

Bibliography

This section of the journal lists (a) significant Romanian press articles on religion and atheism, (b) selected articles from official Romanian religious publications, (c) Romanian unofficial religious documentation, (d) significant Soviet press articles on religion and atheism, (e) selected articles from official Soviet religious publications and (f) *samizdat* (self-published material) from or about religious groups in the USSR.

RCL lists all religious *samizdat* from the beginning of 1972 as well as important documents of an earlier date which have only recently reached the West. Where no published source is given, a Russian (or other original language) text is available from CSRC 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 CSRC cost 7p per page (plus 8% VAT, UK only); postage will be added to the bill.

RCL No. 1, 1977 covered Romanian press articles from August 1976 to October 1976. The present issue deals with the period November 1976 to January 1977.

RCL No. 1, 1977 covered selected articles from official Romanian religious publications from January 1973 to June 1973. The present issue deals with the period July 1973 to December 1973.

RCL No. 1, 1977 covered Soviet press articles from August 1976 to October 1976. The present issue deals with the period November 1976 to January 1977.

RCL No. 1, 1977 covered articles from official Soviet religious publications from September 1975 to December 1975. The present issue deals with the period January 1976 to April 1976.

CSRC requires full texts of all documents in readers' possession but not yet received at its office. Please check on the relevant period as it is covered in the Bibliography.

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

Romanian Press Articles

Date

November 1976

- 19 *Contemporanul*. "The educational role of scientific and technological museums." Not enough use is made of museums in Romania to help fulfil the ideological objectives laid down in recent Congresses. Natural History museums particularly should present effective displays to teach the atheist concept of life and the world.

- 20 *Scinteia Tineretului*. "Man to man." A young people's problem column appearing every Saturday. In this edition the usual letters about problems of the heart give way to more philosophical subjects. One writer expresses his bewilderment that in this age his contemporaries are still influenced by superstition. Do they not know, he asks, that man has been to the moon and back without finding God or Satan. The editor agrees that the persistence of mysticism is one of the tragedies of the century.

Date

December 1976

- 2 *Scinteia Tineretului*. "Educational formation of youth in the spirit of scientific concepts of life and the world." A pull-out four page educational piece summarizing the Marxist-Leninist attitude to religion. The article has been updated to cover the rise of religious interest in young people in the capitalist countries especially the Moon phenomenon. Such people use religion as an instrument of exploitation and reactionary politics. The existence of religion under socialism means that conditions have still not sufficiently changed. Religious propaganda is one of the reasons for its existence; also personal disappointments constitute another. Though religion is not relevant to socialist order, the Constitution guarantees the individual the freedom to pursue a religion if he wishes.
- 18 *Scinteia Tineretului*. "Man to man." Constantin Zorila writes to say that he was shocked to learn recently that among his school colleagues he cannot find one other like himself who does not believe in religion. There should be more television broadcasts about this phenomenon he says. The editor thinks that religious people are incapable of dealing with the real issues of life.
- 20 *Scinteia Tineretului*. "Enforced ignorance." In the name of religion some parents keep their children away from the normal activities of young people, including, in the case cited here, from school on a Saturday. The paper comments that freedom of religion is accorded to every citizen. But no one in the name of religious freedom has the right to lock away their children from knowledge and experience of the world.
- 22 *Scinteia*. A review of the latest book by Petru Berar, *Religion in the contemporary world*. The book deals with every aspect of the subject and gives an interesting assessment of the Marxist-Christian dialogue. He highlights, too, the indifference towards religion in many societies today. The promotion of atheism plays a vital part in creating the new man and socialist society.

Date

January 1977

- 15 *Magazin*. "Testimonies from the archives of the earth." First part of a new series on the major archeological finds of the world. This article deals with the Babylonian civilization. Second part on 29 January.
- 28 *Contemporanul*. "Battle for the conscience." It is dangerous for people whose minds are filled with magical ideas to be entrusted with machinery in this technological age. The struggle for a man's conscience is vital in the light of this danger.
- 29 *Magazin*. "Pastor dismissed." Report on a German Lutheran pastor from Hamburg dismissed from his post. The reason for his dismissal was that he believed, and regularly preached to his congregation, that God did not really exist but was a figment of the human imagination. After being given three years in which to change his views, he was eventually dismissed.

Romanian Religious Press Articles

Romanian Orthodox Church (Biserica Ortodoxa Romana)

7-8/73 pp. 713-725. Telegrams exchanged between Patriarch Justinian and state leaders, including a birthday greeting to the President of the National Assembly. Other telegrams sent to various church leaders from all major traditions. Exchange of greetings between the Patriarch and the former Emperor of Ethiopia.

Ditto p. 726. Bishopric of Cluj raised to the rank of Archbishopric.

Ditto p. 733. Romanian Orthodox Missionary Church in America given status of Archbishopric.

Ditto pp. 738-792. Report on the elections of three members of the hierarchy. Bishop Antim is appointed Bishop of Lower Danube, Bishop Visarion to the Bishopric of Arad, and Archimandrite Roman Stanciu is consecrated and appointed to the post of Episcopal Vicar for the Archbishopric of Bucharest. Those taking part in the celebrations included representatives of the recognized denominations in Romania.

Ditto pp. 798-826. Activity of the Romanian Orthodox Church abroad. (Permanent section.) Delegations sent to inter-denominational talks between Orthodox and Anglicans at Oxford, 6-13 July 1973, a conference organized by the Anglicans and Catholics between Orthodox and Cistercians, an Orthodox and Old Catholic committee held in Athens, also in July, and the working committee of the World Council of Churches. Individual Romanian theologians, such as Fr. Dumitru Staniloae addressed conferences abroad, on the subject of Orthodox spirituality.

Ditto pp. 827-829. Audiences held by Patriarch Justinian. (Permanent Section.) Among the visitors to the Patriarchal Palace were representatives of the United Bible Societies, Ulrich Fich and Swerre Smaadahl, who discussed with the Patriarch problems connected with the new edition of the Bible in Romanian. The new Ambassador of Israel was also a visitor.

Ditto pp. 854-863. "Hundred years from the death of Metropolitan Andrei Saguna" by Mircea Pacurariu. Short bibliography on Saguna given.

Ditto pp. 865-871. "The priest Radu Sapca" by Gheorghe Cunesco. Sapca played an important role in the 1848 revolution in the Romanian Principalities. He represents the involvement of the Romanian Orthodox Church with the aspirations of the Romanian people.

Ditto pp. 877-888. Continuation of the bibliography of Patriarchal publications, from *Mintuirea (Salvation)* to *Orientalistica (Oriental studies)*.

9-10/73 pp. 930-931. Message of Patriarch Justinian to the Christian communities of the world in protest at the events in Chile. He calls on Christians throughout the world to call for proper intervention by the rightful powers.

Ditto pp. 935-947. Emilian Birdas consecrated as Episcopal Vicar of the Archbishopric of Alba Iulia and Sibiu.

Ditto pp. 948-972. Bishop Teofil Herineanu elevated to the title of Archbishop of Cluj and Justinian Chira consecrated Episcopal Vicar for the new Archbishopric of Cluj.

