

# Bibliography

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

RCL lists all religious *samizdat* from the beginning of 1972 as well as important documents of an earlier date which have only recently reached the West. Where no published source is given, a Russian (or other original language) text is available from CSRC unless otherwise stated. Researchers who wish to order copies of these documents are invited to do so, but are asked to observe the following conditions. Where a published source is given, texts should be ordered directly. Texts ordered from CSRC cost 7p per page (plus 8% VAT); postage and 40p conversion charge on foreign cheques will be added to the bill. (VAT not applicable on foreign orders.)

RCL No. 3, 1976 covered Romanian press articles from January 1976 to April 1976. The present issue deals with the period May 1976 to July 1976.

RCL No. 1, 1973 to No. 3, 1976 have covered Soviet press articles from January 1972 to April 1976. The present issue deals with the period May 1976 to July 1976.

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

## Romanian Press Articles

Date

May 1976

- 13 *Scinteia Tineretului*. "Faith and gullibility." The author, Dr. H. Culea, affirms man's need of faith. Human creativity would be stifled without it, for no one would ever venture out with new ideas. Yet faith and gullibility must be distinguished. The latter requires little intellectual effort. Gullible people unthinkingly accept the existence of witches, angels, evil spirits and other supernatural phenomena. Religious belief too, when it leads men to depend on external powers and rites, is an expression of gullibility. There is however a 'layman's gullibility': i.e. to accept science unreservedly as a panacea for human problems. There is little difference between expecting miracles from heaven and blindly trusting the unlimited powers of science. Mankind must have faith, and in a sense even atheism is a faith. So too for science. Yet in exercising faith in this way man asserts his confidence in a rational view of the world and of man. In his summary, the author accepts the notion of faith but criticizes

gullibility; at least the former looks at the world with open eyes. Science without faith lacks energy and vision, but faith without science is blind.

- 29 *Scinteia Tineretului*. "Lay traditions and customs." Man needs to celebrate certain significant moments in his life, so it is essential to create new festive traditions which fit into the contemporary world. Previously the Church determined such occasions. Now a new secular calendar of festive and solemn celebrations should be created.

Date

June 1976

- 3 *Scinteia*. Ceausescu's speech to the First Congress on Political Education and Socialist Culture, held in Bucharest on 2-4 June. He asserted that as communists those present are to be guided by a scientific concept of the world, and thus they must fight energetically every manifestation of superstition, mysticism and idealism. At the same time, he said, the policy of the Party and the Romanian State is based on the principle of respect for the religious beliefs and the freedom of conscience of every citizen. But believers, in their turn, are expected to respect the laws of the land and to serve the purpose of constructing the new socialist order.
- 6 *Scinteia*. In the report by the working party at the Congress on Political Education and Socialist Culture which discussed the scientific education of the masses, certain departments of the mass media were criticized for giving too little space and time to the dissemination of the scientific-materialist concept of nature, society and thought.

### Soviet Press Articles

Date

May 1976

- 12 *Komsomolskaya pravda*. "Position or pose?" A selection of readers' letters continuing a discussion on the wearing of crosses and the need for firm ideological convictions. Several young readers consider that wearing a cross no longer symbolizes religious belief, nor is it a deviation from communist morality.
- *Turkmenskaya iskra*. "Soul-hunters." An attack on Christian organizations abroad which allegedly send unwanted anti-Soviet evangelical literature to the homes of Soviet citizens chosen at random. The senders of such literature are described as traitors, obscurantists and former Fascists. They call for freedom of religious propaganda which cannot be allowed, as religion is seen as harmful by Soviet society.
- 14 *Komsomolskaya pravda*. "Was there truly love?" Comment on a letter concerning a young man intending to marry a girl from a religious family. The mother wishes the girl to marry someone from their religious group. Religious morality, says the writer, distorts the idea of love, substituting love of God for love of fellow man. It is therefore possible to destroy an individual's happiness. These attitudes and concepts must not be taken lightly.
- *Selskaya Zhizn*. "The convincing word." A former believer attributes her conversion to atheism to a certain teacher who increased her scientific knowledge and understanding of the world while always maintaining a polite and respectful attitude towards her beliefs.
- 16 *Sovetskaya Latvya*. "New life, new songs." The Palsmane village soviet in Latvia has become a centre of new Soviet rituals. In this district people no longer baptize their children, young people do not kneel in church and burials are carried out without religious rites.
- 21 *Pravda Ukrainy*. "Museum-preserve complex." Restoration work has been completed on one of the Soviet Union's major architectural monuments of the 16th century — Ipatievsky Monastery in Kostroma. The monastery is now a historical-architectural museum-preserve complex.

