

Sources

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

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

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

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

page (plus 15 per cent VAT, UK only); postage will be added to the bill.

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

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

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

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

RCL No. 1, 1982 covered significant Soviet press articles on religion and atheism for the period January to June 1981. The present issue covers the period July to December 1981.

RCL No. 1, 1982 covered selected articles from official Soviet religious publications for the period March to August 1981. The present issue covers the period September to December 1981.

RCL No. 1, 1982 covered selected items from AKSA for the period October to December 1981. The present issue covers the period December 1981 to April 1982.

Soviet Press Articles

Priest's Murderers Sentenced The murderers of a Lithuanian Catholic priest, Fr Leonas Šapoka, have been tried and the details fully reported in the main Lithuanian newspaper *Tiesa*. Jonas Sabalyauskas was sentenced to death and two others to fifteen years imprisonment each. These facts are used to counter claims by western radio stations that the criminals would not be brought to justice because their victim was a Catholic. (See also the item *Chronicles of the Lithuanian Church* on p. 195—Ed.) (“The Thirst for Gain”, V. Žeimantas, *Sovetskaya Litva*, 16 December.)

Family Problems Soviet commentators often focus on family life and the upbringing of children as a problem area for the official programme of atheization. The Maloletkin family is cited in one article as an example of the harmful effect religious parents can have on children. Although the family appeared “normal” at first, the mother, the daughter of a Baptist presbyter, became a fanatical believer after the difficult birth of her first child. The father wanted a divorce, fearing that the child would be adversely affected by the mother, and was proved right when the child was found to spend much time in prayer, condemned as “an unhealthy occupation for a young person”. (“In Different Directions”, T. Ambarova, *Zarya Vostoka*, 3 September.) Another article urges atheist propagandists to pay special attention to women, who are the first to educate children. Religious influence, especially from the Baptist dissenters, is continuing to undermine society. (“Perfecting Art and Art Forms”, L. Kukharyova, *Pravda Ukrainy*, 15 July.)

Need to Improve Soviet Rituals Ways must be found to celebrate the birth of a child with as much symbolism as in the past, and the same is true of weddings, according to the main Moldavian newspaper. A dry and unimpressive ceremony in Kishinyov is criticized. (“A Person is Born”, Ye. Khmelkovskaya, *Sovetskaya Moldaviya*, 23 September.) A similar plea is made in the Estonian newspaper: children must be brought up with due regard for symbolism. Festivals, rites and ceremonies exalt man's labour, help people understand the advantages of socialism, and make them feel indispensable to one another. The recent successes of new Soviet rituals are noted, but there is a need for more to be published on the subject. (“The Young are on

Watch”, D. Palariya, *Sovetskaya Estoniya*, 18 October.)

Progress of Atheist Education A report from Kazakhstan indicates that atheist education has thus far failed to eradicate superstitious behaviour among students. Sociological surveys on students reveal such superstitious activities as eating bus tickets with lucky numbers and identifying success at examination points to an inconsistency between different educational institutions: in all universities, pedagogical, medical and agricultural institutions there is a compulsory course in scientific atheism with an examination, but in technical higher educational institutes the course is optional and there is no examination. This has affected the quality of the courses, and more attention is being paid to the formation of a scientific world-view in technical institutes. (“Rearing Militant Atheists”, D. Kshibekov and A. Zebeyalov, *Kazakhstanskaya Pravda*, 24 November.) Two reports from Moldavia are on the whole optimistic about atheist work, though both add the cautionary note that religious belief remains strong in some areas where churches are active and individual work with believers has not been carried out with sufficient vigour. In Glodyani there are over a hundred atheists doing individual work, mostly in schools, and 27 “Young Atheist” clubs are functioning. (“Reaching Everyone”, Boris Shtepu, *Molodyozh Moldavii*, 29 August.) In Beltsy, about thirty young ideologists are engaged in individual work, especially with young mothers and the impressionable young. Thirty-five thousand people have visited a new centre for atheist propaganda opened a year before. (“The Centre of Scientific Atheism”, V. Galushko, *Sovetskaya Moldaviya*, 2 September.)

Criticism of the West Criticism of religious life in the West and of western statements about religious life in the Soviet Union consumes its usual acreage of Soviet newsprint. A wide-ranging article on western “freedom of the press” covers Italian, Brazilian, Jewish, Indian and British media. It complains that Rev. Michael Bourdeaux (the International Director of Keston College—Ed.) is favoured by the BBC at the expense of the leftist Anglican priest O. Fielding-Clarke. (Rev Fielding-

Clarke subsequently denied this assertion: see *Keston News Service* No. 132, 10 September 1981, p. 3—Ed.) The article also complains that the West is deceitful in that, for all its talk of freedom of religion, it does not espouse freedom of atheism. ("Under the Pious Cloak", M. Goldenberg, *Sovetskaya Moldaviya*, 15 August.) The same author warns a reader, one Sasha, of the dangers of writing off for supposedly religious material from the West. Sasha, though holding no religious beliefs, wrote to a newspaper to

complain that religious literature was unavailable in the USSR and that literature sent to him by post from San Francisco had been confiscated. Goldenberg's reply to this is a circular argument: if Sasha's post was confiscated, that means that it almost certainly contained anti-Soviet propaganda. He agrees that the Bible is not printed in sufficient quantities in the USSR, but points out that this is also true of many secular books. ("How Do You Think You Will Live, Sasha?", *Molodyozh Moldavii*, 15 December.)

