

Bibliography

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

In the present issue of the Bibliography a new system has been introduced for listing Soviet religious *samizdat*. The document 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).

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. Where no 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% VAT, UK only); postage will be added to the bill.

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.

RCL No. 4, 1980 covered significant Soviet press articles on religion and atheism for the period January to March 1980. The present issue deals with the period April to June 1980.

RCL No. 4, 1980 covered selected articles from official Soviet religious publications for the period January to April 1980. The present issue deals with the period March to June 1980.

RCL No. 4, 1980 covered significant Bulgarian press articles on religion and atheism for the period June to August 1979. The present issue deals with the period October to December 1979.

RCL No. 4, 1980 covered selected articles from official Bulgarian religious publications for the period August to September 1978. The present issue deals with January to December 1979.

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

Soviet Press Articles

*Date**April 1980*

- 3 *Kazakhstanskaya pravda*, p. 2. "Religion and recognition of the law", by G. Luparev. Although believers are generally honest and conscientious citizens, they live according to antiquated principles which contradict the judicial norms of socialist society. Unable to reconcile the two systems, they retreat into religious fanaticism. Reform Adventists, Reform Baptists and Pentecostals have begun illegal activity which is presented as the defence of human rights. A study has shown that very few believers understand correctly the meaning of the phrase "freedom of conscience" in the Constitution.
- 27 *Kazakhstanskaya pravda*, p. 2. "In the snare", by A. Korsunov. Criticizes atheist education of children in the Merkensky district. Although some progress has been made in the last ten years, some Adventist children still refuse to attend school on Saturdays. They must be freed from religious practices which stifle their souls. In the evenings, 79 people crowd into A. A. Bandurovsky's house to pray. The depressing atmosphere affects the children. M. I. Saranchuk is stifling his son's ambitions and forcing him to become a shoemaker.
- 27 *Pravda vostoka*, p. 4. "Forgetful 'tourists'", by S. Fuzailov and Kh. Vaisman. In a two-part article (part two was published on 29 April, p. 4) with a strongly anti-Zionist slant, the authors tell of an American professor, Mendel Verner, who had been visiting the synagogues in Samarkand. He and others have been leaving behind piles of booklets (such as *Letters to Friends*, published by the Jewish House, Jerusalem) calling on Jews to abandon their homeland and return to the "promised land". The Israelis, say the authors, only want émigrés from the Soviet Union in order to make soldiers of them.
- *Nauka i religiya*, No. 4, pp. 5–8. "From the most varied points of view", by A. Ivanov. According to Leninist principles, atheist propaganda should include a materialist explanation of natural phenomena, an explanation of the reactionary role of religion, and encouragement to co-operate closely with the Party. Administrative arbitrariness must be avoided and believers' feelings must not be offended.
- Ditto, pp. 9–11. "So the aksakaly decided", by V. Khazarov. The author describes the difficult, but ultimately successful work of an active atheist in the Karakalpak city of Turtkul, Uzbekistan. Karim persuades his old friend Radzhab not to force his grandson to have a Muslim wedding. Love for Allah interferes with love for one's fellow-man. Islamic belief and practice are declining.

*Date**May 1980*

- 6 *Komsomolskaya pravda*, p. 3. "To study communism", by D. Balzhinnyam. The author describes his work as a communist activist and youth leader in Mongolia during the 1930s. Before the Revolution, Buddhism was very strong—there were 700 monasteries and 100,000 monks in a population of half a million. Since the Revolution, however, the Mongolian communist youth movement, Revsomol, has gone from strength to strength, despite the efforts of the monks to retain their influence over young people.
- 18 *Sovetskaya Moldaviya*, p. 2. "The seed of truth", by Ye. Udovichenko. A profile of P. I. Chobotaru who has a gift for making his atheist lectures interesting. Once he was called to the deathbed of a man he had freed from religious beliefs, who wanted Chobotaru to explain to the family that there was no need to call a priest. He proceeded to give an atheist lecture and even showed slides by the dying man's bed. In his home town, Onitskanakh, there are no believers.
- 20 *Pravda Ukrayiny*, p. 2. "Adapting to reality—religion in the modern world", by I. Grigulevich. Assesses the Roman Catholic Church's role in the world today, focusing particularly on the first 18 months of John Paul II's pontificate. Commends some of the Pope's policies, such as "co-operation . . . with socialist governments", but criticizes others, such as his policy of discouraging priests from being active in liberation movements in Mexico.

- 31 *Molodyozh Moldavii*, p. 2. "Helped to self-awareness", by N. Gyra. Evaluation of atheist education in Kantemirsky district, Moldavia. Some school-teachers do not consider it harmful for their pupils to attend Baptist meetings. Even worse, some Komsomol members think that mere curiosity has led some to participate in religious activities and that therefore this is nothing to worry about. At the Kotovsky state farm, two Komsomol girls had to be disciplined for attending church services. Communists should not be indifferent to the fashion of wearing crosses. Statistics show that believers are less likely to be involved in socialist competition, social work, or study.
- *Nauka i religiya*, No. 5, pp. 29-30. "A house in which happiness has come to reside", by A. Zelinsky. The story of how Ivan Iosifovich Primushko, a war-time convert to the Baptist faith, managed to break with the sect. He is now an atheist lecturer and a Party member.
- Ditto, pp. 31-3. "The guileless secrets of the holy graves", by A. Fatulla Ogly. The "holy" graves of Azerbaijan have become centres for fraud and other illegal religious activities. Twenty years ago a woman named Seidova began to attract pilgrims to the grave of Soltan in the Kubinsky district by claiming that the grave could cure infertility. She made a great deal of money, buildings sprang up on the site, fanatics settled nearby, and various quack "cures" were practised. Seidova was finally brought to justice.

