

## Sources

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

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

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

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

It is not possible at present to provide a complete bibliographical service for other countries of Eastern Europe, although selected items will be featured in *Sources*. Information about Romanian, Hungarian, Czech, Slovak and Polish documents is available from the respective 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) Albanian press articles; (b) GDR press articles; (c) Soviet press articles; (d) Czech religious *samizdat*.

## Albanian Press Articles

When Keston College began monitoring the Albanian daily paper, *Zëri i Popullit* (Voice of the People) in January 1981, there was virtually no mention of religion except for occasional anti-religious remarks in speeches of party functionaries, and occasional criticisms of countries such as the Soviet Union and Czechoslovakia for encouraging the church by keeping open tens of thousands of churches with tens of thousands of priests to serve them. Since autumn 1983 there has been much more mention of religion, mainly, but not entirely, hostile.

### *Attacks on foreign religious leaders*

These have become more frequent. The Orthodox Archbishop Seraphim of Greece was described as a "killer with the cross of Christ around his neck and that of Hitler in his heart" (*Zëri i Popullit*, 5 November 1983). His crime: visiting the Serbian Orthodox Church in Yugoslavia, where relations between Serbs and Albanians are extremely strained.

The Pope, who often protests against the persecution of believers in Albania, is frequently attacked, often crudely: "The snoring Pope opened one small green eye . . . ." (*Zëri i Popullit*, 18 September 1983). Attacks on Albania by the Greek church and government, the Pope and the Yugoslav government are said to have been masterminded by the CIA (*Zëri i Popullit*, 1 March 1984). They are really attacking not the atheism of Albania, but her communism and independence. "Pope Wojtyła" is seeking

to blacken Albania and to denigrate the Albanian people . . . . Whether by his own desire, or upon the orders of others . . . . his speech on the steps of the Basilica of St Nicholas in Bari provides a second voice in the anti-Albanian liturgy intoned by the reactionary despots in the churches of Athens . . . . Concerning the disquiet of the Pope about the state of religion in Albania, it must be said that in New Albania no one has ever been persecuted for his religious sentiments . . . . Our people, of its own free will and without any

coercion, has itself decided on its attitude to religion and religious institutions. So no-one has the right to expect, let alone to pressurise, our people to believe in God or to practise religious rites . . . . Our atheism has not hindered us and will not hinder us from having good relations with those who believe as well as those who do not.

But why is the Pope not equally concerned for atheists in capitalist countries? "It appears that his inspiration comes not from God but from anti-communism. As far as he is concerned, you can believe in the devil if you want, as long as you do not accept socialism." An article on Cardinal Poggi's visit to Poland was surprisingly neutral (*Zëri i Popullit*, 8 February 1984).

### *Articles on great Albanians of the past*

These articles often mention their religious status (many were clergy), but tend to excuse their religious convictions on the grounds that they were "children of their times". Of Kristoforidhi we read (*Zëri i Popullit*, 8 March 1985): "In translating the bible, he had no belief at all in its holy inspiration, but he had a clear political aim" — namely to counter foreign opposition to the development of Albanian national consciousness.

This opposition is said to come from Catholic, Orthodox and Muslim leaders. The Young Turks and (Muslim) clerics sought to impose the Arabic alphabet upon the Albanians (*Zëri i Popullit*, 2 April 1985). The early writer, Bogdani, was not allowed by the Catholic authorities to publish the Albanian version of *The Company of the Prophets*, which was printed in Italian, probably because of its patriotic nature (*Zëri i Popullit*, 23 May 1985). The Vatican is criticised (*Zëri i Popullit*, 13 July 1984) for failing to send financial support to the Albanian national hero Skenderbeg in his war against the Turks, so that Skenderbeg is described as saying there would be more point in fighting "those priests" than the Turks. One historian, Barleti, defended the Pope in this matter, "either because he was a cleric, or perhaps because [Barleti] printed his *History of Skenderbeg in Rome*".

"The Amateur Theatrical Movement in Shkodër" (*Zëri i Popullit*, 16 August 1984) describes the "Bogdani" group (1919-1939), which "was originally founded by the clerics from among their own circle and for their own ends. But soon the amateur artistes openly distanced themselves from the jesuit influence, although this action involved them in many sacrifices and other privations."

"The bloody history of the Albanian alphabet" (*Zëri i Popullit*, 12 October 1984) suggests that Pjetër Budi, who "also met a mysterious end", was "drowned by the forces of reaction, the prelates of the church and of the foreign occupiers". (Budi was a Catholic priest.) And Naum Veçilharxhi

made the mistake of going to Istanbul to talk with the Patriarchate about matters concerning surely not only the Albanian alphabet, but also Albanian schools and the Albanian church . . . . There he fell ill and the men of the Patriarchate poisoned him in hospital (*Zëri i Popullit*, 3 June 1984).

