

# Bibliography

This section of the journal lists (a) significant Soviet press articles on religion and atheism, (b) selected articles from official Soviet religious publications, (c) *samizdat* (self-published material) from or about religious groups in the USSR, (d) *samizdat* from or about religious groups in Czechoslovakia, (e) selected Polish religious documents which have not appeared in Polish official or unofficial journals.

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

RCL began listing all Soviet religious *samizdat* from the beginning of 1972, as well as earlier documents as they reached the West. Since RCL No. 3, 1978, this section has become selective. Where no published source is given, a Russian (or other original language) text is available from Keston College unless otherwise stated. Researchers who wish to order copies of these documents are invited to do so, but are asked to observe the following conditions. Where a published source is given, texts should be ordered directly. Texts ordered from Keston College cost 10p per page (plus 15% VAT, UK only); postage will be added to the bill.

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

RCL Nos. 1-2, 1981 covered significant Soviet press articles on religion and atheism for the period April to June 1980. The present issue deals with the period July to December 1980.

RCL Nos. 1-2, 1981 covered selected articles from official Soviet religious publications for the period March to June 1980. The present issue deals with the period July 1980 to February 1981.

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

## Soviet Press Articles

Date

July 1980

- 17 *Molodyozh Moldavii*, p. 3. "The true face of the 'defenders of Islam'", by V. Nakaryakov. A recent conference of *ulemas* in Kabul, Afghanistan, brought together nearly 600 theologians and religious figures from all provinces. The Party Chairman and Prime Minister, Babrak Karmal, spoke in detail about the relationship of the State

to the Islamic religion, which is supported and respected by the government, as are other confessions. Conference participants expressed their support for the popular government and condemned the subversive activities of the imperialist powers. Local papers recently reported how bandits tried to blow up a 15th-century mosque and succeeded in destroying an open-air museum containing a most valuable Buddhist monument.

- 20 *Pravda Ukrainy*, p. 3. "With the Talmud against progress", by M. Goldenberg. Zionist propaganda and Judaic clerics and apologists such as J. Rotenberg insist that Judaism should somehow be above the criticism which scientific atheism makes of all other religions. The alleged uniqueness of Judaism as the originator of monotheism has long ago and convincingly been refuted by science. Today Judaism is in a state of crisis all over the world. Recent sociological surveys have shown that in the 1970s believers constituted only 3-6 per cent of Jews in Russia and the Ukraine and 5-9 per cent of Jews in the Baltic republics, and the great majority of these were elderly people.
- 30 *Golos Rodiny*, p. 11. "70th birthday of the Patriarch of Moscow and All Russia, Pimen". By an order of the Presidium of the Supreme Soviet of the USSR the 70-year-old Patriarch of Moscow and All Russia has been decorated with the Order of the Friendship of Peoples for patriotic activities and the maintenance of peace. In his address G. V. Gorshkov, first deputy of the Chairman of the "Rodina" society, said: "We know you to be an active public figure: you are a member of the World Council of Peace and of the Soviet Committee for the Maintenance of Peace and for a number of years you were a member of the Soviet Committee for Cultural Relations with Compatriots abroad."
- *Nauka i religiya*, No. 7, pp. 29-32. "Citing from the Bible", by B. Galperin. A critique of the eschatological preaching of the Baptists, particularly the *Initsiativniki*. Claiming to interpret signs of the times to indicate that the end of the world is approaching, *Initsiativniki* leaders encourage their followers to break Soviet legislation on cults. These interpretations are based on ignorance. New Testament prophecies are just as mistaken now as they were in the past.