- | Date | June 1980 |
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| 5 <i>Komsomolskaya pravda</i> , p. 4. "Seeing again! How a believer finally broke away from religion", by E. Täkello. As a young man Vasili Kargapolov was attracted to religion and began to attend the Orthodox church in Omsk. He later entered the Orthodox seminary in Zagorsk. However, he was disillusioned by the life of the seminary and left. He began to have doubts and to find contradictions in the Bible. Unable to find answers to his questions in religious literature, he read other books on philosophy and science. In the end he totally rejected God and the Church. | |
| 10 <i>Pravda Ukrainskayi</i> , p. 3. "Thoughtfully and patiently", by V. Golovchenko. Reviews the problems and successes of individual atheist work with believers in Novozavodsky district, Chernigov. It is the most effective form of atheist education. A young crane-driver, Alexei Opanasenko, was saved from his Baptist girlfriend by a communist colleague. Scientifically reasoned anti-religious propaganda is increasingly necessary under modern conditions. | |
| 10 <i>Kazakhstanskaya pravda</i> , p. 1. "Atheist education" (editorial). Although Soviet society is predominantly atheist, some of the population remain believers. This prevents them from taking an active part in building the new society. Atheist education in the republic is below the level demanded by the Party. In particular, atheist propaganda in the schools has been neglected. The Minister of Culture must encourage a stronger atheist line in cultural activities and the Minister of Justice must ensure that the laws on religious cults are observed. | |
| 15 <i>Sovetskaya Rossiya</i> , p. 2. "Stereotype and innovations", an interview with I. Belinis, Minister of Culture of the Lithuanian SSR. He insists that atheism plays a vital role in the new civil ceremonies and rituals. The Soviet marriage ceremony must be of a high standard in order to compete with the magnificent Catholic marriage service. Elements of rites used in pre-Christian Lithuania could be brought into Soviet rituals. The socialist "prayer for the dead" differs fundamentally from the religious one. Socialists emphasize the importance of life on earth, while the Church talks of the vanity and transitoriness of our earthly existence. | |
| 15 <i>Turkmeneskaya iskra</i> , p. 2. "Raising the level of patriotic and international education of the workers." In an extract from this speech the author admits that there are still many believers in Turkmenistan and urges that the standard of atheist education be improved. He attacks religion and particularly the Muslim clergy as reactionary. The Soviet Union's ideological enemies are sowing the seeds of anti-Sovietism in the soil of Islam and exploiting the nationalist feelings of the people. | |
| 15 <i>Sovetskaya Kirgiziya</i> , p. 2. "Beneath the ark of slate", by N. Teplov. Attack on a group of unofficial Baptists in Kara-Balta who insist on meeting illegally in the house | |

- of G. A. Korolev, even though there is an official Baptist prayer house functioning legally in the town. The author was present at one of their meetings. Of the 60 people there, 40 were adolescents or children. He criticizes the parents for forcing their children to attend religious meetings and forbidding them to join communist children's organizations. Korolev, he claims, was once imprisoned for six years for stealing state property.
- 22 *Sovetskaya Rossiya*, p. 5. "The West is seeking a sensation." Text of Fr Dimitri Dudko's televised confession made on 5 June. He expresses regret for his past activities and admits to "systematic fabrication and dissemination abroad of anti-Soviet materials". He now realizes that what he saw as his battle against godlessness was in fact a battle against Soviet power. He has written to the Patriarch begging for forgiveness.
- *Nauka i religiya*, No. 6, pp. 24-6. "Several hours ride from Orenburg", by V. Shevelev. Describes a visit to a traditionally Mennonite area of Orenburg region. After a *pro forma* critique of their teaching and presentation of "evidence" of secularization, he gives a positive account of Mennonites and their social and work characteristics. He admits that the local authorities have committed "irregularities" against them, but points out that relations with the State have improved considerably since the registration of some previously unregistered groups.
- Ditto, pp. 57-9. "In harness together", by I. Anichas. The Vatican and Lithuanian bourgeois émigré circles are trying to turn the Lithuanian Catholic Church into a political opponent of the Soviet State. Pope John Paul II figures in their plans. Lithuanian national traditions are respected under socialism and the Church is not persecuted in Soviet Lithuania.

Soviet Religious Press Articles

Fraternal Messenger (Bratsky vestnik)

No. 3 (the order of contents has been re-arranged: "spiritual articles" now come first, followed by "Christian unity" and "the voice of Christians in defence of peace"), May-June 1980, pp. 53-8. The section "Singing and music" includes a long poem, the words and music of a new hymn, and a report on a conference of choir-leaders, composers and poets, held in Moscow 19-20 March 1980. There was considerable concern that the standard of new works was not as high as it could be.

Ditto, p. 59. "Conference of the AUCECB Presidium." A seminar of senior presbyters (superintendents) of all the Soviet republics and their deputies was held in Moscow 24-26 March 1980. A number of papers by church leaders were read and discussed. At the end of the seminar a lecture on freedom of conscience was given by Ye. A. Tarasov, head of the CRA department responsible for Evangelicals.

Ditto, pp. 59-63. Short biographies of two new members of the Moscow Union leadership: V. Ye Logvinenko and I. S. Gnida on the occasion of their 55th and 60th birthdays respectively.