Soviet Religious Press Articles

Journal of the Moscow Patriarchate (Zhurnal moskovskoi patriarkhii)

Russian edition

Nos. 9-12 1981

These issues contain the first materials concerning the preparation for the conference "Religious workers for saving the sacred gift of life from nuclear catastrophe", or in the TASS secular version, "Religious workers for peace against the nuclear threat" (10-14 May 1982). *JMP* No. 9, 1981 begins (p. 2) with Patriarch Pimen's "Declaration" of 9 July in which he denounces "the criminal propaganda of the admissibility of the use of nuclear weapons in war" and the increased tension in international politics, "stimulated first of all by the immoral assertion that there exists 'a Soviet military threat'". The Patriarch applauds the representation of the Supreme Soviet "To Parliaments and Peoples of the World", and he proposes an international conference of religious leaders and activists concerned to "save life from nuclear annihilation". By the time of an "International Inter-religious Meeting" in Moscow on 1-2 October, planning for the Conference was well under way (*JMP* No. 11, pp. 11-16, and No. 12, pp. 36-47). The Patriarch announced that the name for the conference had been chosen and a rough date had been fixed. The conference is to precede the Second Special Session on Disarmament of the General Assembly of the United Nations.

There is evidence in these last four issues of 1981 that the Russian Orthodox Church is devoting more attention to ecumenical relations with countries of the third world. A delegation to Zambia and Botswana, led by Metropolitan Sergi of Odessa and Kherson, arrived in Lusaka, Zambia on 25 May (No. 9,

p. 8; No. 11, pp. 54-61). After touring the country they were received by the Zambian president, Dr Kenneth Kaunda. Metropolitan Sergi and the other members of his delegation spoke publicly on a number of occasions about church life in the Soviet Union. On 10 June the delegation arrived in Gaborone, the capital of Botswana, where they were warmly received by the church leadership. For other articles on ROC-third world ecumenical relations see *JMP* No. 10, pp. 2-3 and *JMP* No. 11, pp. 8-9.

Returning to the theme of peace, a meeting for the Khmel'nitsky diocesan clergy on 19 June 1981 was dedicated to "the defence of peace and the participation of the clergy of the diocese in peace-making activity" (*JMP* No. 9, pp. 52-55). Besides an address by their bishop, Agafangel, the assembled clergy heard a report by the local representative of the Council for Religious Affairs, I. T. Bubyakov, "On the constitutional bases for activities by religious organizations and for freedom of conscience", and a lecture by a representative of the "Knowledge" (*Znaniye*) Society on the current international situation. Similar meetings took place for clergy of Kaluga diocese (*JMP* No. 9, pp. 30-1) and Oryol diocese (*JMP* No. 11, pp. 32-3).

JMP Nos. 9-12 1981 also contain some very worthwhile articles on the theology, history and culture of the Russian Church. Interesting material on recent church history is often found in biographies of church figures or in articles about individual parish churches. An

interesting example of the latter is a three-part article (*JMP* No. 9, pp. 16-21, No. 10, pp. 23-8, No. 11, pp. 21-5) on the Church of St Pimen in Moscow by Deacon Sergei Golubtsov. Much of the article deals with the history of the building and its icons, but considerable space is given to a history of the parish and, in particular, to thumb-nail biographies of its rectors over the last century. St Pimen's conducted an impressive programme of philanthropic work in the 1890s and the parish grew. But during the Civil War years the church was virtually empty and the rector since 1911, Archpriest Mikhail Steblev, became ill and died in 1923. Under his successor, Archpriest Nikolai Bazhanov, the parish remained loyal to the Patriarchal Church through the most difficult years of the "Living Church" schism. In 1936, however, the leader of the "renovationists", "Metropolitan" A. I. Vvedensky made St Pimen's his base in Moscow, and it was not returned to the Church until the end of the war. St Pimen's first post-war rector, Professor Archpriest N. V. Chepurin, who held degrees in law and theology and studied natural science in Britain, was a leading apologetics writer and missionary for the Orthodox Church before the Revolution. From 1919 to 1928 he was pro-rector of the Petrograd Theological Institute. Then "from 1930 to 1945" Professor Archpriest Chepurin, *JMP* tells us (No. 10, p.

27) "worked at various sites of Soviet construction". He had served as rector of St Pimen's for only a few months when he died in February 1947. Part III of the article (*JMP* No. 11, pp. 21-5) has some fascinating information on the present Patriarch Pimen's connection with St Pimen's Church. Although official biographies of the Patriarch are silent as to his whereabouts during the period 1933-1946, a photograph on p. 25 purportedly shows the monk Pimen with the choir of St Pimen's Church in 1936 even though, according to the article, he had no connection with the church after 1931. The date nevertheless appears to be accurate when the photograph is compared with one of Pimen and his choir in 1928 on the opposite page. The monk Pimen appears to have shoulder-length hair in both 1928 and 1936, which suggests that he did not serve a term in labour camp between 1932 and 1936 (in which event his head would have been shaved).

Finally, an interesting piece of news from the Moscow Theological Seminary in Zagorsk: the choir leaders' course has produced its first woman graduate (*JMP* No. 9, pp. 27-8). Her name is Lyubov Sabinina and she joins a number of women graduates from the Leningrad Theological Seminary, which began admitting women to its choir leaders' course several years ago.