Ditto pp. 1031-1128. Articles and documents on Dimitrie Cantemir, commemorating three hundred years since his birth.

Ditto pp. 1112-1124. Continuation of bibliography of Patriarchal publications, from *Orinduirea Canonica (Church Administration)* to *Pacea si razboiul (Peace and war)*.

11-12/73 pp. 1149-53. Patriarch Justinian's Christmas message to the faithful.

Ditto pp. 1160-61. Opening of the first course for restorers of religious pictures in Romania. The course was jointly organized by the Romanian Patriarchate committee for Church Art and the State Directory for Historical Monuments.

The Patriarch thanked Prof. Vasile Dragut, the director of the state organization, without whose initiative the course would never have been started.

Ditto pp. 1206–1237. Two articles on early editions of the scriptures in Romanian.

Ditto pp. 1238–1251. "What the Orthodox priesthood is not", an article by P. Deheleanu.

Ditto pp. 1290–1294. An article on the painter Nicolae Polcovnicu who painted icons at the monasteries of Cernica and Pasarea.

Ditto pp. 1295–1312. "The monastery and hospital settlement of St. Pantelimon near Bucharest" by C. Voicescu. A history. The work began there in the middle of the 18th century. It is now an isolation hospital.

Ditto pp. 1313–1331. Bibliography of Patriarchal publications, from *Pacea (International concern for peace)* to *Pacat (Sin)*.

Ditto pp. 1364–app. XIV. Music of Christmas carols, with words and notes.

Theological Studies (Studii Teologice)

7–8/73 "Recent Catholic studies on the question of the Filioque" by Prof. Fr. Dumitru Staniloae.

Ditto pp. 506–516. "Truth and the religious life" by Al. Augustin Bidian.

9–10/73 pp. 619–631. "Christianity among the Romanians in the work of Dimitrie Cantemir" by Prof. Fr. Ioan Ramureanu. A study of Christian origins in Romania.

Ditto pp. 632–647. "Irony in the Bible and the morality of irony" by Prof. Fr. Sebastian Chilea.

Ditto pp. 648–662. "Judaism and Hellenism in the letters of St. Paul" by Fr. Constantin Gheorghie.

Ditto pp. 663–675. "The religion of ancient Iran" by Prof. Emilian Vasilescu.

Ditto pp. 676–684. "The Synods in the worship and iconography of the Orthodox Church" by doctorate student Vasiliu St.-Vladut. Examples from the painted monasteries of Romania are given.

Ditto pp. 685–697. A comparative study of the baptism rites of the Catholic and Orthodox liturgical traditions by doctorate student Liviu Streza.

Orthodoxy (Ortodoxia)

3/73 pp. 347–362. "The image of God and its responsibility in the world" by Prof. Fr. Dumitru Staniloae.

Ditto pp. 363–372. "New aspects of ecumenism and the contribution of the Romanian Orthodox Church" by Fr. Stefan Alexe.

4/73 pp. 509–545. "The theological system of Teilhard de Chardin" by Prof. Corneliu Sirbu.

Ditto pp. 553–567. "The function of the priesthood in the major religions" by Remus Rus.

Ditto pp. 613–621. "The problem of co-responsibility between contemporary Christian Churches" by Laurentiu Barbulescu.

Unofficial Romanian Religious Documents

ROMANIAN ORTHODOX CHURCH

DS/1974/0/

1. Letter to fellow believers from Fr. Stefan Gavrilă. 25 December. Recounts personal history concentrating on his dealings with the administration of the Romanian Orthodox Church. Born 1939, married with two children aged 8 and 9, ordained in 1969, Fr. Gavrilă was defrocked in May 1974 because of his refusal

to cooperate with local police and church and Department of Cults officials. Asked the Roman Catholic Church to receive him under her jurisdiction, but was turned down. Also refers to an ex-priest, Ion Boboc, who was first imprisoned in 1952 and then in 1970 placed in a psychiatric ward. After two years of treatment Boboc lost all powers of reason and was released a broken man. Gavrilă found writings by Boboc which indicated something of his former theological and spiritual stature. Romanian: 7 pp. Carbon copy.

ROMANIAN BAPTIST CHURCH

DS/1974/B/

1. *The Place of the Christian in Socialism* by Josif Ton. An essay on atheism and the socialist cause. Atheism hinders the creation of a new society and socialists need Christ and his message to change mankind. The essay analyzes the attitudes of Marx and Lenin on religion and proposes a clear apologia for the Christian faith. Romanian: 18 pp. Original. Translated and published as RCL Supplementary Paper No. 2: *The Christian Manifesto*, January 1976.
2. *Letter* to Michael Bourdeaux from Pavel Nicolescu. 7 February. Ten months after his dismissal from university because of his Christian belief, Nicolescu writes that his situation has not changed although he sent more than 25 memoranda to the Ministry of Education and four appeals to the President of the country. He then discusses the Marxist-Christian dialogue. In his opinion there are no grounds for such talks. He gives an account of various aspects of the atheist campaign in Romania. Romanian: 5 pp. Original.
3. *Declaration* by Pavel Nicolescu. 12 May. The author addresses the outside world because none of his appeals for re-instatement as a philosophy student have been heeded within his country. His dismissal from university, he insists, was for religious reasons. It was also illegal. Romanian: 3 pp. Carbon copy.
4. *Appeal* to the United Nations Committee on Human Rights from Pavel Nicolescu. 25 July. Giving a full personal history he appeals against his illegal dismissal from university. The lack of written reasons for his dismissal makes him suspect that it was for religious reasons. Romanian: 3 pp. Carbon copy.
5. *Appeal* to Christians in the world. Anon. October. An account of the house searches of 13 evangelical Christians on 4 October 1974. Names and details of each of the 13 are given: they include a Pentecostal, Baptist, Brethren and one Orthodox believer. Three of the believers, Josif Ton, Aurel Popescu and Pavel Nicolescu have been interrogated. Main attack of authorities concentrated on Ton's paper, *The Place of the Christian in Socialism*. Romanian: 2 pp. Photocopy.

ROMANIAN PENTECOSTAL CHURCH

DS/1974/P/

1. *Open Letter* to the leadership of the Pentecostal cult of Romania and to all the believers, brothers and sisters, from Victor Rascol. February. Questions the present relations of the denomination with the State. Rascol believes that too much of essential Pentecostal teaching and practice, particularly the use of the gifts of the Spirit in public, has been lost by the churches because of government pressure on individuals, particularly pastors and church leaders. His appeal is formulated along the lines of the Baptist paper by Josif Ton. English translation: 14 pp. Photocopy.
2. *Account* of the trial of Vasile Rascol on 23 July 1974: Anon. August. Romanian: 1 p. Photocopy.
3. *Letters* relating the arrest and trial of Vasile Rascol. Anon. July. The writer explains the situation of Christian believers in Romania, their legal rights which are not fully allowed in practice. Romanian: 4 pp. Handwritten original.
4. *Protest* to the General Procurator and the Council of State on behalf of Vasile Rascol. July. The nine signatories express their solidarity with Rascol. He was arrested for possessing and distributing Christian literature under the Press Law

of April 1974. They claim that they too are guilty of the same crime, for they can only get Christian literature, including Bibles, from abroad. They want the privilege of standing beside Rascol' in the dock. Romanian: 3 pp. Carbon copy.