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)

Russian edition

No. 3, 1980, pp. 3-6. Among the decisions reached at the meeting of the Holy Synod on 16 November 1979 were the appointment of Archpriest Nikolai Petrov to the Central European Exarchate in West Berlin, and the creation of a Commission on Questions of Christian Unity. The hierarchs most experienced in international relations and most trusted by the authorities were, by and large, appointed to this Commission *en masse*.

Ditto, pp. 6-7. "Incidents at the Russian Orthodox Mission in Jerusalem." Report on the vandalism directed against the Russian Orthodox Mission in Jerusalem, allegedly by members of Rabbi Meir Kahane's "Jewish Defence League".

Ditto, p. 19. "News from the dioceses." On 14 December 1979 a general meeting was held for both clergy and laity of the Leningrad diocese, at which Metropolitan Antoni reported on the affairs of the diocese. He announced that, owing to increasing contacts with believers from foreign countries, a Leningrad branch of the training section of the Department of External Church Relations had been formed. G. S. Zharinov, the CRA representative for Leningrad region, was present and lectures were given by secular professors on "Actual problems of the foreign affairs of the USSR in the contemporary era" and "Freedom of conscience and the contemporary ideological struggle". In addition, "several legislative acts of the Soviet government on freedom of conscience were explained".

Ditto, pp. 36-7. "Statement by the directors of the Christian Peace Conference on the situation in Afghanistan." Supports the Soviet government's involvement in Afghanistan, emphasizing that the Marxist revolution there is the best way to guarantee religious freedom.

No. 4, 1980, pp. 10-11. On 30 October 1979 Archbishop Feodosi of Smolensk and Vyazma defended his master's thesis, "The Renovationist movements in the Ukraine from 1917 to 1943 (based on material from the Kiev, Kharkov and Poltava dioceses)", at the Moscow Theological Academy (Zagorsk). The Renovationist movement in the Ukraine was uncanonical and supported by Ukrainian nationalists who were motivated by "self-seeking, wilfulness, vanity and lust for power". In conclusion Archbishop Feodosi writes that nowadays Ukrainians do not distinguish between "their own" people and "others", but form an inalienable part of the one Russian Orthodox Church.

Ditto, pp. 14-17. "News from the dioceses." Meetings similar to the one described above (*JMP* No. 3, 1980, p. 19) took place on 25 September, 30 October and 28 November 1979 in the dioceses of Archbishop Alexi of Kalinin and Kashin, Archbishop Ionafan of Kishinyov and Moldavia, and Archbishop Ioann of Kuibyshev and Syzran. The complexity of the international situation and the meaning of Soviet legislation on religious cults were emphasized by representatives of the CRA and the Znaniye society for the benefit of the clergy and laity assembled.

Ditto, pp. 41-2. A consultation of WCC leaders and representatives of WCC member-churches in socialist countries was held in Budapest 28-31 January 1980. The consultation was designed to increase the involvement and organizational standing of the East European Churches in the WCC. Participants included Dr Philip Potter and Dr Edward Scott from the WCC, and Metropolitan Yuvenali and Archbishop Kirill from the Soviet member-churches. Among the wide range of questions discussed, "a great deal of attention was devoted to the specific questions affecting member-churches from socialist countries. Special attention was given to the question of the participation of believers in the development of their society, and also to the question of human rights and religious freedom."

No. 5, 1980, pp. 3-6. "Declaration of the Holy Synod of the Russian Orthodox Church of 20 March 1980." The Church's mission is humbly to call humanity to the way of salvation. History's imperfections will be corrected at the end of time under Christ. The Orthodox Church must continue to take a leading role in the ecumenical movement. The fruitful theological exchanges with the Evangelical Church of West Germany, the Lutheran Church of Finland and Reformed Churches, as well as participation in the WCC, must continue. Grave concern is expressed at the increased international tension resulting from the policies of the Carter administration regarding the SAET-II treaty, the Olympic Games, Afghanistan and the Middle East.

Ditto, pp. 13-15. "On the reorganization of the precentor class attached to the Leningrad Theological Academy and Seminary." History of the study of choral music at the Russian Orthodox theological schools and the new precentor classes at the Leningrad Theological Academy and Seminary (to which 22 women were admitted in 1979).

Ditto, pp. 43-4. Theological consultations between representatives of "Pax Christi International" and the Russian Orthodox Church took place at the Trinity-St Sergius

Monastery in Zagorsk 19-21 March 1980. The participants expressed profound concern at the increased tension in international relations in recent months and called on Churches everywhere to contribute to mutual understanding between peoples.

No. 6, 1980, pp. 2-3. Patriarch Pimen's statement to TASS on 6 May, greeting the 35th anniversary of the victory over fascist Germany, condemning the NATO decision to place medium-range rockets in Europe, and condemning those who would use the events in Afghanistan to destabilize the international situation.

Ditto, pp. 14-15. Four Ethiopian Orthodox students attending the Leningrad theological schools spent their winter holiday seeing some of the outstanding sights of religious significance in the Ukraine.

Ditto, pp. 19-20. "News from the dioceses." Report on a meeting held 26 December 1979 in Rostov diocese at which the local CRA representative and other secular lecturers addressed the clergy on "the new Constitution of the USSR and freedom of conscience", the economic plan for Rostov region, and the current international situation.

Ditto, pp. 50-3. The fifth theological discussion between representatives of the Roman Catholic and the Russian Orthodox Churches took place 13-17 March 1980 at the Odessa Theological Academy. The Roman Catholic delegation was led by Cardinal Willebrands, the Russian Orthodox by Metropolitan Filaret.