Fraternal Herald (Bratsky Vestnik)

Nos. 5/81 (September-October), 6/81 (November-December)

Under the heading of "Christian Unity" the journal reports (in No. 5) on the Baptist World Alliance General Council meeting in Puerto Rico in June-July 1981 in which A. M. Bychkov, Ya. K. Dukhonchenko, M. Ya. Zhidkov and M. V. Melnik took part. The four Soviet Baptist leaders also took the opportunity to visit BWA headquarters in Washington DC and to speak in churches in Washington DC and Philadelphia. Issue No. 6 contains a short report on the WCC Central Committee meeting in Dresden in August 1981 in which A. M. Bychkov took part; the withdrawal of the Salvation Army is mentioned without any reasons being given and two points from the Central Committee's resolution are highlighted: on disarmament and refugees. The same issue reports on the European Baptist Federation Council meeting in Germany in September-October 1981;

again the report emphasizes discussion on questions of peace and disarmament.

Peace issues are further raised in the section "The Voice of Christians in Defence of Peace". The report (in No. 5) on the West German *Kirchentag* makes particular mention of the "Peace March" of thirty thousand participants through the streets of Hamburg and the exhibition mounted by the Christian Peace Conference.

The section of "Music and Singing" contains some very practical advice for choir-leaders in No. 5 and an outline of musical and choral work in the Baptist churches up to 1917 in No. 6.

Under the heading "From the History of the Evangelical Baptist Brotherhood" (No. 6) appears a biography of Ivan Ryaboshapka on the occasion of the 150th anniversary of his birth. Ryaboshapka was converted to

evangelical Christianity through attending Bible studies organized by German settlers and soon gathered around himself in his home village of Lyubomirka a small group of Ukrainian evangelicals from whom grew the "Stundist" movement. There followed years of persecution by the Tsarist authorities, culminating in five years' exile under police surveillance in Yerevan (Armenia) in 1894-99. Unable to return to his home, Ryaboshapka emigrated to Turkey and then Bulgaria where he died in 1900. In issue No. 5 A. M. Bychkov describes a visit to the church in Lyubomirka, where some of the members still remember Ivan Ryaboshapka.

In "Local Reports", issue No. 5 contains the texts of General Secretary A. M. Bychkov's report to the Plenum of the All-Union Council (the plenum was reported briefly in issue No. 4—see *RCL* Vol. 10, No. 1, pp. 23-4). Two inconsistencies indicate that the fuller report has been edited before publication: the short report refers to difficulties in the Leningrad church and other churches which have been overcome. The specific reference to Leningrad does not appear in the full report. In the short report Bychkov's final sentence is given in full in quotation marks, while in the full, purportedly verbatim version the sentence is perhaps somewhat less forceful. (Cf. "We believe that the Lord will bless our labour and help us to achieve much more for His Kingdom" with "May the Lord bless us and help us to labour in His vineyard".) The only point at which the full report indicates that some details are omitted is where Bychkov deals with statistical information on the church. The only figures cited are nine thousand baptisms and 26 new churches registered during 1980. (The Union certainly has more comprehensive statistics available than these but no figure for overall membership has been printed in *Bratsky Vestnik* for almost twenty years, though updated figures are apparently regularly supplied to the Baptist World Alliance—the most recent being 545,000—Ed.) Bychkov's

report also covers publishing (250,000 copies of Bibles, New Testaments and hymnbooks printed or imported since 1968); the Bible correspondence course (currently 127 students plus a group of choir-leaders); unity within the churches of the Union (immediately after the 1979 congress there were some problems with the Pentecostals, but a useful meeting with them was held on 25 September 1980; the Union leadership sees the unregistered Council of Churches in disarray and doubt the value even of talking to its leaders, whose attitude is harder than ever); education of believers (particularly the involvement of young people, with whom there is still tension in some places); *Bratsky Vestnik* (the section on "Music and Singing" has been well-received, but the life of the churches is not fully reflected in the "Local Reports" and readers would like to see articles from Mennonite writers and more historical studies); history of the Russian Baptists (they hope to publish a volume in 1984); doctrine (after the publication of the draft statement of faith comments have been received and a ten-man commission has been established to examine them); and foreign contacts (Bychkov mentions mostly Baptist contacts, but states that Soviet Baptists were represented at meetings of the Conference of European Churches, the WCC and the Christian Peace Conference).

The short news items in the "Local Reports" section in the two issues mention the registration of congregations in Tarutino, near Odessa, and Naro-Fominsk in Moscow region (Orthodox Christians mounted a vigorous campaign here in the early 1970s for the opening of an Orthodox church, apparently without success—Ed.), and the consecration of new or reconstructed churches in Minsk, Lvov and a number of villages. There are also photographs of the new churches in Sochi, Mytishchi (an outer suburb of Moscow) and Minsk and of baptisms in Kiev and Zaporozhe (over forty and fifty baptismal candidates respectively).