- 26 *Sovetskaya Kirgizia*. "Be careful: deception." A description of a Baptist woman's attempts to convert fellow patients in a hospital in Frunze. She is said to have used a forged document ascribed by the *Initiativniki* (Reform Baptists) to a Ukrainian academician, in which the existence and resurrection of Christ was confirmed. The document first appeared five years ago and was firmly refuted by *Literaturnaya Gazeta*. People must be wary of religious fraud. Recourse to fraudulent action aimed at arousing religious superstitions in the masses is punishable as a criminal offence.
- 28 *Sovetskaya Moldavia*. "In the labyrinth of clerical anti-communism." In the transition period from capitalism to socialism, theological thought centres on the problem of relating social progress and religious ideology. Religion, however, is used as an ideological basis for weakening détente. It is alleged that believers and clergy are persecuted – this is false. Soviet authorities display great leniency and patience towards those who transgress the law.
- *Nachalnaya shkola* 5/76 pp. 19–25. Article on the problems of atheist work with the parents of schoolchildren. The school ought to be concerned that both family and school work together on atheist education. (Summary in *Referativny Byulleten* 1 June 1976, p. 7.)
- *Kommunist (Litvy)* 5/76 pp. 39–46. "Characteristics of Catholic modernism." Modernist trends cannot renew the Church but are a futile attempt to reconcile two irreconcilables – religion and truth, and are caused by the Church's alienation from the course of history.
- *Nauka i religia* 5/76 p. 43. "For whom did the bell toll?" A sharp criticism of atheist work in three villages in Lvov region, Ukraine – in one village the Pentecostalists are evangelizing without hindrance.
- *Ditto* 5/76 p. 77. "Educating convinced materialists." A recent issue of *Rude Pravo* devoted an article to the atheist education of youth in Czechoslovakia – religious attitudes inherited through the family should not be permitted to remain.
- *Ditto* 5/76 pp. 89–91. "Moscow, Miuskaya Square No. 7." On the work of *Politizdat*, including its atheist publications – demand has never been so high.

Date

June 1976

- 1 *Komsomolskaya pravda*. "From knowledge to conviction." A discussion between a correspondent and the Director of the Moscow City House of Scientific Atheism on the lack of knowledge on religion and atheism to be found among young people, even the well educated. Few people have time to study atheism and religion during their spare time.
- 3 *Molodezh Moldavii*. "A complex approach to ideological work." A conference of ideological activists of the Moldavian Republic has revealed the ineffectiveness of measures to assist believers to get rid of their religious prejudices. Many soviet and Party organizations have failed to give these questions the serious attention they deserve.
- 9 *Pravda vostoka*. "The truth about the unholy holy places." The so-called 'holy graves' in and around Samarkand, and other parts of Uzbekistan, are a fraud to arouse religious superstitions and extract money from Muslim believers.
- 13 *Sovetskaya Moldavia*. "Spider's web." Religious differences between a husband and wife are leading to divorce. The husband wishes to return to the Jehovah's Witnesses, but the wife refuses. This sect attempts to inspire each new member with a dislike of the existing social system.
- 17 *Sovetskaya Kirgizia*. "Genuine freedom of conscience." Soviet legislation on religious cults guarantees freedom of conscience and the free practice of religious rites provided this does not contradict the laws of the State or infringe the rights and health of citizens. There are believers who try to give a wrong interpretation to the concept of freedom of conscience. The struggle against religion in the USSR is mostly ideological: it is conducted verbally, by the press for instance. But in cases where the law is violated the written word is not enough – then it is necessary to use 'administrative authority' (*vlast*).