*Attacks on religion in more recent times*

"Then we began to breathe freely the breath of life" (*Zëri i Popullit*, 21 November 1984) describes how a priest in northern Albania cursed those who began to build a co-operative in 1946. But the villagers said: "When the priest curses us we have a better harvest!" In Lezhë in 1938 there were 53 churches and two religious colleges. But tragedy was rooted in the feudal system and fed by religious influence. In 1967 a co-operativist said: "When religion ruled and we said 'Sir' to the priest and the sub-prefect, and the sub-prefect said 'Sir' to the priest, we had no factories to produce industrial goods. We had the marshes, which produced straw, and the church, which produced shame . . . ." Now "the *Kanun* [ancient unwritten law — *Ed.*] and religion have been taken from their shoulders, the heavy burden of mediaeval oppression has been removed."

*More philosophical anti-religious articles*

Such articles appear occasionally. In "The Triumph of Atheist Thought" (*Zëri i Popullit*, 26 October 1983), Halusi Hako quotes (out of context, as many do) the maxim of the famous patriot, Vaso Pashka: the only religion for an Albanian is Albanianism

(originally a criticism not of religion, but of the religious divisions which had weakened the Albanian nation for centuries). Under socialism people are being emancipated from all kinds of bondage, including that of religion. Socialist ideology cannot coexist with the opium of religion. But socialism does not act against the clergy and believers with persecution and reprisals, as did Bismarck against the Catholic Church in Germany. The party's struggle against religious faith has always been a struggle to raise human dignity, respecting believers, for they have been conditioned by their past and need liberating from it. Hoxha said that to believe or not to believe is each person's right. A Greek mother in southern Albania says: "Neither the church nor the priest saved me from the landlords. When they ruled they gave me neither bread to eat, nor water to drink, nor electricity, nor education for my sons and daughters . . . . That is why I love the Party and not the priest . . . ." The new generations of Albanians have been growing up without religion. Religious buildings are preserved only for their artistic merit. "Our society continues even today to cleanse the consciousness from the remnants of religion and faith, which cannot be rooted out in one day or several years, but only with a continual revolutionary struggle."

*Almost Biblical language is used to immortalise Enver Hoxha*

"Immortality" (*Zëri i Popullit*, 13 April 1985)

Enver Hoxha died

He was . . . .

No, He is!

[ . . . . ]

He died.

He was . . . .

No, He is, He is,

Teacher and Leader for generation after generation with the Work which will never die.

[ . . . . ]

He is in every house and in every heart,

He is

the most glorious name in the history of Albania

[ . . . . ]

In step with You has begun to walk

Immortality.

A pioneer says (*Zëri i Popullit*, 17 April 1985): "You live, I know it. You live in my heart, and in the hearts of all the children,

and of the nation that you loved so much. No! I can't believe it. You live."

## GDR Press Articles

### *Reports on religious affairs*

During the period covered by this survey (September 1985-March 1986) several short items have appeared noting the opening or reopening of churches, chapels, parish centres and the like. Reports have appeared about the opening of a restored Protestant church at Dessau ("St Paul's church at Dessau consecrated", *Neues Deutschland*, 16 December), the opening of Protestant and Roman Catholic parish centres, at Schwerin and Magdeburg respectively ("Protestant Church at Schwerin consecrated", *Neues Deutschland*, 9 December and "Catholic Church at Magdeburg consecrated", *Neues Deutschland*, 11 December). Sometimes such events are reported quite objectively. Often, however, extracts from leading churchmen's speeches are quoted, either praising the co-operative spirit of the state or underlining the GDR's unremitting efforts on behalf of peace.

The work of Protestant national or provincial Synods usually gains a mention, but with only a very brief note of the discussions and resolutions — for example, the Synod of the Federation of GDR Protestant Churches ("The central question is responsibility for peace", *Neues Deutschland*, 25 September). The internal affairs of the Roman Catholic Church are rarely mentioned, apart from such gatherings as the regular Catholic Peace Forum and the Berlin Conference of European Catholics ("Meeting of European Catholics at Erfurt", *Neues Deutschland*, 14 November). Declarations made by the Pope occasionally find space, but invariably the chosen extracts bear on peace, reconciliation and the need for international understanding. The papal New Year message was treated in this way ("Pope: urgent need for the overcoming of tensions", *Neues Deutschland*, 11 January).

### *Items concerned with the Jugendweihe*

A considerable number of items on the *Jugendweihe* (Marxist youth dedication

ceremony) appear annually. Those mentioned below constitute only a selection.

One item deals with the election of the various parents' associations, with which no less than 103,700 classes are linked. Parents and teachers are at one in wishing to educate young people to be knowledgeable about and active in politics, to be patriotic and to be devoted to proletarian internationalism. The impression is given that parents, almost without exception, support the GDR's educational policies. ("Parents' associations elected for 103,700 classes", *Neues Deutschland*, 21 October.)

The November issue contains a feature on a Leipzig school, where there are 56 pupils in the eighth year (aged 14). It is stressed that the young people are not merely participating in a programme drawn up for them by higher authority; they themselves, it is maintained, help to draw up the syllabus. ("*Jugendweihe* preparation classes turned into a real experience", *Neues Deutschland*, 9/10 November.)