Soviet Religious Samizdat

Fire-arms and Drugs "Found" in Home of Jewish Refusenik

Stanislav Zubko, a practising Jew, was arrested on 16 May 1981 and sentenced on 21 July 1981 to four years' ordinary régime

in camps, charged with illegal possession of fire-arms and narcotics following the discovery of hashish and a gun in his flat during a search on 16 May 1981. Kiev Jews claim that he is innocent and complain that the investigation was

unfairly conducted and that the evidence was not properly examined. They point out that there was no official investigation of Zubko's claim that the drugs and the gun did not belong to him and must have been planted. (*Document 180—The arrest and conviction of Stanislav Zubko*, by the Moscow Group to Promote Observance of the Helsinki Agreements in the USSR, 20 August 1981, 2 pp. [3507]. Re-typed in the West; (*Letter*) to L. I. Brezhnev, by nineteen Jews from Kiev, 30 July 1981, 3 pp. [3506]. Re-typed in the West; (*Letter*) to the delegates of states participating in the Madrid Conference, by thirteen Jews from Kiev, 1981, 3 pp. [3503]. Re-typed in the West.) The documents connect the repression of Stanislav Zubko with the efforts of his mother and himself to emigrate to Israel. Keston College has a transcript of Zubko's trial and the appeal against the sentence made by his lawyer N. N. Zakharov, in which he says that the sentence was unfounded as there was insufficient evidence for a conviction. (*Trial*), 1981, 10 pp. [3504]. Re-typed in the West; *Appeal* to the Kiev City Court, by lawyer N. N. Zakharov, 28 July 1981, 3 pp. [3505]. Re-typed in the West.)

Chronicles of the Lithuanian Catholic Church

Four issues of the *Chronicle of the Lithuanian Catholic Church*, Nos. 47-50, appeared in Lithuania in 1981. The *Chronicles* have appeared since 1972 and contain details of persecution, mainly of Lithuanian Catholics from dioceses all over Lithuania, but also occasionally from Catholics in other Soviet Republics. For example, *Chronicle* No. 49 contains several pages on the Uniates in the Ukraine. News of Lithuanian Catholic prisoners is published in the *Chronicles*. A regular section entitled "In the Soviet School" demonstrates the pressure put upon religious pupils and their resistance to it.

Every year the Lithuanian authorities attempt to prevent the traditional pilgrimage from Tytuvėnai to Šiluva. In June 1980 Mečislovas Jurevičius was sentenced to three years' strict régime camps and Vytautas Vaičiūnas to two and a half years ordinary régime camps, charged with organizing and actively participating in the 1979 and 1980 processions without permission from the District Executive Committee. Extensive accounts of both trials are given in *Chronicle* No. 48, which is dedicated to Jurevičius and Vaičiūnas. Letters from these two prisoners in their camps in Chelyabinsk region are published in *Chroni-*

cle No. 50. In July 1981 the unofficial Catholic Committee for the Defence of Believers' Rights wrote to the Central Committee of the Lithuanian Communist Party and the Council of Ministers requesting permission for the procession to go ahead on 23 August 1981 from Tytuvėnai to Šiluva, pointing out that permission had never been granted before, and emphasizing the constitutional rights of believers. However, *Chronicle* No. 49 gives a detailed account of the way the authorities prevented the 1981 procession, including the imposition of a quarantine zone around Šiluva after swine fever had allegedly broken out on a state farm five miles away, the suspension of some bus services and the stationing in the area of large numbers of militiamen. Tytuvėnai, though virtually under siege, was reached by a few pilgrims, but it was impossible to proceed from there to Šiluva. Before the pilgrimage, many believers were warned not to participate in the procession, and others were interrogated about their involvement in it and its organization. Accounts of attempts to reach the starting point of the pilgrimage are given in *Chronicles* Nos. 49 and 50.

All four *Chronicles* give accounts of the desecration of churches, altars, crosses and wayside shrines. Churches have been broken into and religious objects destroyed or stolen.

Chronicle No. 47 protests against the brutal murder on 9 October 1980 of Fr Leonas Šapoka. Fr Leonas Mažeika and his housekeeper were murdered on 8 August 1981 (*Chronicle* No. 49). The killers of both priests are reported to have been arrested. *Chronicle* No. 49 states its case for believing the killers acted on the initiative of the KGB.

Chronicle No. 50 contains an extensive report on the death and funeral of Fr Bronius Laurinavičius. Some witnesses say they saw him pushed into the path of the lorry which killed him on 24 November 1981. *Chronicle of the Lithuanian Catholic Church* No. 47, 19 March 1981, 43 pp. [3422]; No. 48, 29 June 1981, 35 pp. [3590]; No. 49, 8 September 1981 [3591]; No. 50, 8 December 1981, 45 pp. [3559]. Photocopy. Lithuanian. English translations are published by the Lithuanian Roman Catholic Priests' League of America.

Continuing Persecution of the Pochayev Lavra

Monks at the Russian Orthodox monastery at Pochayev in the Ukraine have again encountered severe repression from the Soviet authorities. A two-page anonymous docu-

ment reports that monks have been interrogated and some beaten. This has led to the death of Archimandrite Alipi and to the monk Pitirim losing his sanity. The interrogations and various searches appear to have been in connection with the case against Fr Amvrosi, who is in hiding after being driven out of the Pochayev Lavra. Four other monks have been expelled. (*Report*, anonymous, 1981, 2 pp. [3514]. Photocopy.) Two of the expelled monks have written short letters to Patriarch Pimen. (*Letter* to Patriarch Pimen, by Igumen Apelli, 12 August 1981 [3555]; *Letter* to Patriarch Pimen, by Brother Nestor, 12 August 1981 [3556]. Both in *Russkaya Mysl*, 4 March 1982. English translations available.)