## Date

August 1980

- 5 *Literaturna Ukraina*, p. 3. "Echo of the bloody past", by Voldymyr Belyayev. Contains a review of a new Ukrainian film entitled "Bitter echo", which exposes Ukrainian nationalist activities during the Nazi occupation of Ukraine. It is alleged that Archbishop (now Cardinal) Josif Slipyi, head of the Uniate Church (Ukrainian Catholics), collaborated with the fascists and is one of those guilty of the tragedies perpetrated in Ukraine during the occupation. A book entitled *The Uniates* is one of several books on this subject recommended by the author.
- 19 *Sovetskaya Moldaviya*, pp. 3-4. "People in masks", by E. Andreyev. A denunciation of M. I. Khorev, a leader in the CCECB (Reform Baptist) Church. He has conducted anti-Soviet activities and aroused fanaticism even amongst children. Children of the schismatic Baptists are most often the weakest pupils at school. It is a large task to take these children in hand and open the world to them. The CCECB (Council of Churches of Evangelical Christians (and) Baptists) produce illegal publications through the "Khristianin" ("The Christian") printing press, and Khorev himself is involved in the dissemination of falsified documents. He receives funds and expensive equipment from abroad. (Continued in *Sovetskaya Moldaviya*, 20 August, p. 4; 21 August, p. 4.)
- 31 *Sovetskaya Rossiya*, p. 6. "Behind the shield of slander", by V. Ivanov. A denunciation of Tatyana Velikanova and her contacts with anti-Soviet organizations and imperialist propaganda centres abroad, written several days after she went on trial for her anti-Soviet activities. At her trial she attempted to present the fabrication of anti-Soviet slanders and her distortion of facts as a mere desire to "publicize true information about the observance of human rights". Michael Bourdeaux, director of a "hostile anti-Soviet organization" called the "Centre for the Study of Religion in Communist Lands" is just one of the many Western contacts mentioned.
- *Nauka i religiya*, No. 8, pp. 8-10. "The children and grandchildren of the Old Believers", by V. Kharazov. The process of secularization, though retarded by their

geographical and cultural isolation, is proceeding apace among the Old Believers of the city of Vilkoovo in Odessa region. Women play a strong role in passing on the faith from one generation to the next. Two Old Believer priests are interviewed. One is retired as his church has been closed. None of his six children are believers.

Date

September 1980

- 2 *Trud*, p. 4. "Who did 'Father' Gleb serve?", by L. Kolosov. Western propaganda is using the trial of criminal G. P. Yakunin entered Moscow Theological Seminary and began working as a priest in various churches in 1962. He was later forbidden to carry out any priestly duties because his activities were harmful to the Church and he had a corrupting influence. He is accused of buying and selling religious objects and other valuable goods. His contact with foreign anti-Soviet and subversive organizations is condemned. Yakunin's accomplices L. Regelson and V. Kapitanchuk confess to involvement in anti-Soviet activity.
- 6 *Komsomolskaya pravda*, p. 4. "In conviction there is strength". A collection of letters to the editor, all concerned with atheism. One of these letters, entitled "Help me to recover my friend" is written by S. Markiz, who asks for help concerning a close friend who has recently begun acting strangely. He was amazed and dismayed to see this friend with a Gospel in his hands, and has noticed that he has begun to distance himself more and more from him. His friend is not unintelligent—he is educated and enjoys culture. There has been no stress in his life which could have led him to "bury himself in God".
- 11 *Molodyozh Moldavii*, p. 3. "Pious falsifiers", by M. Goldenberg. The article asserts that the theory of the "authoritative" clerical "sovietologist" Protestant pastor M. Bourdeaux and his "associate", K. Murray, that there is a revival of religion among Soviet youth is a baseless, tendentious interpretation of selected data. I. Jakobovits, British Chief Rabbi, and researcher C. Lane (Christel Lane, author of *Christian Religion in the Soviet Union: A Sociological Study*, London, 1978—Ed.), the latter citing Soviet data, admit that among Soviet believers the percentage of young people is small.
- *Nauka i religiya*, No. 9, pp. 38–9. "Judaism in the USSR", by I. Shapiro. This general survey of the Jewish religion in the Soviet Union includes some basic statistics. According to Soviet research the author estimates that there are about 60,000 Jewish believers in the USSR. There are about 160 synagogues, although only 91 of these function regularly. Contrary to assertions by the bourgeois press, there is a facility for training rabbis in the USSR. In general there is little religious belief among citizens of Jewish nationality.

Date

October 1980

- 4 *Molodyozh Moldavii*, p. 3. "A place in the ranks", by M. Mikolayev. The article describes how effective individual work with believers has reclaimed lost souls from the ranks of the Jehovah's Witnesses. Propagandists must know the Bible and the absurdities and contradictions in it. The rich social and cultural life afforded by the Soviet system enables many to see the truth. One couple, by name of Russu, broke from the sect after their co-religionists refused the wife blood for a needed transfusion.
- 14 *Molodyozh Moldavii*, p. 3. "Between belief and unbelief", by A. Budov. An article on the revival of belief among some young people in connection with the intensified and improved efforts of the Protestant sects (Baptists, Pentecostals, Adventists and Jehovah's Witnesses). Better-educated, better-informed preaching, musical groups for young people and easy answers to contemporary moral problems attract young people in the towns and countryside alike. Weak atheist education by Soviet science teachers makes the task of the preachers easier.