Soviet Press Articles

Date

November 1976

- 12 *Znamya yunosti*. "Following in the tracks of our articles." A sequel to "Lack of principles as a principle" published in this paper on 14 and 15 September 1976. Because of the conciliatory attitude of some members of the Ostrovets district Komsomol committee to religion, the secretary of the committee has been punished, two members expelled and three others reprimanded. Measures have been taken to improve anti-religious work in the district.
- 17 *Literaturnaya gazeta*. "Religious rituals and morality." Under this title a page of articles is devoted to the problems of assimilating old national customs and traditions into new conditions. An engineer tells of the continuing popularity of the *kulich*, the Russian Easter cake – now called 'spring cake' – especially around Easter. There are almost no orders for it during the rest of the year.
- *Ditto*. "Whom are American Congressmen defending?" A lengthy article on Georgi Vins, whose defenders abroad maintain that all he did was preach the word of God. They fail to acknowledge, says the writer, that Vins 'used religious activity only as a cover for actions which did serious damage to ... society and were basically directed against the Soviet State'. The writer also hints that the Council of Churches of Evangelical Christians and Baptists (Reform Baptists), together with Vins, had something to do with the death of Ivan Moiseev.
- 18 *Sovetskaya Kirgizia*. "The conviction of an atheist." An article written specifically for readers who still believe in God. The author was brought up in a Russian Orthodox family and recalls being shocked by the way the priests lived and behaved. He traces his gradual conversion to atheism and recommends that nominal Christians, believing in God simply because their parents did, should look at the world around them in order to be convinced that miracles are performed by men, not gods. Scientific knowledge greatly surpasses religious 'prejudices', he concludes.
- 20 *Turkmenskaya iskra*. "Atheist propaganda." Atheist corners have been set up in schools, libraries, reading-rooms and clubs in the Kara-Kalyn district of the Turkmen SSR. Atheist youth groups (of girls) now exist in 16 schools. Two teachers work as atheist lecturers in their spare time.
- 23 *Sovetskaya Moldavia*. "Short-legged lie." Six tourists were recently caught at the Soviet border with a minibus containing 'anti-Soviet literature'. They had come to obtain facts on the violation of the freedom of religion and of conscience. The writer, however, stresses that there is complete freedom of religion in the USSR and quotes Patriarch Pimen writing in the *Journal of the Moscow Patriarchate* (No. 2, 1976) and an article in *Fraternal Herald* (*Bratsky Vestnik*) to back up this statement. The writer also mentions Georgi Vins who, he says, was convicted for inciting people to break the Soviet legislation on cults.
- *Turkmenskaya iskra*. "Sociological survey on religious survivals." Surveys on religious belief were carried out in the settlements of Kuraish and Lambe and in the 'Communist' and '22nd Congress' collective farms. No numbers are given but the survey is said to have shown the vitality of religion in the area and the lack of interest among intellectuals in propagating atheism.
- 26 *Znamya yunosti*. "A stranger in our midst." A story of the disturbed childhood of a boy whose parents divorced, remarried and now show their son no affection. The writer blames much of this on the parents' religious belief.

- Love is a word which often appears in Christian literature but seems to be little practised by believers.
- 27 *Molodezh Moldavii*. "Invitation to go on a journey." Description of some churches, especially Pokrov-na-Nerli and the Cathedral of the Assumption, Vladimir.
- 28 *Kommunist Tadzhikistana*. "On the ratification of the decrees of the Presidium of the Supreme Soviet of the Tadzhik SSR." On 26 August 1976 the Supreme Soviet passed the decree 'On religious associations' which deals with the existing legislation on religious groups, lays down rules for the registration of religious associations and tackles other problems connected with their activities.
- *Ditto*. "Law of the Tadzhik Soviet Socialist Republic." Announcement of the ratification by the Tadzhik Supreme Soviet of the decree 'On religious associations' passed on 26 August 1976.
- *Pravda vostoka*. "On the ratification of the decrees of the Presidium of the Supreme Soviet of the Uzbek SSR." The Supreme Soviet passed the decree 'On religious associations' on 30 April 1976 in order to define the legal position of religious associations and their activities.
- 30 *Ditto*. "Law of the Uzbek Soviet Socialist Republic." Announcement of the ratification by the Uzbek Supreme Soviet of the decree 'On religious associations' passed on 30 April 1976.
- *Turkmenskaya iskra*. "Anti-religious novel." First installment in the serialization of a new anti-religious novel by Yu. Belov entitled *Love Your Neighbour as Yourself*. The author tries to prove that religion brings nothing but suffering. The Orthodox Church, the Baptist Church and Islam all strive to alienate people, to separate them from society and deprive them of a future.
- *Agitator* 21/76 p. 47. "In the families of railway workers." People who live in remote areas are not forgotten by political agitators. The Mukachev railway division has appointed an agitator to work in each village. One man kept all the religious feasts. The agitator responsible for the village talked to him, discussed things with him and the man and his two daughters are now convinced atheists.
- *Ditto* 22/76, pp. 52–53. "Appealing to the heart and the mind." The atheist club 'Istina' (Truth) has been publishing articles in the newspaper *Tagil Worker* for over 15 years. One of the articles was about the activities of the local group of Reform Baptists. A footnote explains that this branch of the Baptist movement is characterized by 'the breaking of the existing laws on religion', spreading 'religious propaganda', 'rejection of the Soviet way of life' and so on. The newspaper has also written about various people who have been won over to atheism, including the daughter of the leader of the local Seventh-Day Adventist group.
- *Nauka i religia* 11/76 pp. 15–18. "Lenochka and 'holy' Easter." A Moscow salesgirl keeps people informed about dates of religious festivals – this is potentially dangerous ideological compromise.
- *Ditto* 11/76 pp. 40–43. "System approach." On the application of this new and rather complex method of sociological study of religion.
- *Ditto* 11/76 pp. 78–80. "Unity of theory and practice." Atheist education in Czechoslovakia is progressing. The problems arising from the 1968 crisis are being overcome.

Date

December 1976

- 1 *Pravda*. "From active positions." An article reviewing readers' letters on shortcomings in atheist education, for instance tourist information services are criticized for not sufficiently stressing an atheistic point of view. The mass media are criticized for not containing enough anti-religious material.
- 7 *Gudok*. "The atheists' club." Anti-religious lectures take place regularly at the Voroshilovgrad railway junction. An active atheist club has been established where the nature of religious rituals and festivals is explained and anti-religious films shown.