Priest deprived of Registration

On 15 January 1982 Fr Pyotr Zdrilyuk, a Russian Orthodox priest, was deregistered from the Church of the Ascension in Kiev, three years after beginning his priesthood there. On 13 August 1981 his home was searched in connection with the case against Fr Amvrosi, who was banished from the Pochayev Lavra at the beginning of 1981. On the following day and on 24 November 1981, Fr Pyotr was questioned at the district Procuracy and asked who had given him the "anti-Soviet" literature confiscated during the search. On 15 January 1982 he was again summoned, this time by the Kiev representative of the Council for Religious Affairs, and told to recant and reveal the provider of the literature. When he again refused, Fr Pyotr was deprived of his registration. (*Persecution of a Priest*, anonymous, 1982, 4 pp. [3552]. Photocopy.)

Creative Ideas from Leningrad Orthodox

Two consecutive issues of the Leningrad *samizdat* journal, 37, show something of the process of the rediscovery of Christianity by Russian intellectuals in the 1970s. Tatyana Goricheva's essay, "'Anonymous Christianity' in Philosophy" (No. 5, pp. 1-23—reprinted in *Vestnik RKhD* No. 123, 1977, pp. 70-85) begins with a rejection of the reductionist tendency in Western philosophy and in Hegel's metaphysics in particular. Heidegger's rejection of "binary thought" is only a partial answer. Insofar as philosophy's striving for the truth is genuine, it is a kind of "anonymous Christianity" to use Rahner's expression. But the search is conducted from a subjective point of view and cannot apprehend the living Truth. B. Glebov in

"Hegel and Existential Philosophy" (No. 5, pp. 24-68) and B. Ivanov in "*Existenzialismus?—Vorbei*" (No. 6, pp. 3-27) reject existentialism precisely because of its subjectivity. Goricheva argues further in a lecture on "Christianity and Ethics", which she read at a seminar (reported in No. 6, pp. 212-215), that contemporary philosophy has foundered due to its inability to embrace ethical absolutes. This began with Kant, who reduced all absolutes to one—Reason. This has led to non-creative and even totalitarian systems of thought. She opposes to this the ethic of Love, which is dynamic and creative and is found by turning to Christ. These issues also feature the poetry of Viktor Krivulin, Yelena Shvarts and Aleksander Ozhiganov, as well as prose by F. Chirskov, V. Danin, L. Kozyreva and N. Konyaev. (37 No. 5, May 1976, 180 pp. [3415]. Photocopy; No. 6, June-August 1976, 118 pp. [3416]. Photocopy (incomplete).)

Sergei Yermolayev returned to Labour Camp

An unknown person has compiled extracts from letters written by the young Orthodox Christian Sergei Yermolayev. The compiler notes that on 11 August 1981 Yermolayev was arrested in Gusinoozersk where he was serving part of his sentence doing construction work. On 18 August he was sentenced to be returned to camp for fifteen months for systematically infringing conditions of his sentence. He is ill and not being given proper medical treatment. Sergei wrote on 18 July 1981 of his fear that he would be moved back to labour camp and explained how easy it would be to extend a sentence on trumped-up charges. (*Excerpts from a letter of S. Yermolayev*, 1981, 3 pp. [3508]. Re-typed in the West.)

Believers' Rights upheld by Non-religious Activists

Practitioners of yoga in Moscow have had their homes searched, according to a report from the unofficial free trade union (SMOT) in the USSR. Some of the people gathered in these homes were detained and forced to sign documents saying they were members of a secret religious sect banned by law. According to the report, on 18, 19 and 24 April 1981 110 people were held in three Moscow departments of the militia in connection with this. (*SMOT Information Bulletin* No. 14, [Annotation], 1981, 2 pp. [3541]. Re-typed in the West.)

The Initiative Group for the Defence of

Invalids' Rights in the USSR has written one letter to the World Council of Churches, and another jointly to Archbishop Vasili of Brussels and Belgium and Metropolitan Antoni (Bloom) of Sorouzh, in London, expressing deep concern that the Russian Orthodox Church is not allowed to carry out charitable work, which was traditionally one of its roles. (The Church has not been allowed to carry out charitable work since the 1929 Legislation on Religious Associations.) Both letters appeared in the Group's twelfth Bulletin. (*Bulletin* No. 12, by the Initiative Group for the Defence of Invalids' Rights in the USSR, 30 July 1981, 54 pp. [3540]. Re-typed in the West.)

Psychiatric Abuse

Documents describing the psychiatric treatment used to curb Christian dissenters of various denominations have reached Keston College. Mikhail Zotov, a believer of unknown denomination arrested on 28 January 1981, writes from prison that he has appeared before a psychiatric commission.* He is very ill. ((*Letter*), by Mikhail Zotov, April 1981, 2 pp. [3518]. Re-typed in the West.) The Pentecostal Fyodor Sidenko was to be interned in psychiatric hospital following the decision of the Krasnodar provincial court. † (*Decision of the court session*, from Krasnodar provincial court, 18 January 1980, 2 pp. [3551]. Photocopy.)