Soviet Religious Samizdat

SEVENTH-DAY ADVENTISTS

SU/1978/ADV

Sentence passed by Tashkent City Court on P. V. Raksha and V. G. Bedarev; 7 July. Both were charged under Arts. 192-II and 194-I of the Uzbek Criminal Code for allegedly attacking a *druzhinnik* (auxiliary militiaman) and for nearly knocking down a militia man when driving away in Bedarev's car. Bedarev said he was answering a cry for help from a stranger to whom he had just given a lift and that the man he had nearly knocked down had a gun in his hand. Both were sentenced to six years' intensified regime. Russian: 5 pp. Photocopy. [3172]

SU/1979/ADV

(*Account*) of the trial of V. A. Shelkov, I. S. Lepshin, S. I. Maslov and S. P. Furlet by the Council of the All-Union Church of True and Free Seventh-Day Adventists; March-July. A detailed account of the trial interspersed with comments, explanations and verses from Scripture. Russian: 273 pp. Photocopy. [3205]

SU/1980/ADV

Open letter No. 12, "The crimes of the dictatorship of state atheism—the cause of death of the chairman of the All-Union Church of True and Free Seventh-Day Adventists, Vladimir Andreyevich Shelkov"; 12 May. State atheists are responsible for the death of Shelkov although the official cause given is myocardial infarction. The authorities would not allow him to be buried where he wished, and many friends and relatives were physically prevented from arriving for the burial on time. Describes searches which took place in believers' homes in February. Repression has increased since Shelkov's death. Russian: 24 pp. Retyped in the West. [3122]

(*Report*) on the arrest of Rostislav Nikolayevich Galetsky from the Council of the All-Union Church of True and Free Seventh-Day Adventists; 3 July. Galetsky was followed from Kazan railway station after arriving in Moscow on 1 June. He was arrested either on the metro or on his way to it. In the last two years there have been over 200 searches and 39 people have been imprisoned. The only effective method for the release

of prisoners of conscience and for freedom of conscience is for world public opinion to protest at what is happening. Russian: 2 pp. Photocopy. [3115]

COUNCIL OF (THE) CHURCHES OF EVANGELICAL CHRISTIANS AND BAPTISTS (INITSIATIVNIKI)

SU/1976/INI

Herald of Truth, Nos. 3-4; undated. Includes a report on two All-Union Conferences held in May and December in Khartsyzsk and Kharkov respectively, the transcript of a taped speech by G. K. Kryuchkov, and a speech by N. P. Khrapov, both made on 22 May 1976. Russian: 31 pp. Photocopy. [2766]

Fraternal Leaflet, No. 3; undated. A devotional text. The authors think of the coming of the Holy Spirit and evoke the memory of Joseph, Jeremiah and the Apostle Paul, who were deprived of their freedom for their faith. They pray for the persecutors of the truth of Christ and appeal for dedication to Christ. There is no full preaching of the Gospel without suffering. Russian: 2 pp. Photocopy. [3140]

SU/1977/INI

Herald of Truth, No. 4; undated. Includes articles about the disruption of a church service in Rostov-on-Don and about a baptism on 14 August 1977 in Kharkov. Also gives an account of the history and persecution of the church in Bryansk. Several poems have been published at the end of this issue. Russian: 38 pp. Printed booklet. [3138]

SU/1979/INI

Bulletin of the Council of Prisoners' Relatives, Nos. 60, 61, 73; undated. Contain: detailed information on persecuted believers, fines, searches, arrests, harassment and discrimination. Includes information on Ya. Skornyakov, G. Vins, G. Rytikova and P. Peters (No. 60—Russian: 33 pp. Photocopy with one page missing); P. Rumachik forced to leave his family after being refused a residence permit (No. 61—Russian: 14 pp. Photocopy); arrests of N. I. Kinash, G. A. Prutyanu, sentencing of G. F. Dzhurik and V. Napriyenko (No. 73—Russian: 39 pp. Photocopy). [2811, 2812, 3136]

SU/1980/INI

Fraternal Leaflet, No. 1; January-February. A word of encouragement and some of the latest news concerning literature needs and persecution. Includes photographs of G. P. Vins (first international secretary of the Council of Churches); N. G. Baturin (the new secretary of the Council), I. Ya. Antonov, M. I. Khorev, P. T. Rytikov, N. I. Kabysh, Ya. G. Skornyakov and P. D. Peters, all arrested members of the Council; G. I. Yudintseva, S. I. Bublik, T. V. Bystrova and L. M. Kosachevich, printing press workers arrested 19 January. Russian: 2 pp. Printed copy. [3037]

Fraternal Leaflet, No. 2; March-April. Two meditations: "Let us ascend to Golgotha" and "Christ is risen indeed!" Russian: 2 pp. Printed copy. [3104]

(*Trial*) of Mikhail Ivanovich Khorev, anonymous; 26-27 May. Transcript of the trial with occasional explanations and comments. Although Khorev's wife was promised that she and all his relatives would be informed of the time of the trial and allowed to attend, she did not find out the exact time until after the trial had begun. Twenty relatives and friends were admitted and at the end of the proceedings they threw flowers into the courtroom. Russian: 19 pp. Photocopy. [3166]