- *Czerwony sztandar* (published in Polish in Vilnius). "Unmiraculous miracles." Some atheist lecturers think it is unnecessary to talk about miracles but in fact people are interested in the miracles in the Gospels, in modern miracles and 'holy places'. Much useful lecturing material is contained in a book published in Poland about Lourdes: *The City of Miracles* by Z. Stolarek. Unfortunately it is available only in libraries.
- 9 *Molodezh Moldavii*. "Healer from Sinesht, or Granny Nastya's profitable 'hobby'." On an old woman-healer and the surroundings in which she operates. The various anti-social aspects of the healer's activity are claimed to include open anti-medical treatment and religious agitation.
- 14 *Sovetskaya Rossia*. "From the court: distribution did not take place." A short article concerning the theft of icons from the functioning Orthodox church at Soldatskaya stanitsa, Kabardino-Balkarskaya ASSR. The thieves masqueraded as experts sent by an art gallery to examine ancient icons and the priests, believing them, handed over two icons. Other treasures were later stolen from the church. The criminals were caught and severely punished by the Prokhladni town court.
- 15 *Znamya yunosti*. "Where is the devil hiding?" An article written in response to a letter from a schoolgirl interested in fortune-telling but alarmed by tales of supernatural happenings. The writer of the article says that the dark powers of ignorance triumph when someone has their fortune told. Some educated people are still influenced by superstition because of a low cultural level, an undeveloped inner life and indifference to the 'spiritual treasures of society'.
- *Znamya yunosti*. "The happiness of children is the affair of adults." A review of K. Belyaev's book *Guard Childhood* which deals with the causes of religiosity in children. In the majority of cases the cause lies in the circumstances of upbringing and in the influence of believing parents. Fear and violence are always to be found at the root of children's religiosity. The author is said to base his views and conclusions on concrete facts and on the analysis of real situations.
- 24 *Izvestia*. "The inviolable strength of Soviet culture." In spite of efforts to prove the contrary, Jews in the USSR enjoy the same rights as other nationalities and participate in all spheres of Soviet life — literature, theatre, music and religious life (details given). The authors accuse anti-communists of trying to create a network of Hebrew study circles aimed at bringing young Soviet Jews spiritually nearer Israel and its state religion and of trying to establish direct and permanent links between Soviet Jews and Zionist centres abroad. These activities are termed the propagation of racialism. The Constitution grants freedom of religion and protects Jews from anti-semitism.
- 25 *Literatura un Maksla*. "How to keep out of Hell." A short story about the unsuccessful efforts of two demons to carry the soul of a grandmother to hell. Her scolding drives them back to hell. She is still alive, as heaven would not have her either.
- 30 *Pravda vostoka*. "The choir performs." An Uzbek choir performs a magnificent and powerful rendering of 'Ave Maria'. The writer regrets that owing to the small membership of the choir other great genres such as masses, oratorios and cantatas are rarely sung by them.
- *Politicheskoe samoobrazovanie* 12/76 pp. 81–89. "Contemporary Catholicism and science." The main theme of the article is that modern religious, especially Catholic, ideology is eager for a dialogue with science, asserting that science and religion are both aspects of human culture as opposed to the Marxist-Leninist idea that the two are mutually exclusive. The Catholic Church is still seen to be hostile to science, attempting to harness it to the service of religion.
- *Nauka i religia* 12/76 pp. 23–26. "On 'spiritual gifts' and their adherents." On Pentecostal groupings in the Soviet Union, including their contacts abroad.
- *Ditto* 12/76 pp. 31–35. "Shamans and 'holy men' in Central Asia." Shamanism lingers on with particular reference to mental illness and childlessness. It should be taken more seriously by atheist workers.

- Ditto 12/76 pp. 73–75. “Wurmbrand launches out.” A diatribe against crude anti-communism of the type used by Richard Wurmbrand which is unpopular even in the West.

Date

January 1977

- 5 *Pravda vostoka*. “Open-air museum.” Fayaztele, a Buddhist temple about 2000 years old, has been discovered recently not far from Termez. An open-air museum, exhibiting the most interesting finds, will be established there.
- *Sovetskaya Moldavia*. “A religious man unmasked.” On a group of Jehovah’s Witnesses in Kishinev and their religious leader Afanasi Kupcha. He is said to have been tried for a variety of crimes including blackmail, theft of collective farm property, hooliganism and robbery.
- 6 *Pravda*. “From village to village.” On the anti-religious work of the Khalach regional Party committee and its dedicated instructor. He enlisted the assistance of village elders, helped introduce new rituals and customs and fought for the emancipation of women. Recently the last mullah of the region joined a collective farm having no flock to attend to and having realized that he had been wasting his time by praying.
- 11 *Kazakhstanskaya pravda*. “Reason versus religion – hypocrites of church services.” On the attitude of religion to women. Women cover their heads in church as a sign, says the author, of their subservience to men. Christianity, Judaism and Islam all discriminate against women and consider them second-class citizens. However, as the traditional idea of women’s inferiority is not acceptable to young women in a socialist society, religious groups are trying to re-interpret their attitude to women, preaching that men and women are equal. This is done mainly to gain converts.
- 12 *Sovetskaya Kirgizia*. “The screen-battleground of ideas.” The cinema is an effective means of countering the theatricality of religious services. In Dzhalal-Abad and Osh there are about 40 films which show the inhuman activities of various religious groups and sects.
- 21 *Freundschaft* (published in German in Tselinograd, Kazakhstan). “The church and the struggle for peace.” Most believers support détente but church leaders often have an ambivalent attitude, though some do hold progressive views. The Church does make a contribution towards détente but it is an unreliable, contradictory and insignificant ally.
- 22 *Padomju Jaunatne*. “Responsible citizenship.” In an article on responsible citizenship in education and upbringing, the author refers to V. Tendryakov’s story ‘An unusual affair’. In this tale a religious schoolgirl is bullied into renouncing her faith but then becomes a materialist who no longer thinks for herself at all. Her former teacher says, ‘Now she neither thinks nor believes. It would be better if she believed and still thought’.
- 26 *Czerwony sztandar* (published in Polish in Vilnius, Lithuania). “A conference of atheists.” A conference on ‘Religion in the struggle of ideologies and ideas’ was held in Vilnius by over 200 scientific educational workers. Fifteen papers were read on themes ranging from the Lithuanian Catholic Church’s view of religion and science, to changes in religious consciousness under socialism.
- 29 *Izvestia*. “The Soviet State and the Church.” A review of a recently published booklet by A. Kuroedov entitled *The Soviet State and the Church* which, the writer claims, discredits recently intensified, ‘slandorous’ Western propaganda about religion in the USSR. The most important Soviet legislation is examined in detail. It is stressed that the protection of believers’ rights is one of the requirements of Soviet law and that there is not a single law which envisages punishment for religious beliefs – only those who break the law are called to account for it. Public committees, working in co-operation with standing committees, assist in checking that legislation on religion is observed.
- *Padomju Latvijas Kommunisti* 1/77 pp. 78–82. “We must increase our work with individual believers.” Young mothers should be asked to join atheist groups and discuss the upbringing of their children. Work with young believers

- must be continuous to succeed because often a young person who has taken the first step towards atheism, for instance by joining the Komsomol, will 'return to God' under the influence of older believers, unless the collective supports him in his new stand.
- *Molodoi Kommunist* 1/77 pp. 70–73. "Believers among atheists." On the attitude of non-believers to religion as well as atheism. The authors point out that 'one quite often finds an understanding for religion among youth'. They cite data obtained from a sociological survey conducted among Leningrad workers and among graduate students of Leningrad State University. The data deal with religiosity, the attitude towards religious holidays and scientific-atheist propaganda, and a number of similar problems. (Summary in *Current Abstracts* 1 February 1977, p. 8.)
 - *Nauka i religia* 1/77 pp. 4–23. Assorted articles about the Soviet North especially the new town of Norilsk. A small amount of material on atheist work here.
 - *Ditto* 1/77 pp. 50–55. "Cultic art and its contradictions." The first of several articles on religious art.
 - *Ditto* 1/77 p. 61. "Slave of God." A schoolgirl describes the forced christening of a young boy.