An article in a later issue outlines preparations for the *Jugendweihe* among members of the only ethnic minority in the GDR — the Sorbs (or Wends) in the south-eastern corner of the country. It is stated that the *Jugendweihe* programme is dealt with by the *Domovina* (the Sorbs' central Assembly) in Association with Berlin; it is in line with Sorbian culture and customs. ("*Jugendweihe* Committee confers with *Domovina*", *Neues Deutschland*, 25/26 January.)

Another article enables the reader to accompany Class 8a from a Halle school on a *Jugendweihe* outing. The class is accompanied by a teacher and by a representative of the parents' association. Much is done to make the excursion fun as well as a duty. The pupils learn something about industry and culture, and pick up suggestions for future careers. ("On the move with a *Jugendweihe* group", *Neues Deutschland*, 25/26 January.)

The issue of 8 February takes candidates from a Rostock school into an international hotel, where hair-styles and costumes appropriate to the solemnity of the occasion are modelled. Dishes suitable for a post-*Jugendweihe* celebration dinner are sampled. ("Looking forward to the *Jugendweihe*", *Neues Deutschland*, 8 February.)

On 31 March there appeared a report in *Neues Deutschland* on some of the earliest *Jugendweihe* ceremonies of the 1986 season, when 30,000 of the annual total of some 220,000 made their promises to be firm friends of the USSR, and to stake all their talents and all their energies on the cause of peace and socialism. It may not be a coincidence that the company of 30,000 took the oath on Easter Day, the day of Resurrection. ("The first candidates make their promises", *Neues Deutschland*, 31 March.)

Certain well-marked themes emerge from the articles published. Though there is no doubt about the commitment to socialism, there is no statement of atheism, no condemnation of God or of Jesus Christ. All young people, believers and unbelievers alike, can and should take part. The planning of the *Jugendweihe* activities does not

spring from any high party command, but from the grass roots. Nothing in particular is said about the problems of the six thousand or so who refuse the *Jugendweihe* (nearly all of them are either believers themselves or from church families), but it is made crystal clear that such young people are isolating themselves wilfully and unnecessarily. They condemn themselves to be a fringe group, out of the mainstream of society.

#### *Readers' letters*

From time to time letters from readers, sometimes addressed to Erich Honecker himself, appear in the columns of *Neues Deutschland*. Occasionally these letters come from self-confessed Christians.

On 19 March a letter from an eleven-year-old schoolgirl was published. She thanked Erich Honecker for his labours on behalf of peace, for his policy of full employment, for the happiness she enjoyed both at home and at school, and for the civil rights which are guaranteed to believers and unbelievers alike. Finally she declared herself to be a member of the New Apostolic Church, and rendered thanks that this church enjoys the recognition and support of the state.\*

## Soviet Press Articles

*Criticism of believers.* A new prayer house has been built by Evangelical Christians in Bel'tsy. The project was masterminded by a member of the church, Grigory Vasil'evich Berezovsky, whose way of life is alleged to be inconsistent with his Christian faith. Members of the church who gave Berezovsky moral support include M. Grabchuk, V. Levchenko, P. Pertu, M. Rukodainy and Ivan Braga, the husband of his elder daughter. It is alleged that the construction materials were illegally obtained. A reliable member of the church, P. Gul', is reported to have said that he would not stand and pray in the same building as Berezovsky. ("A house on the sand", by Ye. Zamura and A. Rostovtsev, *Sovetskaya Moldaviya*, 5 November.) A writer reviews a new film about the Seventh-Day Adventists. His review is very positive. The film shows believers at worship and features the testimony of a young university student,

Mariya Urun, a former Adventist. The film is a forthright criticism of the Adventists and accuses them of failing to meet their social responsibilities and of hindering the education of their children. They insist on their children not attending classes on Saturday. Adventist leaders demand that members refuse to serve in the Red Army and that they refuse to work on Saturdays. Adventist publications come under government censorship because they include

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\*The New Apostolic Church is believed to have some 100,000 members in the GDR. Its spokesmen refrain from comment on social and political issues, and party representatives have unofficially commended it as a model for other religious bodies, on the grounds that its members are reliable citizens who devote themselves to religious activity without becoming involved in matters outside their concern.

political material and are often anti-Soviet in character. It is possible that the sect receives support from abroad. ("On the side of truth", by D. Sidorov, *Molodyozh Moldavii*, 14 May.) The author asserts that Catholics intertwine politics and religion in seeking to attain their ideological goals. They promote imperialistic and reactionary ideas. Changes brought about by John XXIII and Vatican II opened up new possibilities of dialogue with socialistic peoples. At the same time there were those around the Pope who sought to retract these advances and who opposed those trying to relax international tensions. The designs of such people are directed specifically at priests who are trying on the basis of this new theological position to help the poor people really in need in Latin America. The Vatican continues to be involved in opposition to this movement. ("Vatican politics and religion", by A. Gaidis, *Sovetskaya Litva*, 4 May.)