Date

November 1980

- 20 *Kommunist* (Armenia), p. 4. "Cultural treasure—heritage of the people: witnesses of

an age-old friendship”, by I. Ellaryan. An article on the work of organizations concerned with the Armenian cultural heritage. The Armenian Church on Nevsky Prospekt, Leningrad is to be repaired and then handed over to the Fine Arts Fund for an exhibition of graphics and applied art. A museum of Russo-Armenian friendship has opened in the Surb-Khach Cathedral in Rostov-on-Don, now restored. In Feodosiya, Crimea, five out of seven Armenian churches have been restored in the last few years. Work has already begun on the restoration of a cathedral in Kishinyov, Moldavia.

Date

December 1980

- 4 *Kazakhstanskaya pravda*, p. 3. “The price of incompetence”, by A. Artemev and V. Komarov. A book by M. Usenova, *Atheist Education and the Family*, falls below the usually high standard of atheist literature in the republic. By stating that the social roots of religion have been eliminated rather than simply undermined, she unwittingly questions the need for dedicated atheist work. She also fails to differentiate between loyal supporters of the Baptists and the break-away group. In this way the book plays into the hands of religious elements disturbing the peace inside the country and their supporters abroad by suggesting that even the loyal believing citizens form an anti-social element within society.
- 26 *Sovetskaya Belorussiya*, p. 4. “Don’t be left out”, by V. Kuksenkov. The writer describes his misfortune in having a mother who joined the Baptists. The four young children used to be left on their own all day whilst their mother went to the prayer house. In 1956 she left her family and went to live in Troitsk, Chelyabinsk region. Four years later the mother went to court and was accorded the right to custody of the children. Following an attempted abduction the father took the case to the regional court which reversed the former ruling.

## Soviet Religious Press Articles

*Fraternal Messenger (Bratsky vestnik)*

No. 4, July–August 1980, pp. 32–52. “Statement of faith of Evangelical Christians-Baptists—draft for discussion.” There are 13 sections, with each point of each section substantiated with one or more quotations from the Bible. The two longest sections are on man and the Church. It concludes with a section on the attitude to the State. Ditto, p. 62. “Report on the training of ministers”, by P.D. Savchenko. About 100 students are enrolled on the three-year pastors’ course and the two-year choir-leaders’ course. Exams took place in January, March and April, and 32 students graduated from the pastors’ course in April. This was the fifth graduation since the commencement of the courses. The students on the choirleaders’ course are the first group to be enrolled. A second enrolment of choir-leaders and a further enrolment of pastors was planned for October. Many applications had already been received.

Ditto, pp. 72–8. “From the life of local churches”. I. M. Korablev was ordained as a pastor of the Moscow church on 24 June 1980. The decision to ordain him was taken at a members’ meeting on 2 June 1980. The service was led by V. Ye. Logvinenko, recently elected as first presbyter of the Moscow church [the position formerly held by M. Ya. Zhidkov.—*Ed.*].

No. 5, September–October 1980, pp. 5–11. “Pictures of heaven in the book of the Revelation of John”, by A. V. Karev. Another posthumously published article by the late AUCECB General Secretary.

No. 6, November–December 1980, pp. 41–7. “From the history of the Evangelical-Baptist brotherhood”. Biographical sketches of M. T. Ratushny, one of the founders of the Baptist movement in Ukraine, and of F. I. Sanin, who was a travelling preacher for the Evangelical Christians in the Caucasus, and head of the Evangelical Christian Union in the Caucasus from 1917 to 1930. In 1930 he moved away from the Caucasus and died in 1942 at the age of 51.

Ditto, pp. 53–76. “From the life of local churches.” Baptisms are reported from many churches. The Moldavian council of presbyters met in Kishinyov. In view of the 35th anniversary of the August Agreement with the Pentecostals the council discussed unity and sent out an appeal to all Christians in Moldavia, both within the Union and outside it. The new house of prayer of the First Alma-Ata church was consecrated on 26 October 1980.