Soviet Religious Press Articles

Fraternal Messenger (Bratsky Vestnik)

- 1/76 (January–February) p. 4. "Blessed are the peacemakers." Answers the question 'What do we mean by peace?'
- Ditto* pp. 9–21. "Jesus Christ frees and unites." Report and comments on the Fifth Assembly of the World Council of Churches held in Nairobi, 1975.
- Ditto* pp. 64–70. "On union with Christians of the Evangelical Faith", P. K. Shatrov. A report to the AUCECB Plenum of 22–23 October 1975 giving more detail on the original union with Pentecostals in 1945 and present nature of the union.
- 2/76 (March–April) pp. 18–23. "Ecumenical services in Leningrad." Orthodox and Baptists participated in a joint service on 29 January 1975 in the Leningrad Baptist Church with a second service being held in the chapel of the Alexander Nevsky Lavra Seminary on 10 February 1975.
- Ditto* pp. 67–71. "The status of unity matters in the Evangelical Baptist Brotherhood", A. I. Mitskevich, the Deputy General Secretary of the AUCECB. A major paper presented to the AUCECB full Plenum of 22–23 October 1975. New information is provided. The paper responds to the Reform Baptist publication *Bratsky Listok* 4/75 (see DS/75/B/41), urging tolerance and love and still striving to overcome the division within the Baptist movement in the Soviet Union.

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)

- 1/76 p. 13. "A word of greeting from His Holiness Patriarch Pimen." Patriarch Pimen addressed the Annual Convocation of the Moscow Theological Schools on 14 October 1975. He stressed the necessity to train the characters of candidates for the priesthood rather than just their minds. The man of God must be humble, devoid of ambition, of the highest integrity and devoted to his country and his fellow man.
- Ditto* pp. 23–29. "News from the dioceses." On 29 June 1975 the believers of Kharkov celebrated the 100th birthday of Archpriest Galaktion Perepelitsa who is still an active member of the Cathedral staff. Archbishop Nikodim of Kharkov pointed to the Archpriest as a model of devotion for the younger generation.
- Ditto* pp. 52–53. "Patriarch Pimen's address to the participants of the Fifth

WCC Assembly." Patriarch Pimen identifies the main issues in the secular sphere which concern the Churches as: the Middle East problem; Fascism and rascism; violations of human rights; the disarmament issue and the responsible control of scientific discoveries. He also emphasized the importance of the search for unity and the role of prayer in its realization.

2/76 p. 3. "Christmas interview with His Holiness Patriarch Pimen." Text of an interview given to a reporter of the Novosti Press Agency. Patriarch Pimen gives figures on the number of dioceses, describes parish organization, theological education, publications, relations between Church and State and involvement in the peace movement. In reply to a question referring to Western reports about Christian prisoners in the USSR, the Patriarch states, 'there has been no case of anyone tried or detained for his or her religious convictions'.

Ditto p. 12. "Farewell to teachers." Two members of the staff of the Odessa Theological Seminary bid farewell on their elevation to the episcopate. The Rector, Archimandrite Agafangel Savvin, is to become Bishop of Vinnitsa and Bratslav, and Archimandrite Serafim Gachkovsky is to be Bishop of Alma-Ata and Kazakhstan.

Ditto pp. 40-44. "The Christian attitude to nature", M. S. Ivanov. The present international concern over ecological issues concerns Christians too. They must realize that the Divine command to Adam to 'have dominion' over nature implies a loving and considerate relationship.

Ditto p. 55. "Interview with Metropolitan Yuvenali." On his impressions of the Fifth Assembly of the WCC. He feels that Orthodox and East European delegates were not given adequate opportunities to join in the discussions and noted 'a tendentious attitude towards our country' which was encouraged by some WCC leaders.

3/76 pp. 19-21. Archpriest Alexander Kravchenko has been appointed the new Rector of the Odessa Theological Seminary during the celebrations of the 30th anniversary of its restoration. Born in 1931, he is himself a graduate of the Seminary. Since 1961 he has been assistant Rector at the Seminary but was not ordained until 1973.

Ditto pp. 22-26. "The Cathedral of the Annunciation in Kaunas." On the 40th anniversary of the Cathedral, the author gives a history of the Orthodox Church in Lithuania. The region was Orthodox for many years before Prince Jagailo married a Polish princess in 1386 and became a Roman Catholic. Orthodox and Catholic alike still venerate some of the ancient icons and shrines of Orthodoxy in Lithuania.

Ditto pp. 48-53. "New asceticism—the Christian answer to changing conditions", N. A. Zabolotsky. Asceticism is a concentrated striving for God, ignoring all else. 'New' asceticism ceases to turn its back on the world in monasticism. The world is not 'static' in sin but dynamically developing towards 'secular good'. The Christian brings love into the world and serves, nourishing what is good and rejecting what is bad. In deciding how to serve the world, the Christian heeds common sense, the Church and obviously secular public opinion. Some examples of how the Christian should react to contemporary political issues are given.

4/76 pp. 7-13. "The Fifth WCC Assembly and its results: a message from the Holy Synod." Among other matters, mentions the accusation that the Soviet Union was not adhering to Principle VII of the Helsinki Declaration concerning freedom of religion and regrets the one-sidedness of the ensuing debate in which Soviet delegates were rarely allowed to speak. Other points noted were the tendency to deal directly with 'ecclesiastical dissidents, who are totally unrepresentative of the Church' (this was seen as distrust for the Synod's authority which could lead to a weakening of ties with the WCC) and the attempts to discredit the Soviet Union as regards human rights.

Ditto pp. 21-33. "News from the dioceses." The diocese of Alma-Ata welcomed its new bishop, Bishop Serafim of Alma-Ata and Kazakhstan on 27 December 1975; on 20 September 1975 several postulants were admitted to the novitiate at the Convent of the Nativity of the Mother of God near Aleksandrovka

village, Odessa diocese. The nuns of this convent include Moldavians, Gagauzians, Bulgarians, Ukrainians and Russians and services are conducted in Church Slavonic, Moldavian and Gagauzian. The nuns, as well as attending to their convent duties, work in collective farm fields and vineyards.

Ditto pp. 60–61. "Metropolitan Nikodim—a WCC President." He was elected a President of the WCC in December 1975. A brief survey of his contribution to the Orthodox Church and to ecumenism.