The Siberian Seven

At the end of December 1981, two of the so-called "Siberian Seven" in the US Embassy in Moscow, Avgustina Vashchenko and her daughter Lidiya, began a hunger-strike in support of their claim for their right and that of their entire family to emigrate from the USSR. On 30 January 1982, Lidiya was taken to Botkin hospital in Moscow, suffering the effects of her hunger-strike, and subsequently went home to Chernogorsk, where she has continued her petition for emigration. Keston College has received several documents from the two families represented in the Embassy, including English translations by her sister Lyubov of four letters written by Lidiya

Vashchenko whilst in Botkin hospital. One of these is a repeated request to L. I. Brezhnev to allow the family to emigrate; two of the letters contain short excerpts from conversations between Lidiya and the hospital doctors, and the fourth is a letter of gratitude to those who helped her during her hospitalization. ((*Letter*) to L. I. Brezhnev and the Soviet government, by Lidiya Vashchenko, 6 February 1982, 1 p. [3536]; *Lidiya's conversation with a psychiatrist in Botkin (Excerpt)*, by Lidiya Vashchenko, 3 February 1982, 2 pp. [3534]; *Lidiya's conversation with some other doctors*, by Lidiya Vashchenko, February 1982, 1 p. [3535]; *Open Letter*, by Lidiya Vashchenko, 2 February 1982, 1 p. [3533]. English translations available, but not Russian originals.) After her discharge from hospital, Lidiya wrote to President Reagan stating her intention of continuing her emigration appeal when she arrived in Chernogorsk, including the resumption of her hunger-strike if the question of her family's emigration were delayed. ((*Letter*) to President Reagan by Lidiya Vashchenko, 11 February 1982, 1 p. [3537]. English translation available, but not Russian original.) From Chernogorsk, Lidiya informed Mr Brezhnev that if the reply from Moscow promised by the end of March to her family's application forms for the renunciation of citizenship with the aim of emigrating were negative, she would resume her hunger-strike on 27 March 1982. (*Request* to L. I. Brezhnev, by Lidiya Vashchenko, 17 February 1982, 1 p. [3544]. Photocopy. English translation available.)

Following the news that Dr Billy Graham was to attend the World Religious Peace Conference* in Moscow in May 1982, Lyubov Vashchenko wrote to him showing concern that his presence would be used by the Soviet authorities for propaganda purposes, and asking him to boycott the conference, or, failing that, to put forward their case, and to visit them in the Embassy. In fact, in another letter, Lyubov mentioned that Dr Graham had said he intended to raise the question of oppression of Christians in the USSR with the Soviet government, and for this the family was grateful. In the same letter she called upon Western religious leaders to boycott the Conference. Avgustina Vashchenko wrote to Soviet religious leaders, rebuking them for ignoring the family's case whilst they were

*On 25 March he appeared before the psychiatric commission and on 13 July was declared unfit to plead by the courts and sent to psychiatric hospital (Ed.).

†He was sent to Chernyakhovsk Special Psychiatric Hospital (Ed.).

*Official title: The World Conference of Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe (Ed.).

preparing to proclaim at the Religious Peace Conference that there was complete religious freedom in the USSR. ((*Letter*) to Dr Billy Graham, by Lyubov Vashchenko, 12 April 1982, 1 p. [3579]. Photocopy; *For Easter*, by Lyubov Vashchenko, 7 April 1982, 2 pp. [3568]. Photocopy.—Both written in English; (*Letter*) to Soviet Religious Leaders, by Avgustina Vashchenko, 29 April 1982, 2 pp. [3586]. English translation available, but not Russian original.)

Keston College has also received letters from the second family in the US Embassy, Mariya and Timofei Chmykhalov, whose family in Chernogorsk has been refused emigration despite having received two invitations from the USA to live there. (*Request*, by Mariya Chmykhalova, 6 March 1981, 2 pp. [3512]. Photocopy; (*Letter*) from the Chmykhalov family, 7 December 1981, 1 p. [3582]. Photocopy. English; *Appeal* to L. I. Brezhnev from Mariya Chmykhalova, 17 March 1982, 2 pp. [3584]. Photocopy. English (translation?); (*Statement*), by Mariya Chmykhalova, 1982, 1 p. [3585]. Photocopy. Part English, part Russian.) Timofei Chmykhalov reports that his family in Chernogorsk has been visited with a summons for him to appear at the Military Registration and Enlistment Office in order to be called up into the army. ((*Letter*), by Timofei Chmykhalov, 11 March 1982, 1 p. [3583]. Photocopy. English.)

Baptist Youth Council Writes

Jesus said to his disciples: "I will create My Church and the gates of Hell shall not overcome it". In the early 1960s N. S. Khrushchev publicly declared that he would show the last believer on television in 1981. Today there are more than thirty thousand people in the Evangelical Baptist Church* who are in their early twenties (out of a total membership of half a million). The Youth Council says Christians and non-Christians greatly appreciate Christian literature, films and radio programmes supplied by missions. (*Letter*), by the Youth Council of the Evangelical-Baptist Brotherhood, July 1981 [3539]. English in *Russia for Christ—Freedom*, February 1982.