- 20 *Pravda vostoka*. "In sheep's clothing." On the activities of seven Pentecostal leaders – all scoundrels according to the words of the writer. He has collected a mass of details (all unsavoury) from the biographies of each.
- 22 *Kazakhstanskaya pravda*. "For each person." Despite all measures by schools and parents to develop an irreconcilable attitude to religious prejudices among young people, *Initiativniki* Baptists in the district succeed in attracting small children to religion.
- *Agitator* 11/76 p. 35. "An important part." One recent lecture at the 'Red Excavator' plant, Kiev, was particularly successful. It revealed that bourgeois propaganda used religion and religious organizations to increase its hold over the masses. Attempts were made to influence sections of the Soviet people by misrepresenting policies pursued by the Communist Party and by the Soviet State towards religion, the Church and believers.
- *Nauka i religia* 6/76 pp. 33–37. "Tsiokovsky and faith in God." It is false and illogical, states the author, to suppose that, because a well-known scientist believes in God, science and religion are thereby compatible. On closer examination such scientists, as a rule, exclude their faith from their scientific activities, and many re-examine their faith in the light of scientific knowledge – for many this leads to a 'freeing from religious illusions'. Such was the case of K. Ye. Tsiokovsky – a chapter on him appears in a book entitled *God and believing scientists*.
- *Ditto* 6/76 p. 45. "An inglorious end to the Brest Union." A summary of the events leading to the annulment of the Brest Union (whereby the Uniate Church was established) in 1946. It is claimed that the majority of priests and believers were in favour of the Church's liquidation – the Vatican, however, was not. It created and supported an underground Episcopacy. Links between the Uniate Church and 'Ukrainian bourgeois nationalism' are stressed.
- *Ditto* 6/76 pp. 76–78. "A Cardinal in the role of dis-informer." The Director of the Institute of Scientific Atheism of the Academy of Social Sciences under the CPSU Central Committee sharply refutes the article by Cardinal König on the situation of believers in the USSR which was published in several leading Western papers. The Cardinal's observations are dismissed as 'false stereotypes' and are contrasted with Patriarch Pimen's recent affirmation of the freedom of religious confession in the USSR.

Date

July 1976

- 4 *Pravda vostoka*. "Mythical Anufriev." A young man has been sentenced in Tashkent for forgery of documents and other crimes. Because documents of the 'True Adventist' sect were found among his papers, the writer infers that he was a member of this sect.
- 7 *Kommunist Tadzhikistana*. "To educate atheists." Although anti-religious propaganda and the struggle against the survivals of the past have lately been intensified in the Yavon district, instances of 'medieval' survivals still exist and are tolerated by both Party and soviet organs.
- 9 *Komsomolskaya pravda*. "The great courage of truth." An interview with the writer Vladimir Tendryakov on a young person's fundamental attitude to life. The subject was first raised in correspondence about a young Komsomol girl who wore a cross. When faced with newly discovered views, young people – whose basic attitude to life has not yet been formed – sometimes react with 'emotional protest'. To wear a cross is usually to imitate strange ideas and world outlooks. The girl in question ought not to have been forced to remove the cross – confidence cannot be gained by violence.
- 10 *Pravda vostoka*. "A month of atheist propaganda." During a month of special atheist propaganda in Fergana region 200 lectures were given and dozens of atheist evenings organized.
- 13 *Ditto*. "Guardians of the ancient past." According to the head of the Society for the Preservation of Monuments for Bukhara region, this region includes 237 architectural monuments, 232 archeological, 15 historical and 132 artistic.

- A few of these, including the 'Kalyan' ensemble (site of the only official working *medresseh* in Central Asia), are supported by UNESCO as monuments of world importance.
- 18 *Kazakhstanskaya pravda*. "Why the letter did not arrive . . ." A Finnish writer tells of a Chilean priest who intended to send a letter to a Cardinal abroad, but was arrested before he could do so. A specialist in cryptography interpreted the letter and said that it was extremely provocative – the priest was sent to be 'healed' in a state 'sanatorium'.
- 27 *Kommunist (Armenii)*. "To preserve the inheritance of centuries." The author is concerned for the preservation of ancient monuments in Armenia and writes that he 'cannot help but note in great distress that the magnificent church in Odzun and the main church in Artik . . . have been converted into warehouses.' (Summary in *Referativny Byulleten* 15 August–1 September 1976, p. 1.)
- *Doshkolnoe vospitanie* 7/76 pp. 30–31. "The main thing is a correct explanation of the world." The atheist education of pre-school children is possible. There is, however, no methodological approach to the teaching of those concepts which form the world outlook of a pre-school child. Exchange of experiences in anti-religious work in the kindergarten is essential.
- *Golos rodiny* 28/76 pp. 12–13. "Our sacred duty." Metropolitan Alexi of Tallin and Estonia wholly endorses the recent 'Stockholm appeal' calling for an end to the arms race, and is convinced that the episcopacy, clergy and believers in the Russian Orthodox Church will consider it their Christian and civic duty to place their signatures on this appeal.
- *Politicheskoe samoobrazovanie* 7/76 pp. 68–76. "Anti-Sovietism in Western religious radio-propaganda." A sharp criticism of the religious broadcasts of various radio stations. Special mention is made of the Rev. Michael Bourdeaux who 'does everything with the intention of disinforming public opinion about the real position of religious organizations in the Soviet Union'.