*Preserving the past.* A student of the Samarkand State University calls for more attention to be given to the restoration of historic buildings. The madrasah of Rukhabad is singled out as an example. Karimov writes that resources are at hand and that plans are already on the drawing board. The value of the project is unquestionable but inefficiency and hesitation in moving ahead must be overcome. ("The sorry fate of monuments", by V. Karimov, *Pravda vostoka*, 18 May.) In the Surkhan valley in the Termez region of Uzbekistan there are many ancient monuments which are now undergoing restoration as a result of the establishment of a regional restoration centre. Work on the Khakim al-Termezi mausoleum is now complete and work on the Sultan-Saodat mausoleum complex is in progress. Specialists from Bukhara are building an oven to bake bricks after the manner of the original builders. ("Architectural monuments reborn", *Pravda vostoka*, 11 October.) The editors have received no satisfactory reply from Yaroslavl' concerning allegations, published in *Izvestiya* at the end of June (issue no. 178), that several historic buildings in the old part of the city have been pulled down in the last few years without authorisation and in contravention of Article 53 of the legal code of the RSFSR. In addition to the damage and destruction reported in the article, "Standing for centuries, laid low in a moment", the Church of Nikoloy Mokrovo (1692) is said to be in a

shocking state of disrepair and the adjoining Tikhvinskaya Church is being used as a warehouse. All organisations responsible for the preservation of the historical and cultural monuments of Yaroslavl' must be called to account. ("Facts which occurred", *Izvestiya*, 24 September.) Mongolia has more than seven hundred unique historical monuments including monasteries, palaces, temples and castles. These are being preserved for future generations. One of the most notable of these monuments is the Buddhist religious centre — The Erdene-Dzu monastery, built in the sixteenth century and located in the ancient Mongolian capital, Karakorum. According to the museum director, N. Davadorzh, the monastery originally comprised more than sixty separate buildings but when restoration work began only about ten were left. ("An ancient architectural monument", by V. Ganshin, *Izvestiya*, 19 October.)

Only after forty years of study does the Soviet art historian V. Bryusova feel ready to write on the subject of Andrei Rublyov. This year sees the 625th anniversary of the artist's birth and she is working on a study of his life and work. R. Armejev asked Bryusova about her assertion that Rublyov was a realist despite the fact that his subjects were invariably taken from Christian mythology. She thinks it odd that educated people still consider it foolish to be heard using words like trinity, apostle, Luke and Matthew. It is necessary to understand Christian mythology in order to understand Rublyov's art just as it is necessary to understand classical mythology in order to understand the art of Greece and Rome. Religious themes were often no more than a necessary cloak for the expression of social ideas of the time. ("Andrei Rublyov — an artist out of the future", by Vera Bryusova, *Izvestiya*, 30 September.)

*Foreigners and Soviet religion.* Teachers and religious leaders belonging to the American organisation "Bridges for Peace" have been visiting Tbilisi at the invitation of the Soviet Peace Committee. The group visited the Sioni Cathedral Church, Mtskheta and Pasanauri among other places of interest. At a meeting with Catholicos-Patriarch Iliya II the need for religious leaders to increase their efforts for peace was stressed. D. Smith, the leader of the delegation, expressed thanks for the warm welcome they had received. ("Missions of peace", *Zarya vostoka*, 29 Sep-

tember.) A meeting for believing students was held at the International Students' Centre of the Moscow State University during the World Youth Festival. Among those who spoke were an American Lutheran, Catholics from Cuba and Madagascar [*sic*: now Malagasy — *Ed.*], a Quaker from Holland and representatives of international religious organisations. Myra Blyth, the president of the Ecumenical Youth Council in Europe, said that the discussion was an example of how people at the festival were being allowed to say what they thought. Julius Filo, a pastor and lecturer in practical theology from Czechoslovakia, spoke about religion in socialist societies. ("Making their contribution", by T. Korsakova, *Komosomol'skaya pravda*, 2 August.) A week's holiday in Uzbekistan came to an abrupt end for three members of an American tour group, Sally Friedman, Barbara Pfeffer and Peter Khelman. The three tried to interest worshippers at the Tashkent and Bukhara synagogues in applying to emigrate to Israel and to America. They were politely cautioned after their disruptive and provocative behaviour in Tashkent but when they repeated this behaviour in Bukhara there was no alternative but to expel them from the country. ("Invitations", by A. Tyurikov, *Pravda vostoka*, 20 October.) Suvorov describes the phenomenon of religious contraband. The motivation for this activity is the gathering of information about "persecution for faith" in the USSR. An example of this is the slanderous reporting of the case of Vil'chinskaya, the daughter of a Reform Baptist presbyter from Brest. Organisations involved in this activity are Glaube in der zweiten Welt and Keston College. ("Lies in 'holy' wrapping", by A. Suvorov, *Sovetskaya Belorussiya*, 18 August.) A reader from Cheleken has written to the newspaper to protest about the broadcasts of the Iranian radio station "Gorgan". This radio station is reported to be used by Iranian Islamic clergy hoping to stir up unrest in the Soviet Union. A public meeting held recently in the Kazandzhik district condemned these broadcasts and the activities of "self-appointed mullahs" working within the republic. ("Preachers' nurturing grievances", by L. Berdyeva and D. Khommatdurdyev, *Turkmenskaya iskra*, 14 December.) In a programme broadcast by Radio Liberty it was reported that only 0.14 per cent of the students admitted to higher education in Moldavia in

1983 were Jews. The figures quoted by the presenter were 10,000 for the total admissions and 142 for the number of Jews. This in fact gives a percentage of 1.42 and is not at all unreasonable because Jews account for approximately two per cent of the population of the Moldavian SSR. There are working synagogues in Kishinyov and Teleshty, religious Jewish communities in Bel'tsy, Tiraspol' and Bendery, two Jewish cemeteries in Kishinyov and one in nearly all districts of the republic. ("The statistical evidence", by I. Tronin, *Molodyozh Moldavii*, 12 December.)