Reform Baptist Periodicals

Keston College has received reprints from the *Friedenstimme* mission in West Germany of *Bulletins* Nos. 95 and 96 of the Council of Prisoners' Relatives of Evangelical Christians

and Baptists in the USSR. These again contain numerous accounts of the suffering of reform Baptists—arrests, trials, house searches, dispersal of meetings, fines, harassment and the like. Included in the accounts are reports in *Bulletin* No. 95 of the persecution of gypsy converts from Korolevo in the Ukraine. They include the arrest on 13 May 1981 of preacher Ivan Bogar, who had previously been sentenced to three months forced labour after refusing to give false evidence at the trial of V. V. Burdeiny in October 1980. Another report mentions Lilya Dudenkova, who, according to her parents, was an intelligent, keen first-year secondary school pupil until she began to be repeatedly taken out of class and given injections which made her unwell. The parents' complaints have come to nothing, so they have taken her out of school until they can be assured that nothing of the kind will happen again. In *Bulletin* No. 96 the regular section on the situation of prisoners includes news of and concern for Yuri Zeifert who is in a camp in Gurev where the special diet he needs for his ulcer is not available. Presbyter Nikolai Boiko writes from camp giving a detailed account of his arrival on 16 April 1981 and his treatment there. He asks for prayers that the Lord will give him more and more strength to endure, for appeals to be made on his behalf, and to be allowed a Bible. (*Bulletin of the Council of Prisoners' Relatives* No. 95, June 1981, 60 pp. [3521]; No. 96, July 1981, 68 pp. [3522].)

A substantial part of *Herald of Truth* (*Vestnik Istiny*) Nos. 1 and 2 of 1981 is as usual dedicated to devotional articles and testimonies. *Herald of Truth* No. 1 also contains an extensive obituary of Sofya Bocharova, who died on 22 January 1980 after many years dedicated to working with the unofficial Baptist *Christianin* printing press. (*Herald of Truth* (*Vestnik Istiny*) No. 1, 1981, 44 pp. [3519]. Reprint; No. 2, 1981, 44 pp. [3520]. Reprint.)

Addresses of publications

referred to as sources:

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

Lithuanian Roman Catholic Priests' League of America, 351 Highland Blvd., Brooklyn, New York 11207, USA.

Russia for Christ—Freedom, PO Box 30000, Santa Barbara, California 93105, USA.

Russkaya Mysl, 217 rue du Faubourg St Honoré, 75008 Paris, France.

Vestnik RKhD, 91 rue Olivier-de-Serres, 75015 Paris, France.

*Churches affiliated to the state-registered All-Union Council of Evangelical Christians and Baptists (Ed.).

Yugoslav Press on Religion

Contemporary Christian News Service (Aktualnosti Kršćanska Sadašnjosti)

AKSA is a Catholic weekly published in Croatian in Zagreb by the organization "Contemporary Christianity". It includes reports on items in the Yugoslav secular press.

The second part of the TV series "Socialism and Religion" (see *RCL* Vol. 10, No. 1, p. 78) discussed the relations of believers to self-management society, the relations of the League of Communists with believers and the possibility of believers becoming members of the League of Communists, contemporary Marxist literature and secularization. The participants were Archbishop Angelarij (head of the Macedonian Orthodox Church), Petar Kuzmić (Pentecostal), Dr Grmić (Professor, Theological Faculty at Maribor), Dr Roter (Professor, University of Ljubljana), Dr Vereš (Dominican) and Dr Cvitković, moderator of the discussion. Vereš: "Over the last fifteen years a great diversity of attitudes to religion has grown up among Marxist thinkers; they are not content with the stereotype of religion as alienation but have begun to meet believers and discover what they think of themselves."

On 12 December in a national TV interview, the president of the League of Communists reaffirmed that believers may not be members of the League of Communists but said that anyone who agreed with the aims of the Socialist Alliance, brotherhood and unity, the development of self-management . . . could be a member. (*AKSA* 18 December 1981).

The controversial mosaic in the Catholic church at Stražeman has been removed and its creator, Antun Starčević, sentenced to sixty days' imprisonment for infringing public order and peace. The mosaic was commissioned by the parish priest, Rev Josip Devčić, to commemorate various leading spiritual and secular figures including the late Cardinal Stepinac of Zagreb and the late Dr Ivan Merc. Following the dedication of the restored church (6 September 1981) Fr Devčić was sentenced to two months' imprisonment and fined two thousand dinars for disturbing public order and infringing the law of freedom of the press (he omitted to notify the competent authorities by sending them a copy

of the invitation to the dedication). (*AKSA* 25 September, 6 November 1981, 29 January, 9 April 1982.)

On 18 February Zagreb TV broadcast a discussion programme on marriage in which Dr Sagi-Bunić, the leading Catholic theologian, described the basis of Christian belief in marriage as a permanent partnership, and the practice of the Church in the annulment of marriages. The Sunday supplement of *Vjesnik* (Zagreb 9 January 1982) began a series of articles on marriage with the Christian view of marriage and divorce presented by Mariana Valković, professor of moral theology at the Catholic Theological Faculty in Zagreb. (*AKSA* 15 January, 19 February 1982.)

Dr Aleksander Fira, president of the Federal Commission for relations with religious communities, held a press conference for the foreign press on 19 January. He described the legal and constitutional basis of these relations and said that the majority of the clergy accept them. However, some individuals show a tendency toward clericalism and nationalism. In 1981 ten priests had been arrested and tried: in Bosnia-Hercegovina three Roman Catholics, two Serbian Orthodox and one Muslim were charged with abusing religion for political purposes, in Croatia three Roman Catholic priests were charged with similar offences and in Macedonia one member of the Islamic community was also similarly charged.