No. 1, January–February 1981 [from this issue the print run is reported to have been increased from 10,000 to 12,000—*Ed.*], pp. 5–48. “Devotional articles”. The section includes articles from I. G. Ivanov, the honorary president of the Union, and the editor V. Kulikov, as well as continuations of four series: The Gospel of Mark, by O. A. Tyark; The Acts of the Apostles, by P. K. Shatrov; The Letter to the Hebrews, by A. M. Bychkov; and The Sermon on the Mount, by R. P. Voesu.

Ditto, pp. 70–80. “From the life of local churches”. New churches were consecrated in Yaroslavl and Cheremkhovo, Irkutsk region. In Dumantsy, Cherkassy region, the recently registered church also consecrated its prayer house. The churches in Borisov, Minsk region, and Polotsk, Vitebsk region were registered.

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

*Russian edition*

No. 7, 1980, pp. 2–24. Several articles in connection with the 70th birthday of Patriarch Pimen on 23 July. The head of the Council of Religious Affairs, V. A. Kuroyedov, attended the celebrations in the Assembly Hall of the Moscow Theological Schools at Zagorsk. A lengthy biography describes the Patriarch’s origins, religious upbringing, and life of service to his Church and nation. Missing, however, is any indication of his whereabouts or activity between 1932 and 1946. Some 20 accompanying photos.

Ditto, pp. 32–7. The installation of Archimandrite Lazar (Shvets) as Bishop of Argentina and Latin America took place on 17 April at the Cathedral of St Vladimir in Kiev.

Ditto, p. 40. An “Open Letter” to Patriarch Pimen from “the unworthy priest, Dm. Dudko” (signature), dated 5 June. “With a profound feeling of humility and repentance I am writing you this letter [. . .] I am covered in ashes, and no one is to blame for this but I [. . .] Forgive me. I tried to teach you that the path you are following was the wrong one. But you are on that path precisely because it is the path your predecessors followed [. . .] any other path would lead either to mere noise or to political activity, and this is what I found myself drawn into [. . .] The work of God is done humbly and quietly, patiently and meekly, and not as I had imagined [. . .] Forgive me all my folly, all the insult and trouble I caused you, my spiritual children and all believers—not to mention the fact that I also brought disgrace on my Fatherland, having been prompted by vainglory, for which I have now been disgraced. I would like especially to emphasize that I did not fulfil the Gospel commandment: all authority is from God [. . .] I am guilty before the Soviet authorities [. . .] under whom the Patriarchate was restored, which had been abolished under Tsar Peter I, who considered himself the protector of Orthodoxy [. . .]”

Ditto, pp. 69–78. Article on the great Russian medieval icon-painter, Andrei Rublyov, in connection with the 600th anniversary of the victory of the Kulikovo Field.

No. 8, 1980, p. 2. Patriarch Pimen is awarded the Order of the Friendship of Peoples by the Soviet government. Signed by President of the Presidium of the Supreme Soviet, L. Brezhnev. Followed by the Patriarch’s letter of thanks to President Brezhnev.

Ditto, pp. 10–12. The installation of Archimandrite Mefodi (Nemtsov) as Bishop of Irkutsk and Chita took place on 26 April at Zagorsk.

Ditto, pp. 19–20. Representatives from the Council for Religious Affairs addressed the Minsk diocesan clergy on 31st August 1979 and 21–24 January 1980 on the subject of the new Soviet Constitution.

No. 10, 1980, p. 2. Reports the consecration on 2 July to the Icon of Our Lady of Vladimir of the chapel constructed in the Olympic Village in Moscow. The ceremony was attended by representatives from the Roman Catholic Churches of Latvia and Lithuania, the Lutheran Church of Estonia and the All-Union Council of Evangelical Christians-Baptists. On 21 July an ecumenical service was held there, and the chapel was visited by Patriarch Pimen accompanied by foreign guests. On 2 July an ecumenical centre was dedicated in Tallin, where the Olympic sailing events were to take place. This ceremony was filmed for "Mosfilm".