Bulletin of the Council of Prisoners' Relatives, Nos. 76-81; undated. Contain: accounts of persecution, arrests, fines, confiscation of literature, disruption of meetings, discrimination in education and in the army, and slander of believers in the press. Includes information on the arrests of Yu. Khandeshin, N. Kinash and I. Danilyuk (No. 76—Russian: 44 pp. Original); news of N. G. Baturin and V. P. Rytikov in prison, arrests in Chernovtsi (No. 77—Russian: 48 pp. Original. No. 78—Russian: 44 pp. Original); arrests of N. I. Kabysh, I. G. Danilyuk, N. P. Khrapov and others (No. 79—Russian: 55 pp. Photocopy); wave of arrests, including seizure of printing press in Dnepropetrovsk (No. 80—Russian: 46 pp. Photocopy); list of prisoners (No. 81—Russian: 52 pp. Photocopy). [3103, 3081, 3082, 3137, 3124, 3125]

RUSSIAN ORTHODOX CHURCH

SU/1980/ORT

Appeal to Christian opinion from the Christian Committee for the Defence of Believers' Rights in the USSR; January. The arrest of Fr Dimitri Dudko on 15 January signifies a new stage in the anti-religious policy of the Soviet government. Fr Dudko is a genuine and fearless pastor. His activities became a powerful force in the spiritual renaissance of Russia and therefore the authorities decided to end them; but however cruelly they try to suppress this renaissance, they will not succeed. The writers call on their brethren throughout the world to pray for and support Russian Christians. Russian: 1 p. Photocopy. [3078]

(*Reflections on the repentance of priest Father Dimitri Dudko*) by Irina Zalesskaya; 22 June. Some people say Fr Dudko has fallen, others say he said nothing false, others are indifferent to the affair. The author explains her belief that Fr Dudko is "bearing the sins" of the Orthodox Church which needs to realize its guilt and repent. Ends with a prayer for Fr Dudko and for the people, who have no right to "cast the first stone". Russian in *Russkaya mysl*, 31 July 1980, p. 4.

Document No. 140 from the Moscow Group to Promote Observance of the Helsinki Agreements in the USSR, "Trials of Tatyana Velikanova and Fr Gleb Yakunin"; 29 August. Both were tried in Moscow after being detained for ten months in Lefortovo prison. They were arrested on 1 November 1979 for anti-Soviet agitation and propaganda. Fr Yakunin's case was heard 25-28 August 1980.. The incriminating documents, such as his appeals to Portuguese Christians and to the WCC in Nairobi and documents concerning Christian Committee activities, were not examined in court. Fr Yakunin did not plead guilty, and was sentenced to five years' strict regime camp and five years' exile. Velikanova's trial took place 27-29 August. Only her children and sisters were allowed into the court room. None of the incriminating evidence was examined during the trial. She was sentenced to four years' strict regime camp and five years' exile. Transcripts of the two trials were appended but not received. Russian: 5 pp. Retyped in the West. [3190]

Testimony of a witness, anonymous; undated. Describes the police raid on a private flat where members of the Christian Seminar had met to discuss Christianity and church matters. Tatyana Shchipkova was roughly treated by a policeman and slapped him in return. Her friend relates the events which followed and gives an account of the trial on 8 January. Shchipkova was convicted of "malicious hooliganism" and sentenced to three years' ordinary regime camp under Art. 206-II of the Criminal Code of the RSFSR. Russian: 5 pp. Photocopy. [3077]

Transcript of the trial of Vladimir Poresh, anonymous; undated. Complete transcript of the trial which took place at Leningrad City Court 23-25 April. Russian: 63 pp. Retyped in the West. [3123]

In defence of Viktor Kapitanchuk, 24 signatures; undated. Kapitanchuk, a member of the Christian Committee for the Defence of Believers' Rights in the USSR, was arrested on 12 March. The authorities are evidently troubled by religious revival in the USSR and are trying to immobilize the most active lay-people and clergy. Countless believers have received active help, advice and support from Kapitanchuk. The authors ask Christians throughout the world and all who value freedom and justice to defend him. Russian: 1 p. Carbon copy. [3040]

PENTECOSTALS

SU/1979/PEN

The power of prayer, anonymous; undated. Testimony of a Christian woman who, though inwardly disillusioned with life and with God, revealed none of this outwardly. Late one night, however, she was saved by the power of prayer from a violent physical assault and was thereby transformed into someone who values life as a gift from God, to be dedicated to him and spent in his presence. Russian: 3 pp. Photocopy. [3005]

(Report) by D. A. Sidorchuk. He applied to emigrate in 1976 and renounced Soviet citizenship in 1978. His wife was threatened by the KGB and on 6 April 1979 stones were thrown through the window of their home. On 9 April he was knocked off his motorbike. He was in hospital for a month, but the authorities claimed he had been drunk and the driver of the car went unpunished. Sidorchuk believes this "accident" was in fact attempted murder. Similar things have happened to others wishing to emigrate. Russian: 1 p. Photocopy. [2978]

Request for help to President Carter, the US Congress, Senate and State Department from 52 Pentecostals and Baptists wishing to emigrate; undated. Many western believers listen to the one-sided accounts of representatives of the Moscow Patriarchate or the AUCECB and do not realize how bad the conditions are under which Christians live in the USSR, where believers really are suffering for their faith. They are glad about the emigration of Jews, but feel that Christians should be allowed to leave too, as the whole of state atheism is against them. Russian: 5 pp. Carbon copy. [2728]

(Four poems) by Anatoli Vlasov: "I want to live", "Fr Dudko", "Golgotha in Russia", "To radio-missionaries". Russian: 5 pp. Photocopy. [3001]