## Soviet Religious Press Articles

### *Fraternal Messenger (Bratsky Vestnik)*

- 3/75 (May-June) pp. 5–7. "Message to all ECB churches in the USSR", from the Presidium of the All-Union Council of Evangelical Christians and Baptists. A report on the participation of Evangelical Christians in the war effort 1941–45. Ditto pp. 67–72. "Materials from the 41st ECB Congress." Includes the report by the Mandate Commission on delegate composition and the official communiqué from the Congress to all the churches.
- Ditto pp. 74–76. "Visiting churches in Central Asia", S. P. Fadyukhin. Details of numerous Central Asian Churches.
- 4/75 (July-August) pp. 13–27. "Meeting in Leningrad." Report on the meeting in April 1975 between Russian churchmen and representatives of the WCC in preparation for the Fifth Assembly of the WCC to be held in Nairobi.

### *Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)*

- 5/75 pp. 8–10. "Communiqué on the visit to the USA by the Delegation of Representatives of Christian Churches in the Soviet Union." Report on the third visit to the USA by a delegation from the Christian Churches in the USSR, 27 February to 4 March 1975. Previous visits were in 1956 and 1963. Representatives were sent from the following churches: Armenian Apostolic Church, AUCECB, Evangelical Lutheran Church of Estonia, Evangelical Lutheran Church of Latvia, Georgian Orthodox Church, Roman Catholic Church (Lithuania) and Russian Orthodox Church.
- Ditto pp. 25–27. "Patriarchal award to a senior staff member of the Moscow Theological Academy." On 23 November 1974, 75-year-old M. N. Sokolova, icon-painter and supervisor of the icon-painting class at the Moscow Theological Academy, was presented with the order of St. Vladimir.

Ditto pp. 33–38. Section of sermons: “For Easter”, “We walk by faith, not by sight”, “The people’s achievement”, “On Christ’s resurrection” (latter in Russian edition only).

6/75 pp. 19–20. “Archimandrite Alipi (Voronov).” (An interesting obituary from the Spiritual Council of the Pskov Monastery of the Caves. In 1960–66, Archimandrite Alipi and the Pskov Monastery were attacked in the Soviet press. Libellous allegations were made against the monks and attempts made to close the monastery. The Orthodox writer Anatoli Levitin wrote a spirited defence of the monastery and the Abbot, Alipi. *Ed.*) This obituary emphasizes Archimandrite Alipi’s war service, his peasant-worker background, his faithful restoration of the monastery to a high artistic and disciplinary level, and his simple, effective preaching. (These points were also emphasized by Levitin in his writing. *Ed.*)

7/75 pp. 3–13 “Thirty years ago.” To mark the 30th anniversary of the USSR’s victory over Germany, wartime speeches by Patriarch Alexi have been re-printed, together with articles written during the war by three Orthodox churchmen. The section concludes with an article on the Orthodox Church’s position in occupied areas during the war.

Ditto p. 19. “Archimandrite Gavriil (Steblyuchenko) – Abbot of the Pskov Monastery of the Caves.” On 8 April 1975, Hegumen Gavriil Steblyuchenko of the Holy Trinity Cathedral in Pskov was appointed Abbot of the Pskov Monastery of the Caves.

Ditto pp. 22–23. News from the dioceses of Vladimir, Ivano-Frankovsk, Kirovgrad and Kishinev.

8/75 pp. 4–5. Recent visitors to the USSR have included Queen Margrethe II of Denmark, Archbishop Paul of Karelia and All Finland, Patriarch Justinian of Romania, and King Baudouin and Queen Fabiola of Belgium. All visited various Orthodox monasteries.

Ditto pp. 20–28. Easter in the Russian Orthodox monastery on Mount Athos. The Patriarchate intends to set up a *podvorye* of the Athos monastery near Moscow.

Ditto pp. 29–30. “From the life of the theological schools.” An account of the graduation ceremonies for students of the Orthodox theological academies and seminaries in Moscow, Leningrad and Odessa in June 1975 is preceded by Patriarch Pimen’s address to those graduating from the Moscow Theological Academy on 16 June 1975. Only two of the Moscow graduates are mentioned by name. The number of Soviet graduates from each of the three academies is not revealed.