Ditto pp. 67–68. "A new page in the Orthodox-Old Catholic dialogue." A report on the activities of the Mixed Theological Commission in Chambesy.

Ditto pp. 79–80. An outline of the procedure of application to the theological seminaries and institutes for the academic year 1976–1977, including the correspondence courses.

Soviet Religious Samizdat

RUSSIAN ORTHODOX CHURCH

DS/1974/0/

86. *From the unpublished talks*. 15 July. Extracts from conversations held at the house of Fr. Dmitri Dudko following his dismissal from work in his Moscow parish. Russian in *Vestnik RKhD* No. 118, pp. 5–12.

DS/1975/0/

58. *Appeal to world public opinion from a group of Soviet citizens including T. Khodorovich, Fr. Sergi Zheludkov and Fr. Dmitri Dudko*. 10 December. They express solidarity with political prisoners. Russian in *Khronika tekushchikh sobytii* No. 38, pp. 78–79.
59. *Letter to the General Secretary of the WCC from Ierodeacon Varsonofi (Khaibulin)*. 16 December. He asks for the attention of the 'special committee for the defence of believers' rights' (sic) to be directed to his dismissal from his church in Murom, Vladimir diocese. He also complains of the compromising attitude of the Russian Orthodox Church hierarchy. Russian summary in *Khronika tekushchikh sobytii* No. 38, pp. 72–73.

DS/1976/0/

47. *Open Letter to Patriarch Pimen from layman Andrei I. Kaburneev-Khorugvin*, Moscow. 20 June. He is 23 years old, brought up in a religious family, had an atheist education, experimented with various religious sects and then returned to the Russian Orthodox Church. He expresses resentment at churches being used as tourist attractions – working churches are so crowded. No Orthodox literature is available apart from exorbitantly expensive black-market items. He asks for the re-opening of churches and the provision of religious literature. Russian in *Vestnik RKhD* No. 119, pp. 308–313.
48. *Letter to L. I. Brezhnev from G. M. Shimanov*. 7 August. Dr. A. I. Mazikov of the Tushinsky Psychiatric Dispensary stated that Alexander Argentov had been interned in a psychiatric hospital to "beat the religious trash out of him". No statement has been made as to the nature of Argentov's illness. The whole procedure has broken the law on many points. This speaks ill of the moral state of Soviet society. The truth will come to light eventually, so it would be better to admit mistakes now. Russian in *Vestnik RKhD* No. 119, pp. 291–293.
49. *Reply to the letters of my spiritual children* by Fr. Dmitri Dudko. 23 August. He comments on extracts from letters sent to him by his spiritual children. He is often the only one they can turn to. They are persecuted just for knowing him. He gives instances of persecution and says that all those imprisoned are his spiritual children since they have no-one to pray for them. Believers in the Soviet Union must not be silent and must stand firm. Russian in *Vestnik RKhD* No. 119, pp. 321–330.

50. *Soviet psychiatry aggravates the psychiatric disease of Soviet society* by Tatyana Khodorovich. 18 October. She argues that the detention of Pyotr Starchik in a psychiatric hospital on 15 September 1976 was a symptom of a sick society. She describes the musical evenings which were the cause of the authorities' action against him. Russian: 2 pp. Photocopy.
51. *Letter* to the head of the 27th militia department, Moscow, from I. S. Zholkovskaya. 25 October. She complains about the treatment accorded to her husband Alexander Ginzburg by members of this department in October 1976. Although observing passport and registration regulations, Ginzburg was told to leave Moscow, treated coarsely, summoned to the militia department, questioned and rudely accused of being connected with Andrei Sakharov. She asks that these points be looked into and measures taken. She will make known all that has happened. Russian: 4 pp. Re-typed in the West. German in *Glaube in der 2 Welt* March–April 1977, pp. D15–D16.
52. *Declaration* of the Christian Committee for the Defence of Believers' Rights in the USSR by Fr. Gleb Yakunin, Ierodeacon Varsonofi (Khaibulin) and V. Kapitanchuk. December. The Committee has been formed to defend the rights of believers of all denominations and intends to collect information, advise believers whose rights have been infringed, appeal to Soviet bodies, conduct research and work on legislation on religion. Russian: 2 pp. Re-typed in the West.
53. *Letter of thanks* to all friends at home and abroad from V. N. Osipov. December. He has received, in labour camp, Christmas greetings from Moscow, Australia, England, Belgium and USA, and rejoices that the attempts of a section of the Russian intelligentsia to explain the basic problems of their spiritual and national life are not forgotten by the world. Russian in *Russkaya Mysl* 10 February 1977, p. 5.
54. *A Christian Circle in Moscow* by Alexander Ogorodnikov. Undated, post July. He describes how he and his friends came to Christianity – via Marxism, nihilism and the hippy movement. In their 'Agape' evenings and discussions, they had wide, varied discussions but nothing political or anti-Soviet. Nevertheless they have been harassed by the KGB. However, they will continue their talks while physically able to do so. Russian in *Vestnik RKhD* No. 119, pp. 296–301.
55. *Can one sing songs in one's own home?* Anonymous. Undated, post 31 August. Every Friday for almost one year Pyotr Starchik has held a song evening in his flat, attended by 20–30 friends. On 26 August 1976 he was told that if these continued, it would be considered a symptom of the illness for which he had been interned in a psychiatric hospital for three years. On 31 August 1976 a song evening was broken up by the police. The youth of all countries are asked to stand up for free singing. Russian in *Vestnik RKhD* No. 119, pp. 336–337.
56. *Appeal* to all Christians from Valentina Mashkova. Undated. She asks for prayer for released prisoner N. A. Stokratova who fell seriously ill on 11 October 1976. Portuguese Christians are asked to make a pilgrimage to the site of the appearance of Our Lady of Fatima to pray for her there. Russian: 2 pp. Photocopy.
57. *Appeal* to the Presidium of the Supreme Soviet of the USSR from Fr. Vasili Romanyuk. Undated. Although he has written hundreds of complaints and declarations to various bodies, no-one has paid any attention to him. In the eyes of the Presidium, he is not a human being. He considers being a citizen of the USSR a crime against God and humanity (because of the illegalities and persecution committed there) and has therefore decided to renounce his Soviet citizenship and ask to be accepted as a citizen of the USA. Russian in *Religia i ateizm v SSSR* November 1976, pp. 3–4. German in *Religion und Atheismus in der UdSSR* November 1976, pp. 4–6.
58. *Appeal* to the Congress, government and people of the USA from Fr. Vasili Romanyuk. Undated. He asks the Senators and President of the USA to accept him as a citizen of their country. Although he may die in a concentration