No. 11, 1980, pp. 8-12. The installation of Archimandrite Afanasi (Kudyuk) as Bishop of Pinsk took place on 31 August in Minsk at the Cathedral of the Holy Spirit.

Ditto, pp. 12-15. The consecration of the workshops of the Moscow Patriarchate in the village of Sofrino, near Moscow, took place on 15 September. In the workshop complex there is a new chapel, which was consecrated in the name of St Serafim of Sarov on 2 September. The new complex replaces the somewhat unsatisfactory facilities on which the Church had had to rely since 1957. In a speech at ceremonies following the consecration Patriarch Pimen thanked in particular the Soviet government and the head of the Council for Religious Affairs, V. A. Kuroyedov, for their generous assistance in the construction of the new workshops, which will produce candles, icons, church hardware, crosses, vestments, etc.

No. 12, 1980, pp. 6-27. Material on the 600th anniversary of the victory on the Kulikovo Field. This anniversary of the first victory by Russian forces, led by Dimitri Donskoi, over a Mongol army is celebrated this year as a great patriotic holiday. The articles emphasize the part played by the Russian Orthodox Church and the great medieval Orthodox saint, Sergius of Radonezh, in the victory, and affirm the Church's patriotic record throughout history.

Ditto, pp. 42-7. Patriarch Pimen and Metropolitan Filaret and Yuvenali address the "International Parliament of Peoples for Peace" held in Sofia, Bulgaria, 23-27 September, calling for an end to the arms race, ratification of the SALT II treaty, revocation of the NATO decision to deploy American missiles in Europe, and opposition to the new American counter-force nuclear strategy. Let the Madrid Conference reaffirm the principles of détente.

## Soviet Religious Samizdat

### SEVENTH-DAY ADVENTISTS

SU/1979/ADV

*Report: searches and arrests of True and Free Seventh-Day Adventists continue*, by the Council of the All-Union Church of True and Free Seventh-Day Adventists; 26 April. Those arrested during the period 5-12 April 1979 included I. N. Dzhegolya and O. P. Bunyak. The report also contains a list of literature confiscated during searches. Russian: 2 pp. Photocopy. [2714]

SU/1980/ADV

*The ill-fated hat*, by the Council of the All-Union Church of True and Free Seventh-Day Adventists; 20 March. The document describes the interrogation of D. M. Frolov on 14 March, a subsequent interrogation and the discovery by him and his wife of a minute microphone in his hat. Russian: 16 pp. Photocopy. [3121]

*Open letter* No. 13, "State genocide in the USSR", by the Council of the All-Union Church of True and Free Seventh-Day Adventists; 24 July. The document tells of the breaking-up of a meeting in the home of Dargužiene on 7 June 1980 in Riga. Also included is the text of 2 hymns referred to by the state atheists as anti-Soviet songs. Russian: 27

pp. Retyped in the West. [3302]

*Speech of lawyer Zolotaryov in defence of F. I. Ivanova at the trial in the town of Ulan-Ude, Buryat ASSR; 19 September. Zolotaryov commends the good character of Ivanova. Adventist literature, he says, sets out moral teaching and is not seditious or critical. Russian: 3 pp. Photocopy. English translation available. [3308]*

*Materials on the facts of state atheist use of force and arbitrary violence against the All-Union Church of the True and Free Seventh-Day Adventists in the USSR, to participants in the Madrid Conference monitoring the fulfilment of the Final Act of the Conference on Security and Co-operation in Europe; undated. The document includes a list of 55 True and Free Seventh-Day Adventist prisoners of conscience, with photographs and biographical details, and a list of 257 Adventists whose homes have been subjected to KGB searches for religious literature. Also included is the transcript of the 1979 trial in Tashkent of 5 leading Adventists, including the 84-year-old Adventist leader, Vladimir Shelkov. Russian: 863 pp. Photocopy. [3276]*

#### GEORGIAN ORTHODOX CHURCH

SU/1980/GEO

*(Appeal) to the Chairman of the Executive Committee of the Kakhi District Soviet of People's Deputies from 22 Orthodox Georgians of the Azerbaidzhan SSR; undated. The writers ask for the registration of their religious community and for permission to use the church called "Malaya Alaverdy". They represent more than 400 believers from the Kakhi District. Russian: 5 pp. Retyped in the West. [3313]*