List of signatures appended to the declaration-complaint to the UN International Court renouncing Soviet citizenship from 25 August and after; undated. Gives names, addresses and other details of families who have renounced their Soviet citizenship. Russian: 91 pp. Part carbon, part original. [3193]

ROMAN CATHOLIC CHURCH

SU/1979/ROM

Aušra, No. 15; February. Contains: an item on the significance of Lithuanian Independence Day (16 February); an appeal to all Lithuanians to defend their language; an article on the Russian colonization of Latvia; protest letters from A. Paškauskienė and H. Klimašauskas, victims of psychiatric abuse; a Declaration of the Lithuanian Helsinki Group on the arrest of R. Ragaišis, who refused to testify against V. Petkus; information about the recruitment of KGB informers; a letter from a teacher to Lithuanian pupils and teachers, urging them to act according to their Catholic faith; a report on the falsification of statistics during the census. Lithuanian: 65 pp. Partial English translation available. [2773]

Document No. 18 from the Catholic Committee for the Defence of Believers' Rights to the Procurator of the Lithuanian SSR; 6 July. The case against Fr Sigitas Tamkevičius was due to be examined on 28 June at the People's Court in Varena. Believers who wished to attend the hearing waited on the street but were dispersed with water. Later, 13 people were seized by police at the station. Dana Kelmeliene was badly beaten but was refused admittance to hospital. The writers ask the addressee to expose the criminals who beat her up and to reveal why she was refused admittance to hospital. Russian: 3 pp. Retyped in the West. [2990]

Document No. 19 from the Catholic Committee for the Defence of Believers' Rights to the General Procurator of the USSR; 15 August. A further protest about the maltreatment of Dana Kelmeliene, and a report of Angele Ramanauskaite's arrest on 20 July for telling children about God. Catholics in Moldavia also suffer: their only priest is constantly harassed and the believers are humiliated and intimidated. The writers demand an end to persecution of believers which diminishes the authority of the Soviet government in the eyes of the world. Russian: 3 pp. Retyped in the West. [2991]

Document No. 24 from the Catholic Committee for the Defence of Believers' Rights to the Central Committee of the Lithuanian Communist Party; 13 November. Lithuanian Catholics have been trying unsuccessfully for years to have the catechism officially printed. In early 1979 there were rumours that this might be possible. On 5 April Lithuanian bishops told a representative of the CRA that about 500,000 catechisms would initially be needed. The authors consider that 100,000 copies would then need to be published each year. The CRA representative has said that up to 300,000 will be printed. The authorities considered the catechism to be too long and cut it by half. None have been printed yet and it is now said that only 60,000 will appear. Believers produce

several tens of thousands of catechisms each year "underground". The authorities organizing the production of the catechisms are showing an irresponsible attitude. Russian: 2 pp. Photocopy. [3206]

Document No. 25 from the Catholic Committee for the Defence of Believers' Rights to L. I. Brezhnev; 20 November. The writers protest at the persecution of Fr Yakunin and T. Velikanova (arrested on 1 November) and of A. Terleckas (arrested on 30 October). It is difficult to understand why the Soviet government does not punish those who violate basic human rights, rather than those who defend the victims. These three people are completely innocent and should be released immediately. Russian: 2 pp. Retyped in the West. [3109]

Document No. 26 from the Catholic Committee for the Defence of Believers' Rights to Lithuanian Catholic bishops and priests; 30 November. The present struggle of state atheism against the Church is nothing new. One method of controlling and monitoring the activities of priests is by questionnaires on church activity. Statistics on the Church are published by the authorities and used to further the ideological struggle. If priests give accurate answers the atheist struggle is stepped up; if they do not, then the statistics are used to show that the Church is dying out—which is not true. The Committee urges the addressees not to answer the questionnaires. Russian: 2 pp. Photocopy. [3207]

SU/1980/ROM

Trial of A. Terleckas and Ju. Sasnauskas, anonymous; undated. Account of the trial which took place 15-19 September. Both were charged with preparing and distributing anti-Soviet propaganda (Art. 68-I of the Lithuanian Criminal Code). Terleckas was sentenced to three years' strict regime camp and five years' exile, Sasnauskas to 18 months' strict regime camp and five years' exile. The court took into account that the accused had partly admitted their guilt and had promised not to involve themselves in anti-Soviet propaganda in future. However, according to the document they did not plead guilty and denied that their writings were anti-Soviet. Russian: 7 pp. Retyped in the West. [3211]

MISCELLANEOUS

SU/1979/M

Document No. 18 from the Lithuanian Public Group to Promote Observance of the Helsinki Agreements; 2 November. On 30 October Antanas Terleckas was arrested in Vilnius. The reason has not been given, but the writers believe it is in connection with his signing of a Memorandum marking the 40th anniversary of the Molotov-Ribbentrop Pact. Terleckas is an honest man. His arrest is an encroachment on personal dignity and honour, on health and freedom. He should be released immediately so that he can continue his humanitarian and cultural activities for the good of the world in general, and for the restoration of Lithuania's independence. Russian: 3 pp. Photocopy. [2946]

Czechoslovak Religious Samizdat

ROMAN CATHOLIC CHURCH

CZ/1977/ROM

26. *Letter to the editors of the daily Lidova demokracie from Fr Josef Zvěřina; January.* Points out that while they reprinted the *Rude pravo* attack on the Chartists, they failed to publish any extracts from the Charter 77 documents or the laws on which they were based. "How can you talk of the brutal discriminatory methods of bourgeois governments when you keep silent about the persecution of believers in your own country?" Czech in *Křestané a Charta 77*, Köln, 1980, pp. 103-4.