## Soviet Religious Samizdat

### RUSSIAN ORTHODOX CHURCH

DS/1975/0/

56. *Against the Tide* by G. M. Shimanov. 1 February. A collection of articles on the ideological rejection of a non-nationalist, non-historical vision of the world. The title has a double meaning: a rejection of the cosmopolitan consciousness which still governs the thought of most of the intelligentsia, and a rejection of the attitude of some Russian patriots towards the religious phenomenon of Soviet power. Russian. 122 pp. Carbon copy.
57. *Comments on the Edict (Ukaz) (No. 900, 14 December 1974) of Serafim, Metropolitan of Krutitsy and Kolomna* from Fr. Gleb Yakunin. 2 December. Fr. Yakunin believes that the decision of the 1961 *Sobor* to remove the control of economic and financial matters from the Church hierarchy was anti-church and anti-canonical. He defends all those accused in the *Circular (Edict)* and explains why sermons and baptisms take place outside the church building. The

- Circular* is bureaucratic and formal in its approach to church matters. Russian in *Vestnik RKHD* No. 118, pp. 291-297. (Text of Metropolitan Serafim's *Circular* is printed in the same source pp. 287-291.)
- DS/1976/0/
22. *People and Animals* by A. Petrov-Agatov. 1 January (?). Six short poems about animals on the theme of thwarted aspirations and spurned affections. Russian: 4 pp. Photocopy.
  23. *State-Barbarity (Gosudarstvobesie)* by F. Luzhin. 4 April (Nedelya Krestopoklonnaya). The Soviet State is barbaric because it destroys the Church by various means, including the use of law. This is well illustrated in V. A. Kuroedov's article published in *Izvestia* on 31 January 1976. (Translated in *RCL* Vol. 4, No. 2, pp. 41-46.) Russian in *Vestnik RKHD* No. 118, pp. 257-274.
  24. *Open Letter to His Holiness Pimen, Patriarch of Moscow and All-Russia* from G. M. Shimanov. 15 July. The writer believes that the Moscow Patriarchate knows about the disorders in the Orthodox Church but still continues to give the West the impression that all is well. He complains about the lack of religious literature and asks what is the problem. Can the Church not ask for help from abroad? Is this forbidden by the Soviet authorities although not forbidden by law? Russian: 5 pp. Carbon copy.
  25. *Appeal to Public Opinion*, Moscow from nine people, including G. M. Shimanov. 16 July. They appeal for support for Alexander Argentov, detained in a psychiatric hospital, and for his immediate release. Russian: 1 p. Carbon copy.
  26. *Letter to Patriarch Pimen from Alexander Argentov*. 21 July. The latter asks the Patriarch to help him obtain his release from Moscow Psychiatric Hospital No. 14, where he is being detained against his will, and forced to take aminazin tablets. Russian in *Religia i ateizm v SSSR* August-September 1976, appendix.
  27. *Open Letter to V. A. Kuroedov* from 15 people, including L. I. Borodin, V. Mashkova and G. M. Shimanov. 25 July. They appeal for the release of Alexander Argentov from psychiatric hospital. Russian: 2 pp. Carbon copy.
  28. *Letter to Dr. Potter, General Secretary of the WCC* from Alexander Ogorodnikov. 27 July. The writer describes the persecution of a Christian seminar of Orthodox young people. Several have been interrogated, searched, expelled from work or flats, beaten up and so on. One, Alexander Argentov, was forcibly sent to a psychiatric hospital on 16 July. He begs for help. Russian in *Religia i ateizm v SSSR* August-September 1976, pp. 4-6. English in this issue of *RCL*, pp. 45-47.
  29. *Letter to Dr. Potter, General Secretary of the WCC* from seven people, including Fr. G. Yakunin, Yevgeni Barabanov and Lev Regelson. 29 July. A covering letter in support of Alexander Ogorodnikov's appeal of 27 July (see DS/1976/0/28 above). They ask Western Christians to help these young Orthodox believers, especially A. Argentov. Russian in *Religia i ateizm v SSSR* August-September 1976, pp. 6-7. English in this issue of *RCL*, p. 45.
  30. *Postscript* to a private letter from G. M. Shimanov. 31 July. At a meeting with doctors on 29 July, Alexander Argentov was again told he was ill and in need of treatment. He was told that those who signed the Appeal in his defence would be sent to prison, and that one has already been summoned to the Military Commission. Russian: ½ p. Re-typed in the West.
  31. *Letter to G. M. Shimanov* from G. M. Rummyantseva, City Psychiatrist. 29 July. G. M. Shimanov's reply. 31 July. Alexander Argentov has been sent to Moscow Psychiatric Hospital No. 14 for examination. Shimanov complains that Rummyantseva has ignored his original question completely (a reference to a document not yet received in the West) and says he will write to a higher authority for a satisfactory answer. Russian: 1 p. Carbon copy.
  32. *Letter to the Minister of Health of the USSR* from G. M. Shimanov. 31 July. The writer asks for immediate information about the case of Alexander Argentov enclosing a copy of his correspondence with G. M. Rummyantseva. He complains about the attitude of the local authorities, which threatens to bring shame on the Ministry. Russian: ½ p. Carbon copy.