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

SU/1977/INI

*Ebenezer: 125th anniversary of the Ukrainian Evangelical Baptist Brotherhood from the Kharkov Church; undated. A collection of articles on church history, descriptions of meetings, testimonies and poems. The document includes photographs. Russian and Ukrainian: 37 pp. Spirit copy. [3194]*

SU/1978/INI

*Herald of Truth, No. 4; undated. A collection of devotional material and prayer items. The section "Pages of History" is devoted to John Bunyan. The story is told of a man given a 10-year sentence for telling prisoners about Christ just as he reached the end of a 10-year sentence he had been serving since 1937. Russian: 40 pp. Photocopy. [3139]*

SU/1979/INI

*Herald of Truth, Nos. 1-4; undated. Nos. 1 and 2 include articles on pre-Revolutionary Christian philosopher V. S. Solovyov and Nos. 3 and 4 articles by N. Melnikov, an ex-prisoner who died of cancer in 1972. Russian: No. 1, 48 pp; No. 2, 44 pp; No. 3, 40 pp; No. 4, 36 pp. Photocopy [3270-3]*

SU/1980/INI

*Urgent communication from the Council of Prisoners' Relatives; 10 October. The document reports the arrests of A. P. Kirilyuk and V. P. Khailo. New cases are being brought against Alexei and Alexandra Kozorezov. The writers ask for prayer and petitions. Russian: 1 p. Photocopy [3291]*

*Herald of Truth, No. 1; undated. As well as devotional material this issue includes an appeal for prayer for N. G. Baturin, I. Ya. Antonov, M. I. Khorev, N. P. Khrapov, P. T. Rytikov, N. I. Kabysch, Ya. G. Skornyakov. Photographs and brief details of previous imprisonment are included. The section on history has an article on the missionary Sadu Sundar-Sing and texts of three of his sermons. Russian: 40 pp. Photocopy. [3274]*

*Bulletin of the Council of Prisoners' Relatives, No. 85; undated. Contains news of prisoners and detailed excerpts from the bill of indictment and from the trial of M. I. Khorev. Also included is a list of prisoners. Russian: 49 pp. Photocopy. [3289]*

## JEWS

SU/1979/JEW

*The work of the seminar on Jewish culture in Riga—Riga readings in Judaica 1978–79*; undated. In May 1979 the seminar had existed for 3 years. A revived interest in Jewish affairs led to the establishment of this seminar, the aims and activities of which are described in the document. Although the seminar has no intentions of any conflict with the State, searches have been conducted in the homes of members in an attempt to disrupt the seminar and its publications. The seminar asks for assistance. Its particular need is for materials on Jewish culture and history and Hebrew textbooks. English in *Religion in Communist Dominated Areas*, No. 10–12, 1979, pp. 181–2. [2505]

SU/1981/JEW

(*Open letter*) to the 26th Congress of the CPSU, and representatives of foreign Communist parties invited to the 26th Congress of the CPSU from 126 Jews; undated (February). A general survey of the situation of Jews in the Soviet Union. Jews face anti-semitism and discrimination. Russian: 15 pp. Retyped in the West. [3359]

## RUSSIAN ORTHODOX CHURCH

SU/1979/ORT

*Igor Ogurtsov from letters to his relatives*, compiled by V. Vasilev; August. The document gives biographical details and extracts from Ogurtsov's letters written between 1968 and 1977. These letters give an insight into his life and thoughts and conditions in prison. Russian: 80 pp. Retyped in the West. [3275]

SU/1980/ORT

(*Letter*) to Metropolitan Theodosius, Archbishop of Washington, Metropolitan of All America and Canada from Father Yevgeni Solodky; 30 March. The writer asks for help in emigrating to America or Canada because he has been deprived of the opportunity of carrying out his pastoral duties. In May 1976 he informed Kuroyedov of the Council for Religious Affairs concerning his intentions to emigrate. In June 1977 he was allotted a parish and told by Metropolitan Yuvenali that a watch was being put on him. Russian: 4 pp. Photocopy. [3366]

*Unity—our common aim and task* to Italian Catholics from 'a Muscovite'; 29 April. The writer says that many people in Russia feel great sympathy towards the Roman Catholic Church. He believes that only church unity can save the Christian faith from annihilation or suppression at the hands of the atheists in those countries where there is persecution. Unfortunately not all of those in the hierarchy of the Russian Orthodox Church realize the importance of unity, he says. Russian in *Religiya i ateizm v SSSR*, November 1980, pp. 8–9 [3292]