CZ/1978/ROM

33. *Letter to the President of the Republic* from Ivan Medek; 21 May. Describes how after being released from interrogation he was kidnapped in the presence of a lieutenant of the Security Police. Medek was later beaten up and left unconscious in the woods. Czech in *Křestané a Charta 77*, Köln, 1980, pp. 188-9.
34. *Essay, "The Parallel Community"*, by Václav Benda; 17 May. Attempts to show a way out of the present crisis in the Charter 77 movement. The movement's success in rallying people of diverse political views to take up a legal struggle (based on the Constitution and the Helsinki accords) against the malpractices of the law has revealed a certain weakness. It gives the impression that the supporters of Charter 77 recognize the *raison d'être* of the socialist State and aim only at its partial reform, while privately they are all deeply sceptical about the possibility of any such modification. It is a clever manoeuvre to pretend that the government has good intentions but it involves people in a lie which has undermined support for Charter 77. Benda warns against the danger of isolation. A mere moral gesture and the writing of protest letters is not enough. He suggests ways of building more effectively a "parallel community" with its own self-help information service, education, publishing and political organization. Czech in *Křestané a Charta 77*, Köln, 1980, pp. 68-76.
35. *Appeal* to friends from Dana Němcová; 3 December. Suggests organizing a protest fast on behalf of political prisoners, particularly Petr Cibulka (28), Libor Chloupek (23) and Petr Pospíchal (18), imprisoned for duplicating *samizdat*. [Charter 77 Bulletin No. 4, 1979, has a note on this protest fast in Decin. After the fast the group of 20 young people marched with a cross to the disused Orthodox church where they were met by police and ordered to disperse. Ed.] Czech in *Křestané a Charta 77*, Köln, 1980, pp. 208-9.

Bulgarian Press Articles

Date

October 1979

- 10 *Chernomorski front*, p. 1. "General approval of socialist rituals", by Nikola Prodanov. The regional assembly of the chairmen and secretaries of the executive committees of the Fatherland Front (FF) municipal people's councils and municipal committees took place in Kameno on 9 October. A report on the fulfilment of the holiday-ceremonial programme in Burgas region was given by Kiril Dimitrov, secretary of the Regional People's Council executive. The experiences of various communities regarding the introduction of new rituals were then shared.

Date

November 1979

- 2 *Otechestven front*, p. 10. Invitation to subscribe to the new magazine *Ateistichna tribuna* (*Atheist Tribune*), the organ of the Republican Council of the Georgi Kirkov Society for the Propagation of Scientific Knowledge. The magazine will contain "scientific-theoretical, methodological, scientific-popular, artistic and publicist-informational material connected with scientific atheism and Marxist-Leninist religious knowledge". The annual subscription is 2.50 leva for six issues. [This magazine has been mentioned in the past but was formerly said to be unavailable on subscription. Ed.]
- 30 *Otechestven front*, p. 3. "In the spirit of good traditions." A new complex for the naming of children has been opened in Khaskovo. The first child brought for naming was presented with a medallion with the town crest on it, and hope was expressed that he would grow up to be a good citizen of socialist Bulgaria.

Date

December 1979

- 20 *Otechestven front*, p. 2. "The righteousness of 'sinful' Sofroni", by Ivanka Ikova. An account of the life of Bishop Sofroni of Vratsa (d. 1813) whose work *The Life and Sufferings of Sinful Sofroni* is said to be the first autobiography in Bulgarian

literature. Sofroni always delivered his sermons in Bulgarian and he was constantly engaged in transcription and in translating new books into Bulgarian. Of the works he translated, the only one he saw in print was the *Nedelnik* — described here as a book “on religion and morality for people of the last century”.

Bulgarian Religious Press Articles

Church Gazette (Tsurkoven vestnik)

11 January 1979, pp. 2-4. A detailed account by Protodeacon Dr V. Velyanov of Patriarch Maxim's visit to the USA. Covers his visits to Columbus, Cincinnati and Indianapolis (8-9 September 1978).

1 February 1979, pp. 2-3. Continuing account by Protodeacon Dr V. Velyanov of Patriarch Maxim's visit to the USA. Covers his visit to Dearborn (15-18 September). On 17 September he celebrated the liturgy at the St Kliment of Ohrid Church.

Ditto, pp. 4-6. “Historical research requires objectivity, impartiality and integrity! A propos of the article ‘Witness of national development’ by Dr S. Dimevsky.” A statement signed by Metropolitans Nikodim of Sliven, Iosif of Varna and Preslav, Pimen of Nevrokop, Stefan of Veliko Turnovo, Varlaam of Plovdiv, Prot. Dr Vasil Velyanov and Professor Todor Subev, attacking Dimevsky's article which appeared in the Skopje publication *Borba* (28-30 November 1978) and asserted that the Kresnen-Raslog Uprising of 1878-79 was Macedonian, not Bulgarian, in character. The point at issue is the controversial “Macedonian Question” which certain Skopje papers have raised again recently. The statement attacks Dimevsky's arguments as tendentious. Dimevsky alleges that the late Patriarch Kiril allowed him to study the Patriarchate's archives and to record on microfilm the documents on which he subsequently based his article, on condition that the article did not appear till after Kiril's death. The signatories argue that Kiril would hardly have granted Dimevsky permission to study the archives since entries in his diary show that he had a low opinion of Dimevsky. Furthermore, the late Patriarch would never have authorized publication after his death of material which would contradict all that he had written during his life about that period of Bulgarian history.