33. *Letter to the President of the World Peace Council*, R. Chandra from Boris Mikhailov, Moscow, August. At his place of work the collection of signatures to the 'Stockholm Appeal' has turned into a test of loyalty and a pitiless persecution of any dissidence. He has been declared a supporter of war and threatened with expulsion from work. Open discussion of such discriminatory practice is necessary as he is not the only one in such a situation. He assures the President of his support in the struggle for peace. Russian: 1 p. Carbon copy.

## GEORGIAN ORTHODOX CHURCH

DS/1976/GO/

1. *Concerning the Polemics in the Western Press on the Situation of the Georgian Church* (Letter to the editorial board of RCL and the London Times) by Zviad Gamsakhurdia. 28 January. He rejoices at the initiative of the Western press in its attempts to elucidate the complicated situation of the Georgian Orthodox Church. However, they are hampered by insufficient information. He therefore provides further information. Russian: 23 pp. Photocopy. English summary with extracts in this issue of RCL pp. 48-51.
2. *The Situation of Monuments of Christian Culture in Georgia* by Zviad Gamsakhurdia. March. Russian: 64 pp. plus 7 pp. of correspondence. Photocopy.

## EVANGELICAL CHRISTIANS AND BAPTISTS

DS/1976/B/

12. *Appeal to L. I. Brezhnev* from 43 believers in the town of Shchuchinsk, Kazakhstan. April. Details of the illegalities perpetrated by camp authorities against I. Ya. Pauls, a doctor. Camp officials have noted with satisfaction that they have created such conditions that it is impossible for Pauls to find a place to pray. All the facts cited by the writers point not to Pauls' punishment as a criminal, but to persecution for his religious convictions. Russian: 3 pp. Re-typed in the West.
13. *Answer to a telegram sent by A. G. Pauls to the Central Committee of the CPSU from Kh. S. Saginov*, Senior Assistant to the Procurator of Kokchetav Region. 19 April. I. Ya. Pauls was transferred to the punishment isolation cell because he continued to spread religious rites among prisoners and disseminated religious literature. No instances of persecution in the case of Pauls have been confirmed. Russian: 1 p. Re-typed in the West.
14. *Bulletin of the Council of Prisoners' Relatives* No. 33. Undated, but later than 18 May. Russian: 67 pp. Photocopy.
15. *Bulletin of the Council of Prisoners' Relatives* No. 34. Undated, but later than 20 June. Russian: 36 pp. Bound original - hectograph.

## PENTECOSTALISTS

DS/1976/P/

1. *Letter to the WCC from Christians of the Evangelical Faith (Pentecostals) living in the USSR* (Krasnodar Region and Batumi, Georgia). August. A plea for help in leaving the USSR where circumstances are 'deliberately designed so that Christians should be remorselessly wiped of the face of the entire USSR'. A list of 97 names is attached plus 20 autobiographical sketches, all describing instances of persecution - continual features of their lives. Mocking and persecution at school and work is a constant theme. Russian: 48 pp. Carbon copy. English translation of the *Letter* available, plus three extracts from the sketches.
2. *He is Threatened with Reprisal!* by D.K. Undated, but later than 1 February. A short biography of S. A. Demyanchuk of Zhitomir. On 4 and 6 January and 1 February 1976 the local paper carried articles on Demyanchuk's alleged 'criminal' activities during the war. A meeting of workers at the Furniture

Factory on 23 January 1976 called for reprisals to be taken against Demyanchuk and others. His life is in danger – events are following the same course as in the case of A. Panasyuk who was sentenced to death a few years ago. Russian : 2 pp. Photocopy.

## MISCELLANEOUS

DS/1974/M/

2. *Declaration to the Human Rights Committee from A. Ye. Levitin-Krasnov.* 5 September. He asks that the Committee speak out against the persecution of the Uniates (Eastern-Rite Catholics), the True-Orthodox Church, Reform Baptists and Pentecostals. Russian : 11 pp. Re-typed in the West.