*Disillusionment of émigrés to Israel.* The physicist Eitan Finkel'shtein emigrated to Israel from the Soviet Union in December 1983. He was not one of the so-called "prisoners of Zion" — Jewish nationals such as the Leningrad hi-jackers or the spy, Anatoli Shcharansky, condemned for a variety of criminal offences — but he was an active campaigner for the right to emigrate from the Soviet Union and wrote numerous articles about the Jewish emigration movement which were smuggled out to the western press. Now, after just over a year in the "promised land", he has written an article in the *Jerusalem Post*. He claims that ordinary Soviet Jews have the same life-style as other Soviet citizens and that the influx of letters from disillusioned émigrés in Israel causes most Soviet Jews to think that they are better off where they are. ("The repatriation game", by Ya. Akshin, *Komosomol'skaya pravda*, 22 October.) At the end of September a three-part documentary dealing with the emigration of Soviet Jews and their problems in the West was screened on Belorussian television. The film, called "The Story of a Betrayal", was produced by Igor Rudometov and gave particular attention to the case of Vladimir Baranochnik. Baranochnik was born in Gomel' in 1959. He completed seven years of schooling in the USSR and worked in a restaurant, a post office and a shop among other places before succumbing to Zionist propaganda and emigrating to Israel. His life in the West compares unfavourably with the life he could have enjoyed in the USSR. The same can be said for Alexander Aisenberg, formerly a Soviet engineer, and Anatoli Ildis, a former doctor. ("Ask the 'sinners' what is the price of 'heaven'", by I. Osinsky, *Sovetskaya Belorussiya*, 22 November.)

*New rituals.* The writer makes a plea for

greater artistic creativity to be applied to the development of new rituals. He quotes from an article written sixty years ago by V. Veresayev in the journal *Krasnaya nov'* on the same subject. Veresayev called for a new generation of Pushkins, Scriabins and Stanislavskys to create grandiose new traditions. Bakhrevsky points out that today's committees on new traditions are made up almost entirely of town and district deputies or factory representatives while writers and artists are almost completely absent. Among other ideas Bakhrevsky suggests that the textile town, Orekhovo-Zuyeva, might institute an annual cotton festival. ("Where are the creators of rituals?", by Vladislav Bakhrevsky, *Pravda*, 21 October.) Some interesting experience in new rites, traditions and rituals has been gained at Nikol'sky in the Dzhezkazganskaya region of Kazakhstan. Z. Chumakova, the director of the City Culture Department, describes a family festival which lasts three days and uses the motto "strong family — strong state" as its theme. Among other traditions the city has a day of remembrance and days in honour of different professions e.g. metal workers, builders, teachers and medical workers. Recently non-alcoholic weddings have become popular in Nikol'sky. The entertainment at these weddings has been organised by a young people's ensemble called "Arman". ("New traditions", by Z. Chumakova, *Kazakhstanskaya pravda*, 7 October.) Languyeva's article is a review of a book by L. A. Tul'tseva, *Sovremennye prazdniki i obryady narodov SSSR* (Modern Festivals and Rituals of the Peoples of the USSR). (Moskva: Nauka, 1985.) As well as discussing the history and present state of Soviet rituals the book contains much valuable material on wedding-day traditions from various parts of the Soviet Union. This will be useful for the many young people who want their weddings to be non-alcoholic but at the same time cheerful, interesting and memorable occasions. ("Wedding arrangements", by I. Languyeva, *Komsomol'skaya pravda*, 17 November.) K. Berdyev is a writer from Ashkhabad. He describes good and bad examples of rites and rituals from his experience of practices in the Turkmen SSR. He recalls a case of the payment of bride money, *kalym*, which resulted in the daughter disobeying her father's decision and leaving home once and for all. Extravagant gifts are often given to newly-

weds and noisy wedding celebrations frequently continue into the early hours of the morning. The number of so-called "holy places", has been increasing in Turkmenistan. An article in the regional newspaper, *Tashauzskaya pravda*, had the unfortunate effect of stimulating the curiosity of local people rather than discouraging pilgrimages as had been intended. ("There are customs and customs", by K. Berdyev, *Pravda*, 12 October.)