- camp in the USSR, he would like to be a citizen of 'this free country. Russian in *Religia i ateizm v SSSR* November 1976, p. 5. German in *Religion und Atheismus in der UdSSR* November 1976, p. 6.
59. *Appeal* to the WCC, Amnesty International and the International Commission of Jurists from Fr. Vasili Romanyuk. Undated. He describes his labour camp sentences, complains that he is not permitted to have religious literature and has received no response to hundreds of letters to Soviet authorities. He has not been allowed to receive Christmas and Easter cards sent from abroad. Less post from abroad has been received since the Helsinki Declaration. He asks to meet representatives from abroad. Russian: 3 pp. Photocopy.
 60. *Appeal* to the Hierarchs of the Ukrainian Catholic and Orthodox Churches, the leaders of the Ukrainian Baptist Church and all believing Ukrainians abroad from Fr. Vasili Romanyuk. Undated. He is not allowed to receive Christmas and Easter cards from abroad and for five years has been asking in vain for a Bible. He fears he may have to undergo further repressions as a result of his earlier appeals to the WCC and Pope Paul VI. Russian in *Religia i ateizm v SSSR* November 1976, pp. 2-3. German in *Religion und Atheismus in der UdSSR* November 1976, pp. 3-4.
 61. *Oglasitelnye slova* Nos. 1, 2, 3 by Fr. Dmitri Dudko. Undated. Since Fr. Dudko was forbidden to hold question and answer sessions in church, he has used the ancient form of teaching the faith known as *oglasitelnoe slovo*. In these talks he deals with questions of dogma and liturgy, with the general history of Christianity and the Russian Church and with the lives of the saints in Russia and abroad. Russian in *Religia i ateizm v SSSR* June 1976, 18 p. supplement.

DS/1977/0/

1. *Press Statement* by Natalya Solzhenitsyn. 4 January. She gives reasons for the arrest of Alexander Ginzburg in Moscow. Russian in *Russkaya Mysl* 10 February 1977, p. 3.
2. *Letter* to Pope Paul VI from Anatoli Levitin. 5 February. He appeals for support on behalf of Alexander Ginzburg who has been arrested for helping the families of political prisoners. Russian in *Russkaya Mysl* 17 February 1977, p. 5.
3. *Appeal* to the Western press from Alexander Solzhenitsyn. Undated. He appeals on behalf of Alexander Ginzburg who has recently been arrested. Russian in *Russkaya Mysl* 24 February 1977, p. 3.

GEORGIAN ORTHODOX CHURCH

DS/1976/GO/

3. *Under the mask of 'the struggle with harmful customs' - the government forbids religious festivals* by Teimuraz Dzhanlidze. 9 September. On 24 July 1976 the author and eight friends arrived in Mestia to attend a religious annual festival in the village of Kala. Finding the road blocked, they made enquiries and were told by the First Secretary of the Mestia district Party committee that old customs were being stamped out, and that drunken brawls always ensued anyway. They were allowed to go. They witnessed high quality singing, dancing and excellent behaviour from all. He complains that the fight against so-called harmful customs is a mask for an anti-religious campaign. Russian: 4 pp. Carbon copy.

DS/1977/GO/

1. *Under the mask of 'the struggle with harmful customs'* by Zviad Gamsakhurdia and Valentina Pailodze. 10 September. On the harassment by the Georgian authorities of the Svany 'of whom the overwhelming majority are believers'. Icons and valuables have been stolen with the apparent complicity of the authorities, traditional customs and observation of holy days disrupted, arousing the wrath of the populace. Russian: 2 pp. Photocopy.

EVANGELICAL CHRISTIANS AND BAPTISTS

DS/1975/B/

70. *Letter* to the Soviet authorities from Anna Lubyanyaya. 3 October. She protests against the persecution she and her children have had to suffer. They have even been falsely accused of theft. French in *Catacombes* 1/77, p. 7.

DS/1976/B/

19. *Request* to A. N. Kosygin, N. V. Podgorny, L. I. Brezhnev, V. V. Rudenko and Yu. V. Andropov from V. A. Vilchinsky. 12 June. He protests against KGB surveillance of his house and family. French in *Catacombes* 12/76, p. 7.
20. *Declaration* to L. I. Brezhnev, A. N. Kosygin and V. N. Podgorny from K. I. Vladyanu and his wife L. F. Vladyanu. 8 October. They list the reasons why they decided to renounce their Soviet citizenship. They have already appealed 20 times to the Soviet authorities, asking permission to emigrate to Canada where they have an uncle. He has been threatened with internment in a psychiatric hospital and also that he and his uncle would be killed in road accidents in the same way as Stalin's daughter Allilueva was killed (sic.). Russian: 2 pp. Photocopy.
21. *Communication* to all Christians of the world from Ya. I. Maier. 28 October. On 15 September 1976 he was driving a bus from Tiraspol to Slobodzeya when he was shot at. He and his five passengers were unharmed. He has written to various officials to find out why nothing has so far been done to trace the culprit. As a result he has been deprived of his driving licence for three months and accused of concocting lies. Russian: 1 p. Photocopy (plus three photographs).
22. *Open Letter* to all believers from V. Ye. Naprienko. 5 December. On 3 December he and his brother were driving to the Northern Caucasus to deliver 540 copies of the Gospels published by the 'Christian' printing press when they were stopped, the Gospels discovered and the militia called in. They were interrogated by three KGB workers as to the origin and destination of the Gospels which were then confiscated. On 4 December they were released. Russian: 2 pp. Re-typed in the West.
23. *Declaration No. 23* to N. V. Podgorny and all Christians from K. I. Vladyanu. 11 December. Once more he is forced to ask that his Soviet citizenship be removed and he and his family be allowed to emigrate to Canada where they have a relative. He quotes sections on renunciation of citizenship and emigration from a Soviet source and states that if he does not receive a satisfactory answer he will be forced to write every two weeks, pointing out various articles from international law defending their right to emigrate. Russian: 1 p. Photocopy.
24. *Open Letter* to the Committee for Human Rights, the Soviet authorities and all Christians from P. M. Stegny. Undated, post 26 May. He protests against the interruption of his wife's religious funeral by local officials. This is contrary to the Constitution, the Declaration of Human Rights and the Helsinki Declaration. He is 78 years old and hopes that his own future funeral will not suffer the same interruptions. French in *Catacombes* 12/76, pp. 6-7.
25. *Kharkov Proclamation* to UNESCO, Baptist World Alliance, missionary societies, WCC, CCECB, 'Christian' printing press, CPR, Hilfsaktion Märtyrerkirche and the Committee for Human Rights from believers in Kharkov region. Undated. They recently asked the official of the Council for Religious Affairs for Kharkov region for permission to hold meetings in connection with the centenary of the publication of the Bible in Russian. They were refused. On the one hand the Ostromir Gospels are preserved, on the other, the Gospels produced by the 'Christian' printing press are confiscated. In the USSR the Bible is still under suspicion, as are those who preach it. Russian: 2 pp. Photocopy.
26. *Bulletin* of the Council of Prisoners' Relatives No. 37. Undated, post 8 October. Contains various documents on the death of N. Ya. Deinega. The CPR fears that this may signal the start of a campaign of violence against believers -

Deinega was threatened with physical violence. Also contains a letter from a prisoner (unnamed, yet almost certainly Georgi Vins) who has been ill with food-poisoning and furunculosis and asks for garlic and vitamins. Section on children and one containing appeals on behalf of prisoners. Russian: 59 pp. Photocopy. English extracts of letter from prisoner available.