DS/1976/M/

5. *Appeal to world public opinion, people of good will and all those who hold dear the principles of democracy, freedom and human rights from 19 political prisoners including S. Soldatov and V. Osipov.* February. A request that the addressees intercede on their behalf, demand the observance of various international agreements on human rights, and demand their release as practical proof of the observance of the spirit and the letter of such agreements by the Soviet government. Russian : 2 pp. Re-typed in the West.
6. *The Founding of the Public Group to Promote Observance of the Helsinki Declaration in the USSR*, signed by 11 Soviet citizens. May. A statement of the group's purpose and methods of working. Among other things, the group will call for the formation of international commissions to verify instances of flagrant acts of inhumanity such as: taking children from the custody of religious parents who wish to rear their children in their own faith and the compulsory psychiatric treatment for the purpose of altering a person's thought, conscience, religion or belief. Russian in *Khronika zashchity prav v SSSR* Nos. 20-21, April-June 1976, pp. 6-8. English in *A Chronicle of Human Rights in the USSR* Nos. 20-21, April-June 1976, pp. 5-6.
7. *Appeal to the Presidium of the Supreme Soviet of the USSR from members of Christian Churches in the USSR – Evangelical Christians-Pentecostals (3), Evangelical Christians and Baptists (2), the Chairman of the All-Union Conference of Free and True Adventists, the Church of Christ (2), Roman Catholic Church in Lithuania (2 priests and 6 laymen), and Russian Orthodox Church (4 clergy and 8 laymen).* 22 June. This is the first time that representatives of different Christian Churches in the USSR have united to express their attitude to the religious situation in their country. Among other things, they discuss the interference of the State in church matters and in the personal lives of believers. Russian in *Vestnik RKhD* No. 118, pp. 301-313.
8. *Appeal to the heads of those governments who signed the Helsinki Declaration, Amnesty International, national associations of psychiatrists, Action Committee against the Abuse of Psychiatry for Political Purposes (sic) and Pen-Club from three members of the Public Group to Promote Observance of the Helsinki Declaration in the USSR.* Undated, before 10 June. Valentin Moroz is undergoing psychiatric examination at the Serbsky Institute, Moscow. They ask that an international commission of psychiatrists be formed to assess objectively the mental condition of Moroz. Russian in *Khronika zashchity prav v SSSR* Nos. 20-21, April-June 1976, p. 27. English in *A Chronicle of Human Rights in the USSR* Nos. 20-21, April-June 1976, p. 22.
9. *Repressions against religious families*, Document No. 5 from the Public Group to Promote Observance of the Helsinki Declaration in the USSR, signed A. Ginzburg and Yu. Orlov. Undated, but after May. Documented cases of the removal of children from believing parents – Adventists, Pentecostals and Reform Baptists. List of parents threatened with having their children taken from them is also given. Russian : 16 pp. Carbon copy.

10. *Towards the Millennium of the Baptism of Russia (Rus)*. Anonymous. Undated. Statement of belief of an ecumenical group of Christians, location and size unstated. They meet together for Communion, but do not intend to create a new Church. They wish to re-assert the truth of Christianity in the context of their country's present situation. Elements from three major Churches are evident in the statement: an emphasis on Bible-based New Testament Christianity (Protestant); the recommendation of the use of the Rosary (Catholic); and the title, recalling the Millennium of the Russian Orthodox Church, as well as a few phrases from the Orthodox Liturgy. Russian: 2 pp. Photocopy.