11 April 1979, p. 2. “A notable centenary”, by Bishop Nikolai of Makariopol. The Bishop deplores the fact that many of the frescoes in the Alexander Nevsky Memorial Church in Sofia have been damaged by damp. He urges restoration and preservation. The church is the Patriarchal Cathedral and all important church events, such as the enthronement of Patriarchs, are held there. There are four priests-in-charge and two deacons. Morning and evening services are held daily and the liturgy is celebrated on Sundays with the participation of a 40-member choir.

21 April 1979, p. 2. Patriarchal and Synodal Easter message to be read in churches on Easter Sunday, 22 April. Discusses the significance of Christ's resurrection in the work of man's redemption. Christ's resurrection also made peace possible, so all Christians have a duty to work for peace in the world.

1 May 1979, pp. 5-6. “An Orthodox-ethical view of work”, by Atanas Pavlov. An article in honour of Labour Day (1 May). Discusses the positive Christian attitude to work, drawing on the Bible.

11 May 1979, pp. 1-4. Concluding article by Protodeacon Dr V. Velyanov about Patriarch Maxim's visit to the USA and Canada. Covers his visits to Montreal, Ottawa and Toronto (2-12 October 1978). The Patriarch was welcomed in Montreal by the Catholic community (this was soon after the death of Pope John Paul I). On 8 October he celebrated the liturgy in the Bulgarian-Macedonian Cathedral of SS Cyril and Methodius. The delegation returned to Bulgaria on 12 October.

21 May 1979, pp. 1-2. “Contribution to the building of peace”, by Metropolitan Kalinik of Vratsa. Speech given at the plenum of the regional committee for the defence of peace in Vratsa, 4 May 1979. The BOC contributes to peace through membership of the WCC, Christian Peace Conference and Conference of European

Churches; by the attendance of BOC delegations at peace conferences abroad; and by the holding of peace forums in Bulgaria itself—through which visitors can see that the Church is free in Bulgaria. One of the recent tasks of the Bulgarian clergy has been to counteract western allegations of abuse of human rights in socialist countries by pointing to the support which the BOC receives from the State.

11 June 1979, pp. 6-7. "Celebration at the Theological Academy", by Dimitur Kirov. The 1,600th anniversary of the death of St Vasilii the Great was celebrated at the Sofia Theological Academy 29-30 January. Four reports were given on various aspects of the saint's life on 30 January. After this Patriarch Maxim awarded the Order of SS Cyril and Methodius to Professor Tsonevsky and Professor Todor Subev on the occasion of their 75th and 50th birthdays respectively. Professor Subev was congratulated on his unanimous election as Deputy Chairman of the WCC.

21 June 1979, pp. 7-8. "Before the Eighth Congress of the World Federation for the Deaf in Varna", by Assistant Prot. A. Balachev. A BOC delegation is to attend the Congress which takes place 20-27 June. One of the subjects for discussion is the religious education of the deaf. The Bulgarian group is to discuss two themes: the deaf person in the Bulgarian religious denominations and organized spiritual care of the Orthodox deaf in Bulgaria. The author mentions the work of Metropolitan Sofroni of Veliko Turnovo in the 1930s in setting up a home/workshop for the deaf but adds that today only the State is allowed to carry out social work.

11 October 1979, p. 4. Report on Patriarch Maxim's visit to the 12th International Book Fair-Exhibition on 19 September, the opening day. The Synodal Publishing House had a stand at the Fair, displaying works on theology, church history and the liturgy. Many visitors are said to have shown interest in the stand.

22 October 1979, pp. 4-5. Metropolitan Kalinik of Vratsa, whose name-day was celebrated on 29 July, is the youngest Metropolitan in the BOC. In the five years since he took office he has been involved in peace activity and the restoration of churches, including the Church of the Holy Apostles in Vratsa.

12 November 1979, p. 2. Text of greetings sent to Patriarch Maxim on his 65th birthday from the Bulgarian head of State, the Foreign Minister and the Chairman of the Committee for Questions concerning the BOC and Religious Cults.

Ditto, pp. 3-5. A detailed description of the celebrations held at the Troyan monastery on 27 and 28 October to celebrate Patriarch Maxim's birthday. This is preceded by a brief account of his early life.

22 November 1979, pp. 2-4. A detailed account of the Eighth Assembly of the Conference of European Churches which took place in Crete 18-25 October. There were five Bulgarian delegates: Professor T. P. Koev, Metropolitan Kalinik of Vratsa, Bishop Ioaniki of the Sliven Metropolitanate, Stefanka Petrova and Petko D. Baldzhiev.

Ditto, p. 8. "From the life of the Synodal holiday home at the Pomorie Monastery", by Maria Encheva. Archimandrite Pakhomi, the abbot of the monastery, attended the celebrations marking the end of the first season of this holiday home on 27 June. The Archimandrite had just returned from a visit to the Polish Metropolitan Vasili and he gave a report on Pope John Paul II's visit to Poland.

1 December 1979, p. 1. Joint petition by Patriarch Pimen of Moscow and All-Russia and Patriarch Maxim of Bulgaria. Peace-loving Christians are urged to oppose NATO's plans to build new missiles.

CORRECTION

Keston College has recently learned that the item listed in the Bibliography of *RCL* Vol. 7, No. 4, p. 274, under the heading "Romanian Unofficial Religious Documents", RO/1979/ROM/1, should not have been listed. It was not in fact *samizdat* but was written in the West.