*Successes and failures for atheist propaganda.* Kruglov, a lecturer in Marxist-Leninist ethics, aesthetics and scientific atheism at the Belorussian State University, suggests some improvements that could be made in the draft for a new programme of the CPSU. In the section dealing with atheist education he considers that specific reference should be made to the need to unmask clerical anti-communism and that the Leninist principle of not offending the feelings of believers should be emphasised. ("To educate and convince", by A. Kruglov, *Sovetskaya Belorussiya*, 11 December.) Ermalyuk met Mikhail Semyonovich Gulyayev at an agricultural engineering works in Lida and conducted an interview with him. Gulyayev is a convinced atheist propagandist of many years experience. He first came to understand the importance of atheist convictions in 1923 when he was a Young Pioneer. Among the events which confirmed him in those convictions was the destruction by occupying Nazi forces of 35 Orthodox churches, 39 synagogues, three Catholic churches and three other religious buildings in the Brest region. ("The position of Gulyayev", by Yu. Ermalyuk, *Sovetskaya Belorussiya*, 17 December.) The writer notes the inadequacy of atheist work in the Mosty district of the Grodno region of Belorussia. In a village called Bol'shiye Stepanishki there is a thriving Pentecostal church. The presbyter is Nikolai Minayevich Voinov (aged 57). All four of his children broke with religion five years ago. In the five-year period since then the missionary work of the church has been intensified with the result that 68 new members have joined the sect — a figure which equals the number of new members who joined during the previous quarter of a century. In the same five-year period all the 22 registered communities of believers in the region added only about fifty new members between them. The local House of Culture is a small, neglected hut while the pre-

mises used by the church are clean and tidy. The choir has thirty members and they have a piano, electric organ and a new amplification system. ("Thorns", by V. Kushnev, *Sovetskaya Belorussiya*, 9 June.) Katruk reports on the ninth Kushka district party conference. Kushka is situated on the Soviet border with Afghanistan and counter-propaganda work there is of particular importance. However, anti-religious propaganda is conducted only at a low level of activity and there have been cases of party members observing religious rituals. In the middle of the present year six communists took part in the religious festival called *kurban* but no firm action was taken against them by the party. ("Looking towards tomorrow", by I. Katruk, *Turkmenkaya iskra*, 17 November.) Reference to the religious situation in Miory was made at the 18th Miory district party conference. V. S. Sivakov is reported to have raised the question of atheist education. An unsatisfactory situation was said to have developed with a total now of 13 working churches, including Catholic churches and sectarian prayer houses. ("Strictness in evaluation", by Yu. Gurtovenko, *Sovetskaya Belorussiya*, 27 November.) The Georgian Communist Party has considered the question of atheist education in the Adzhar ASSR. There is a need to increase the effectiveness of ideological workers by strengthening the personal responsibility of the leaders. Communists must also take responsibility for the conduct of members of their families. ("In the Central Committee of the CP of Georgia", *Zarya vostoka*, 26 December.) There have been some noteworthy successes in atheist work in the Chardzhou region of Turkmenistan. Three hundred committees have been established for the introduction of new rites and traditions. In the eighteen-month period from January 1984 there were 750 showings of atheist films in the Chardzhou district alone. Atheist work among women is a high priority. It is important to encourage women into paid employment and to this end 930 pre-school places were created in 1984. ("Don't be complacent — be on the offensive", by Kh. Charyev, *Turkmenkaya iskra*, 3 December.) N. Kuliyeu is the director of the Republican Inter-College Faculty of Scientific Atheism of the Turkmen State University. Although there is an acknowledged need to raise academic standards extra-curricular activities play a particularly

important role in the atheist education of students. "Days of Atheism" organised at the end of the last academic year involved a total of about four thousand students. Films were shown and visiting lecturers from Kazan' and Alma-Ata addressed the staff and students. A new 16-hour course on Islam and the contemporary ideological struggle has now been approved by the council of the university. ("Forming a scientific world view", by N. Kuliyeu, *Turkmenkaya iskra*, 29 October.) "We often have success": these were the words of Valentina Alekseyevna Masterkova when interviewed about the work of the new House of Scientific Atheism in Bel'tsy of which she is the director. The centre comprises a planetarium, a lecture hall, a projection room and exhibition space and assists all people engaged in atheist propaganda in the locality. Some villages near Bel'tsy have active religious groups such as Baptists and Adventists. The centre tries to counteract the influence of these groups through the local Komsomol organisations at district level and at the factories where the believers work. ("We often have success", *Molodyozh Moldavii*, 22 October.) R. Platonov, a doctor of historical sciences in Minsk, calls for improvements in atheist propaganda. Only 8-10 per cent of the urban population are practising believers but attention needs to be paid to the tendency for religiosity to be passed on to the younger generation. As the celebration of one thousand years since the introduction of Christianity into Kievan Rus' approaches, western propaganda is increasing its efforts to weaken the politico-ideological unity of Soviet society, deliberately falsifying the situation of religious organisations and believers in the USSR. An active and convincing propaganda of communist ideals is needed to counter such efforts. ("Atheist propaganda: raising its effectiveness", by R. Platonov, *Pravda*, 13 September.)