## Soviet Books and Articles on Religion and Atheism

### BOOKS

- Katolitsizm v menyayushchetsya mire*, M. M. Sheinman, "Nauka", Moscow, 1975. On the crises in the Roman Catholic Church, with chapters on doctrine, church leadership, politics, social problems and new trends in the Church's missionary activities.
- Psikhologiya sovremennykh veruyushchikh i ateisticheskoe vospitanie*, V. V. Pavlyuk, "Vishcha shkola", Lvov, 1976. On the 'complex and contradictory inner world of contemporary believers', based on sociological research conducted in a number of regions in the USSR. A significant section of the book deals with the practical aspects of atheist work aimed at overcoming a religious psychology in present-day conditions.
- Religia v borbe idei*, Ye. I. Lisavtsev, "Politizdat", Moscow, 1975. The author attempts to show how Western 'religious-propagandists' and research centres strive to influence the consciousness of Soviet citizens and to incite believers towards an 'inner opposition' to a socialist system. Improving methods of counter-propaganda and atheist work are discussed. Michael Bourdeaux is described as a 'typical representative of English "experts on religion"', and as one who tries to 'shape world public opinion about . . . "episodes" of religious life in the Soviet Union.'
- Buddizm-lamaizm*, A. N. Kochetov, "Znanie", Moscow, 1976. On the historical origins of Buddhism and its growth, together with that of Lamaism, in Russia. (Not yet received by CSRC - summary in *Referativny Byulleten* 15 May 1976, p. 12.)
- Muslims in the USSR*, "Progress", 1976. On the life of Muslims and the structure of Islamic organizations in the Soviet Union. Apparently only available in Arabic. (Not yet received by CSRC - TASS 9 March 1976.)
- Religia i trudovaya deyatelnost cheloveka*, M. I. Shakhnovich. "Znanie", Moscow, 1975. On religion's evaluation of work, from ancient religions to Orthodoxy and Protestantism of the present day. (Not yet received by CSRC - summary in *Referativny Byulleten* 15 July 1975, p. 17.)
- Z-pid hanebhoho stovpa*, Taras Myhal. A collection of articles, militant essays and satirical short stories intended to expose Ukrainian 'bourgeois nationalism' and 'the crimes committed on West Ukrainian soil by the Uniate Church during the 300 years of its shameful existence'. Review of this book, winner of the 1976 Yaroslav Halan Prize, was broadcast in Ukrainian for abroad on 18 May 1976. (Not yet received by CSRC.)

### ARTICLES

- Antisovetskaya deyatelnost amurskikh religioznykh sekt (Noyabr 1922-1924 goyd)*, N. M. Balalaeva in *Uchenye zapiski*, Vol. 28, Part 1 (Historical Series), Khabarovsk State Pedagogical Institute, Khabarovsk, 1970. On the activities of religious 'sects', particularly the Evangelical Christians and Baptists, in the Amur. Various references are made to Ya. Ya. Vins (grandfather of Georgi Vins).

- Massovyi otkhod veruyushchikh ot religii v tsentralno-chernozemnoi oblasti v gody sotsialisticheskoi industrializatsii i sozdaniya kolkhoznogo stroya (1928-1934)*, V. D. Yudin in *Iz istorii Voronezhskogo kraya*, V. P. Zagorovsky (ed.), Voronezh University Press, Voronezh, 1969.
- Otvetstvennost za narushenie zakonov ob otdelenii tserkvi ot gosudarstva i shkoly ot tserkvi*, V. V. Klochkov in *Voprosy borby s prestupnostyu*, No. 22, "Yuridicheskaya Literatura", Moscow, 1975.

## Western Books and Articles

### BOOKS

- Lituanie - Terre de Foi, Terre des Croix*, André Martin, Edition Albatros, Paris, 1976.
- Mosca e il Vaticano*, U. A. Floridi, Cooperative editoriale 'La casa di Matrona', Milan, 1976.
- Religious Liberty in the Soviet Union: WCC and USSR - A Post-Nairobi Documentation* edited by Michael Bourdeaux, Hans Hebly and Eugen Voss, Keston College (Centre for the Study of Religion and Communism), 1976.
- White Book on Restrictions of Religion in the USSR*, Rev. Michael Bourdeaux, published by Major-General Albert Guerisse (Ret'd), President of the International Committee for the Defence of Human Rights in the USSR, Brussels, 1976.

### ARTICLES

- The Encounter of the Church with Marxism in Various Cultural Contexts*, Papers from a Planning Seminar held in Switzerland, 21-27 September 1957, Lutheran World Federation, Geneva, 1976. Chapters on China, East Germany, Hungary, and the Christian-Marxist dialogue.
- Die Diskriminierung der Kirchen durch das Gesetz: 1 - Staat und Kirche, 2 - Das Gesetz über die religiösen Vereinigungen, 3 - Andere Formen juristischer Diskriminierung in Glaube in der 2. Welt*, 7 August 1976, pp. 15-32.
- Gott in der Ukraine - unzensuriert in Glaube in der 2. Welt 5/76*, pp. 1-33. A collection of articles, documents, poems and illustrations on the situation of the church in the Ukraine.

### ORGANIZATIONS AND PUBLICATIONS QUOTED AS SOURCES

- Referativny Byulleten (Current Abstracts on Soviet Affairs)* Radio Liberty Committee, c/o Mailroom, 8000 Munich 22, Englischer Garten 1, West Germany.
- Vestnik RKhD* 91 rue Olivier de Serres, Paris, 15e, France.
- Religia i ateizm v SSSR* 8 Munich 80, Rontgenstr. 5, West Germany.
- Khronika zashchity prav v SSSR (A Chronicle of Human Rights in the USSR)* Khronika Press, 505 Eighth Avenue, New York, NY 10018, USA.