty prescriptions would not provide the right medicine." He also answered questions about whether the Pope would meet "Yugoslav atheists" and fears that his visit would be "manipulated" by them in some way. He answered that the Pope was both well-informed and experienced about the dangers inherent in such a situation. "Pope John Paul II has shown that he can embark with courage on any dialogue without losing his freedom" he said. (*AKSA* 16.12.83)

Preporod (Rebirth), the official organ of the Islamic community in Yugoslavia, reports the official opening of a new mosque in Sanski Most in its issue of 1 December. Speaking on this occasion Dr Ahmed Smajlović roundly condemned foreign journalists who wrote articles saying that there was no religious freedom in Yugoslavia, that mosques were closed and that no one dared to study the Koran. Dr Smajlović said this was completely false: "We are proud to belong to this wonderful, free, self-managing state of Yugoslavia" he concluded, "which in its fight for peace, freedom and equality can serve as a model for the whole of mankind and not just the Islamic world." (*AKSA* 16.12.83)

A long summary of two radio broadcasts on the Christian-Marxist dialogue says that conditions for a meaningful dialogue are lacking: "Marxism and Christianity do not belong to the same category . . . their ideological and doctrinal bases do not allow them to adapt themselves to each other . . ." As proof are cited: the wide spectrum of beliefs and attitudes among both Marxists and believers; the stubborn prejudices of some members of both groups about the other . . . and the view of some believers that every Marxist is a "traitor to the nation"; and the nationalist orientation of

⁸It is interesting that the writer did not mention the even more crucial periods of Gavriilo, patriarch during the war, which he spent in prison resisting efforts to make him collaborate, and after the war when his war record protected the Serbian Orthodox Church; and of his successor Vikentije, whose powers of patience, temporising and evasiveness were put to greater tests even than those facing German — *Ed.*

all religious communities in Yugoslavia. "Ecumenical prayer", now a regular practice, for example, among Catholics and Protestants in Germany is "unacceptable and unattainable" between the religious communities of Yugoslavia. The translated works of eminent Catholic writers such as Emmanuel Mounier and Teilhard de Chardin are not mentioned in Orthodox journals, while a recent new edition of Berdyayev and other Orthodox writers have not been reviewed in Catholic journals. Even the language used by the religious press of the Catholics and Orthodox "represents, perhaps, the most extreme variants of the Croatian and Serbian language". (Croatian and Serbian differ from each

other roughly about as much as English and American English. They have separate literary traditions, a number of different words and a different pronunciation of certain words, but each is perfectly comprehensible to the other. During periods of increased Croatian nationalism Croat nationalists bend their efforts to underline and emphasise the differences — *Ed.*) The summary concludes: "After admitting what all religious communities have indeed done for their own nations, it remains to call upon them to make up for what they have not done for all the nations which time and history, and in the view of believers, the Creator Himself, have placed together in this land." (*AKSA* 2.12.83)