*Dangers of mysticism.* Pilipenko describes some of the effects that yoga and other modern sects can have on depressed young people. Sergei fell into bad company through his involvement in a yoga circle. His mother wrote to the newspaper asking for help and Sergei is now rapidly returning to normal with the help of psychiatry. One yoga teacher, Maya Kolyada, used to pass anti-Soviet tracts to her clients. Other articles on this subject were published in *Komsomol'skaya pravda* on 12 April 1983

and on 7 January 1984. ("The miracle' and the boy", by B. Pilipenko, *Komsomol'skaya pravda*, 16 August.) A new book by Yeremei Parnov deals with questions of mysticism and occultism in the modern world. Its title is "The Throne of Lucifer: Critical Essays on Magic and Occultism" and it has been published by the *Politizdat* publishing house. The reviewer commends it to Soviet propagandists who will find its glossary of special terms very valuable. A publication on this theme is particularly useful because of the need to combat the continuing interest in mysticism shown by certain sections of the Soviet intelligentsia. ("Devil's round", by Lev Tokarev, *Literaturnaya gazeta*, 25 September.)

*Laws and rights.* A brief report on a meeting of various leaders dealing with the question of how to put into practice legislation about religious cults. The Councils of Ministers of the Georgian SSR and of the nearby autonomous republics were represented at this meeting. The chairman of the Council for Religious Affairs, K. M. Kharchev, addressed the meeting. ("Observing legislation about religious cults", *Zarya vostoka*, 25 May.) Metropolitan Filaret was one of the speakers at a press conference in Moscow on 9 December under the title "Real socialism: democracy, human

rights and international cooperation". He stated that religious congregations in the Soviet Union enjoy "all the conditions for functioning normally, including the possibility of building prayer-houses and buildings for worship, and permission to carry on publishing work," and claimed that there are more than 20,000 religious communities of various denominations in the USSR. ("Guarantee of our rights", by B. Ivanov and A. Kuvshinnikov, *Izvestiya*, 10 December.)

*Old Believer shuns the world.* A further report from the upper reaches of the Abakan river where Karp Osipovich Lykov has been living in isolation from society for 45 years. Lykov and his daughter Agafya have abandoned their remote dwelling in the hills and settled in a new hut not far from the river. Karp Osipovich is apprehensive about the future. He wishes to end his days in the taiga since his faith would not allow him to live in the "world". However, as a result of the publication of their story in the newspapers *Old Believer* relatives of theirs from the Altai have visited them and invited Karp and Agafya to live with them. Karp Osipovich has shown some interest in this idea as a solution for Agafya. ("Taiga impasse", by V. Peskov, *Komsomol'skaya pravda*, 12 October.)

## Czech Religious Samizdat

### *Six years of Informace o cirkvi*

"Our aim is to show the true face of the state's policy towards the church and how it works out in practice." These words are taken from the introduction to the first issue of a *samizdat* journal which has established itself as the most regular and reliable source of information about Christians, especially Roman Catholics, in Czechoslovakia, *Informace o cirkvi* (Church Information). The first issue came out in January 1980 and there were seven more issues that year. Since then, the journal has been issued monthly. In fact, *Informace o cirkvi* (IOC) goes beyond its stated aim of showing how the state treats the church. It provides the reader with what official church publications fail to provide: a comprehensive account of the church in Czechoslovakia and throughout the world.

The first issue began modestly with eight pages but the journal gradually expanded and now regularly contains at least twenty pages. However, a similar format has been maintained from the beginning. The journal opens with an article of a spiritual nature, often by a foreign theologian. This is usually followed by an account of any recent teachings by the Pope or a report on his travels. The third section is devoted to domestic news and the journal ends with a survey of events in the church in the rest of the world.

It is the third section which is of greatest interest, at least to the western reader, for here the reader finds uncensored news of arrests, trials and imprisonment of believers, as well as public statements by prominent clergy, including the primate of

the Czech Lands (Bohemia and Moravia), Cardinal Tomášek. These reports appear in various forms. In many cases they are simple accounts of arrests, house-searches, trials and sentences. However, with more involved cases, entire judicial and other documents are sometimes reproduced. Thus, for example, in the January 1984 issue, the case of Jiří Šnajdr and Jan Mokry was published. They had been tried and sentenced for setting up a Pentecostal movement under the auspices of the Catholic Church. This was seen by the authorities as an attempt to found an unofficial Pentecostal Church. However, Cardinal Tomášek intervened on their behalf in a letter to the court:

Every committed Christian should know that the "Pentecostal Movement" is part and parcel of traditional devotion to the Holy Spirit . . . . I declare that such a movement does not constitute any sect or unlawful church.

This letter did not, of course, find its way on to the pages of the official press; instead it appeared alongside the legal documents in the same issue of *IOC*.

In some instances, the documentation and correspondence of a case are so extensive that they have to be reported in instalments, in consecutive issues of *IOC*. The case of Fr Josef Kordík, a Charter 77 supporter who was heavily involved in the production and distribution of *samizdat*, produced a detailed correspondence with his bishop and a large number of legal documents, most of which appeared in *IOC*; these instalments were eventually compiled into a *samizdat* book which appeared in 1983 under the title *A Book Which Should Be Unnecessary*.