27. *Bulletin of the Council of Prisoners' Relatives* No. 38. Undated, post 12 November. Contains transcript of the trial of I. P. Shteffen; protests against the confiscation of materials and literature belonging to the 'Christian' printing press and the arrest, for the second time, of I. D. Korotun; information on the attempt on the life of Ya. I. Maier, and the obituary of K. P. Kryuchkov from Moscow. Russian: 61 pp. Photocopy.

DS/1977/B/

1. *Declaration No. 24* to N. V. Podgorny and all Christians of the world from K. I. Vladyanu and his wife L. F. Vladyanu. 11 January. For the 24th time they appeal for permission to emigrate to Canada. They renounced their Soviet citizenship on 8 October 1976. They are believers and wish to serve God freely and bring up their children without external interference. Even if something happens to him (he has been threatened), he will be known in 'the religious centre' in the West. Russian: 1 p. Photocopy.
2. *Extraordinary Communication-Declaration No. 27* to L. I. Brezhnev, N. V. Podgorny, heads of the 35 countries which signed the Helsinki Declaration, all Christians of the world and the CPR from K. I. Vladyanu. 29 January. Since 8 October 1976 when he and his family renounced their Soviet citizenship, many administrative measures have been directed against him. He was discriminated against at work and has now lost his job. His family has been condemned to starvation on the orders of the Ministry of Internal Affairs. Believers in Canada have sent them invitations to go and live in Canada. Russian: 2 pp. Photocopy.
3. *Appeal* to all Christians in the world from K. I. Vladyanu. 8 February. In the event of any physical violence against him on the part of the local authorities (he has been threatened) he asks that his family be taken care of and that their emigration from the USSR to any country where they could be brought up in the teaching of the Gospels be demanded. Russian: 1 p. Photocopy.
4. *Bulletin of the Council of Prisoners' Relatives* No. 39. Undated. Contains a declaration from the believers of Issyk, Alma-Ata region – persecution continues; a message of thanks for the prayers and petitions on behalf of P. I. Tkachenko and D. F. Konkin who were released early from camp; a list of 69 believers imprisoned for their faith, dated 1 December 1976; a list of nine prisoners released before the end of their sentence, and a list of seven released at the end of their sentence. Russian: 48 pp. Photocopy.

LUTHERAN CHURCH

DS/1977/LUT/

1. *Peasant, son of a peasant*. Letter to a Danish woman from Semyon Gluzman. Undated. In a long, thoughtful letter from labour camp, Gluzman, a Jew, writes of the deep impression made on him by the life of a Latvian Lutheran peasant, Ivars Grabans, serving a 15-year labour camp sentence as a so-called 'bandit' and 'traitor'. He begs the recipient to do all she can to help Grabans. Russian: 8 pp. Photocopy.

PENTECOSTALISTS

DS/1976/P/

10. *The spirit of Helsinki and the spirit of atheism* by Denis Karpenko. August. The position of Baptists and Pentecostals in the Zhitomir region has not improved since the signing of the Helsinki Declaration, although the believers hoped for this and even the authorities seemed more tolerant at first. There have been attacks on Pentecostal believers V. Matyash and V. Romanyuk in

- Vinnitskaya pravda* of 10 July 1976 (article appended), accusing them of war crimes. Russian: 1 p. Typed.
11. Letter to a friend in the West from N. I. Vashchenko. 6 December. Her husband, D. G. Vashchenko, was released early from prison and has been home for three months. They have received exit invitations from the USA and hope to emigrate in about two months. Russian: 3 pp. Photocopy.
 12. Report. No addressee. Anonymous. Undated, post 26 September. On the persecution of a Pentecostal congregation in the village of Zhitnitsy, Zhitomir region, and a congregation in the town of Berdichev. Russian: 1 p. Typed.
 13. Communication to Michael Bourdeaux from an anonymous writer (possibly P. D. Danilov). Undated, post 5 December. On 1 December 1976 six friends of P. D. Danilov visited his home and shortly afterwards were taken to militia department 40 on the pretext of identification checks. They were then told that they would no longer be allowed to meet together until their group was registered. All seven men were released and told to expect a fine. On 4 and 5 December the Fellowship of Christians of the Evangelical Faith (Pentecostals) called two days of prayer and fasting for prisoners and the Soviet authorities. Russian: 1 p. Carbon copy.

ROMAN CATHOLIC AND EASTERN-RITE CATHOLIC

DS/1976/C/

2. Letter to Michael Bourdeaux from V. V. Barladyanu. 28 September. Having been accused of 'Romanian, Ukrainian and Old Bulgarian nationalism', the latter was dismissed from his job at Odessa University and the Institute of Naval Engineering. His situation is aggravated by the fact that he belongs to the Eastern-Rite Catholic Church (Uniate). Now he is threatened with legal proceedings and witnesses are being sought to affirm that he has been circulating 'nationalist and religious ideas'. Russian: 2 pp. Handwritten original. English translation available. (An earlier appeal from V. V. Barladyanu dated 17 June 1976 was incorrectly listed under the Russian Orthodox Church - see DS/1976/O/35, RCL Vol. 5, No. 1, p. 69.)
3. Chronicle of the Lithuanian Catholic Church No. 23. Undated. Contains a letter of thanks to Irish Catholics for their support; letter to Cardinals Samore and Slipyi, supporting Bishop Sladkevicius and criticizing Bishop Labukas and Revd. Dr. Butkus, Rector of Kaunas seminary, and excerpts from letters of Nijole Sadunaite. Lithuanian: Incomplete manuscript (barely legible). English excerpts in *ELTA* 11/76, pp. 1-8. Russian summary of contents in *Russkaya Mysl* 18 November 1976, p. 5.
4. Chronicle of the Lithuanian Catholic Church No. 24. 1 October. Contains a severe criticism of Revd. Dr. Butkus, Rector of Kaunas seminary, and reports on Nijole Sadunaite in labour camp. Lithuanian: 50 pp. Photocopy.

MISCELLANEOUS

DS/1975/M/

11. *Political exiles* V. A. Vasilik and N. G. Kots. Anonymous. Undated, post December 1974. Two very brief biographical sketches. V. A. Vasilik was arrested on 1 December 1967 and sentenced to 11 years' deprivation of freedom and exile. N. G. Kots was arrested at the end of 1967 and sentenced to seven years' deprivation of freedom and five years' exile. Formerly a lecturer, he now works in exile as a metal craftsman and has to live in one room with other exiles, some of whom are alcoholics. Russian: 1 p. Photocopy.

DS/1976/M/

11. Letter to James Callaghan from Andrei Sakharov. 29 October. In a letter asking the former to join the campaign in defence of Bukovsky, Sakharov mentions the cases of S. Kovalev, Mustafa Dzhemilev, G. Vins and Fr. Romanyuk. English in *East-West Digest* Vol. 12, No. 22, November 1976, pp. 850-852.
12. Communication from six members of the Public Group to Promote Observance of the Helsinki Declaration in the USSR. 30 October. A communication to