Several journalists asked whether the "Stepinac case" had been discussed with the Holy See. Dr Fira answered that for Yugoslavs Dr Stepinac belongs to the past and the case is finished. "Beatification of Stepinac is a matter for the Catholic Church, but we believe that such a step would not exert a positive influence on the development of our relations." (*AKSA* 22 January 1982.)

Bishop Žanić of Mostar has appointed a four-man commission to examine the events in Medjugorje in connection with the "visions" of the Virgin (see *RCL* Vol. 10, No. 1, pp. 4-9). The commission includes a Bible scholar, a canon lawyer, a psychologist who is

a professor at the seminary in Sarajevo and an ecclesiologist. Earlier, the chancery of the diocese at Mostar issued a warning to priests to make sure that their statements and attitude regarding the "apparitions" are cautious and do not anticipate the Church's judgement on the matter. (AKSA 15, 29 January 1982.)

An extended session of the presidency of the local Socialist Alliance was held in Rijeka on 3 February. It was reported that relations with religious communities were good, but problems still exist: the desire of the Church to spread its influence through its publications; children are attracted to catechism classes because animated films are shown and they are given the use of sports equipment; amplifiers are used for church music during mass. The Catholic Church in Rijeka has 29 secular priests, 58 regular priests, 173 nuns, 36 churches, 30 chapels, 13 monasteries and convents and 2 seminaries with 40 students. (AKSA 12 February 1982.)

Archbishop Šuštar of Ljubljana gave an important interview in *Delo* (20 February 1982) the official Slovene daily. With reference to the papal encyclical *Laborem Exercens*, the Archbishop suggested that a round-table discussion on the subject of work should be held between Marxists and believers, and stressed that, while differences between believers and non-believers would remain, they must never be an obstacle to co-

operation and progress. Believers were a part of Yugoslav society and had equal duties in it, though Christians based their belief in these duties only on the gospels. He said he preferred to settle difficulties by private diplomacy but that it was necessary to speak out openly on some occasions. When questioned about his action in defending Cardinal Stepinac, Šuštar replied that he had done so for two reasons: 1) relations in Croatia were so bad after the attacks on Archbishop Kuharić that it was necessary to demonstrate that representatives of the Church are united; 2) Everyone who was publicly attacked should be defended. In another interview in *Kana* (Zagreb, Catholic family monthly, March 1982) Archbishop Šuštar spoke on what the Church has to offer to Europe, stressing the importance of ecumenism and the problem of secularization. He also spoke on the great need of the bishops in Yugoslavia to cooperate with one another. In a sermon in Graz, Austria, the archbishop spoke on the role of Catholic adult education in the formation of the Europe of the future. The aim of Catholic education of adults is to produce mature Christians who are conscious of their responsibility and can freely come to right decisions. The *Vjesnik* Sunday supplement carried an article quoting *Die Welt*, which stated that the archbishop's interview in *Delo* was unprecedented in relations between Catholics and communists. (ASKA 26 February, 11, 26 March, 2 April).

Unofficial Romanian Religious Documents

Hounding of Christian Committee continues

A letter from the Romanian Christian Committee for the Defence of Believers' Rights (ALRC) opens by stating that the Committee had hoped that the persecution and harassment of religious believers of various confessions in Romania would have abated following the Madrid conference. It goes on to report the arrests, interrogations, fines and physical attacks on various members of the Committee and their families which took place in October and December

1981. The Committee appeals to all international organizations for help.

Letter to Radio C.S.I. (sic), Zurich, from the Romanian Christian Committee for the Defence of Believers' Rights (ALRC), 27.1.82, 4 pp. Photocopy. English translation available.

Baptist asks for help in emigrating

Faher Gheorghe, a 31-year-old Baptist, begs the Director of RFE for help in obtaining visas for himself and his wife and son to

emigrate to the USA. He asks for his letter to be broadcast in the hope that the Romanian authorities will hear his plea. His main reason for wishing to emigrate is his opposition to the enforced atheist materialist ideology which is contrary to his Christian belief and his desire to bring up his three-year-old son as a Christian. He describes briefly how he has been discriminated against at work because of his faith. His first application for a visa in August 1980 and all subsequent appeals have been totally ignored by the authorities.

Letter to the Director of Radio Free Europe from Father Gheorghe, undated, 2 pp. Photocopy. English translation available.

Complaint by an Orthodox priest

Father Stefan Gavrilă, an Orthodox priest from the parish of Oreavu in Vrancea, Romania, married with six children, claims that he has been harassed by both church and state authorities because he has consistently

exposed corruption within the Church and has refused to collaborate with the authorities. He claims to have suffered disturbances during church services and physical assault, culminating in suspension from his parish.

Father Gavrilă has written to the Episcopate and the Department of Cults demanding an investigation into these incidents with the loyal support of some members of his congregation. He told the authorities that he would ask for permission to emigrate if he did not receive a satisfactory reply to his questions. Fr Gavrilă states that every possible means of obstruction and even criminal acts are used to destroy the lives of those who dare to oppose the Party. He begs the recipient of the letter to intervene with "international authorities" and demand that the Romanian government respect its own laws and allow citizens the right to choose their place of residence.

Letter to the Director of Radio Free Europe from Father Stefan Gavrilă, undated, 5 pp. Photocopy. English translation available.

Keston College's International Director

REV. MICHAEL BOURDEAUX

plans to visit Australia during March 1983

For information about his itinerary, or to engage him for public meetings, please contact one of Keston College's representative committees:

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