A certain rhythm has established itself in the journal over the years and this is based on the main feasts in the church's calendar: Christmas, Easter, the main saints' days and notable anniversaries. Of these anniversaries the most important, in the context of Czechoslovakia, at least, is the anniversary of the death of St Methodius, which is traditionally held to be on 7 July. Since 1981, the July issue of *Informace o cirkvi* has had a special feature stressing the missionary work of St Methodius and his brother St Cyril, who are known as "The Apostles to the Slavs" or "The Enlighteners of the Slavs". From 1984 onwards, increasing attention was given to the two saints in

anticipation of the 1,100th anniversary of the death of St Methodius in 1985. In the May issue of 1984, *IOC* reported that Cardinal Tomášek had invited the Pope to attend the anniversary celebrations the following year. The June issue carried the Pope's acceptance, although the government subsequently refused him permission to attend on the grounds that the celebrations were a purely internal affair and that his presence would therefore be inappropriate. In 1985, the anniversary was given coverage in all but one of the 12 issues of *IOC*. In the issues preceding the July celebrations, the mood was one of joyful anticipation which was summarised in the June issue in an article ending with the words "See you at Velehrad!" The subsequent rally at Velehrad provided material for countless *samizdat* reports, many of which appeared in *IOC*.\* The mood of these reports is undeniably triumphant and the rally was clearly a great morale booster for Catholics and, to an extent, other Christians throughout the country.

It is worth mentioning the attention given by the journal to the affairs of the church throughout the world and especially in the rest of Eastern Europe and in the Soviet Union. Its information comes from a variety of sources. One has only to look at issue No. 2 of 1980 to find the *Chronicle of the Lithuanian Catholic Church* being quoted: *IOC* reproduces an article from the 26th issue of the *Chronicle*, which examines problems faced by Lithuanian seminarians. However, it is unlikely that the editors receive the Lithuanian original of the *Chronicle*: it is more probable that they get hold of the English translation which is produced in the West, and so there is a considerable delay before any article from the *Chronicle* is reproduced in *IOC*: after all, the 26th issue of the *Chronicle* came out in 1977. The use of *CLCC* as a source, therefore, is confined to dealing with long-standing problems for Catholics in Lithuania rather than fresh news. On the other hand, the same issue of *Informace o cirkvi* carried a report

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\*A *Chronicle* item about the anniversary preparations in Eastern Europe appeared in *RCL* Vol. 13 No. 2, pp. 218-20. For an account of the events in Czechoslovakia as portrayed in various *samizdat* accounts, see *RCL* Vol. 13 No. 3, pp. 261-65, and the *Comment* section of *RCL* Vol. 14 No. 1, pp. 77-80.

of the then relatively recent arrests of Frs Gleb Yakunin and Dmitri Dudko who were arrested on 1 November 1979 and 15 January 1980, respectively. The journal goes on to give an outline of Fr Yakunin's clashes with the authorities as well as to reproduce a letter addressed to Italian Catholics by Fr Dudko, written in July 1977, and reprinted in *Russia Cristiana* No. 5 (155), 1977. The journal also receives information on the Soviet Union from English sources: this is shown in the April 1984 issue which carried a report of the hunger strike undertaken by the Leningrad Baptist rock group, "The Trumpet Call", headed by Valeri Barinov. The journal refers to the group by its English, rather than its Russian name, and this would imply that the information was received from western sources.

The journal's editors are also anxious to report any coverage given to the church in Czechoslovakia by the western media. This was shown, for example, in the June 1985 issue, which reported the response by Vladimír Janků, president of the Secretariat for Religious Affairs of the government in Czechoslovakia, to an open letter by the editor of the *Catholic Herald* of London. The issue at stake was the case of Jana Mičianová, a Slovak teacher who, despite a strict atheist upbringing, converted to Catholicism and lost her job after enrolling her son in religious instruction classes. *Informace o cirkvi* provides a short summary of Janků's letter, which claims on the one hand that Jana Mičianová was no longer fit to teach (though he does not elaborate on this), and on the other hand that she, along with any other citizens of Czechoslovakia, is perfectly free to attend any religious service

she may choose. He says that the law forbids preventing people attending religious ceremonies as much as it forbids forcing religion on someone else. *Informace o cirkvi* comments that if this really is the law, then it should be applied, and that the case of Jana Mičianová indicates that the law is not being applied. The journal's commentary ends by reporting that in November 1984, Jana Mičianová was interrogated by the secret police, who wanted to know how information about her case had reached the west. In the light of this, the journal says that it is hard to believe that her case was one of her unsuitability to teach, rather than one of religious persecution.

The coverage that *Informace o cirkvi* gives to the church in other countries is extensive and is, in its way, a gentle reminder that despite the occasional reporting of cases such as that of Jana Mičianová, the plight of the church in Czechoslovakia does not receive the reciprocal attention in the west that it deserves.

*Informace o cirkvi* has now entered its seventh year. In the 25-page issue of January 1986 we read, *inter alia*, protest letters by Frs Rudolf Chudý and Anton Srholec, priests who lost their licences to carry out their pastoral duties after they led youth groups on the Velehrad rally. This issue also carries a detailed report of the Extraordinary Synod of Bishops in Rome in December 1985 as well as snippets of news about church affairs in other countries, including Poland, Albania and Latin America. In other words, this issue reaches and goes well beyond its aim stated in the original eight-page issue of January 1980.