*To all my spiritual children* from Fr Dimitri Dudko; 27 July. The writer asks the addressees for forgiveness for his behaviour before all the world. He encourages them to be united at this time when not only their spiritual father but the Russian Orthodox Church and Christ himself are on trial. Russian: 2 pp. Photocopy. English translation available. [3241]

*Open letter* from Vadim Shcheglov; 8 October. V. I. Shcheglov, a member of the Christian Committee for the Defence of Believers' Rights in the USSR, declares that all his activities within the Committee were conducted in strict accordance with the Committee's aims and the country's laws. He expects to be arrested but any declaration later given by him which contradicts his declaration that he does not reject any of his views, nor any of his past activities, will have been extracted from him against his will by the application of illegal methods. Russian: 1 p. Original. English translation available. [3244]

(*Petition*) to Patriarch Pimen from 419 signatories; undated. There are up to 20,000 Orthodox Georgians and 8,000 Orthodox Russians living in the Kakh'i, Belakany and Zakataly regions of the Azerbaidzhan SSR. There are at least 50 Russian Orthodox Churches in the area but all are closed, despite some being in good repair and petitions having been made. In August 1980 the Church of the Mother of God in the Zakataly region was destroyed. The writers ask for assistance in gaining permission for the opening of an Or-

thodox Church in the regional centre of Kakhii. Russian in *Russkaya mysl*, 4 December 1980, p. 5. English translation available. [3290]

*Reports from Russia*, anonymous; undated. 1383 was the year of the miraculous appearance of the icon of Saint Nikolai by the river Velikaya. The document describes persecution and prevention of pilgrimages here in the 1950s and in 1967. A pilgrimage there on 3 June 1980 was dispersed by the militia and in connection with this incident a certain Fr Savva was arrested at Arzamas station on 13 June 1980. Russian: 2 pp. Carbon copy. [3246]

SU/1981/ORT

(*Information*); anonymous; undated. V. V. Fonchenkov, a priest at Zagorsk Theological Academy, is suffering persecution and wishes to leave the Soviet Union for any country where he can freely carry out his duties as a priest and a Christian. He awaits invitations from relatives. Russian: 1 p. Handwritten original. [3367]

(*Information*), anonymous; undated. An Orthodox believer, V. A. Orlovich, who spent time in camp for "nationalism", wishes to leave the Soviet Union and is awaiting invitations from relatives. Shaburov, who was arrested with a group of young people for anti-Soviet activity and sentenced to 5 years' camp, was converted to the Orthodox faith while in prison. He now wishes to emigrate. Russian: 1 p. Handwritten original. [3368]

#### PENTECOSTALS

SU/1979/PEN

*Supplement to the complaint-declaration of 10 January 1979* by various Pentecostals to the UN International Court; March. The document consists of autobiographies of 17 believers, including details of persecution for their faith. Russian: 11 pp. Photocopy. [3182]

*Darwinism as the starting point of the ideology of fascism* by V. I. Franchuk; 7 August. The writer says that both fascism and atheism have their roots in Darwinism. Today's attack on Christianity and the preaching of atheism could be paving the way for the strengthening of the position of neo-fascism. Only Jesus Christ is our peace and peace for all mankind. Russian: 4 pp. Photocopy. [3237]

*Historical note*, anonymous; undated. A brief history of the Pentecostal movement in Russia and the USSR from the formation of the first community in St Petersburg in 1913 by Nikolai Smorodin to the present day. Russian: 1 p. Carbon copy. [3044]

SU/1980/PEN

*Declaration* to the International Committee for the Defence of Human Rights, United Nations Organization, from Galina Nikolayevna Ukhtomskaya; December. The writer underlines that she does not demand the return to the Soviet Union of her son, Pavel Ukhtomsky, who now lives in Sweden, but that she herself wants to be able to emigrate to Sweden and be reunited with her son there. Russian: 1 p. Typed and signed original. [3347]

*Open Christmas Letter* from Peter, Augustina, Lidia, Lilia and Liubov Vashchenko; 15 December. In a letter written in English from the US Embassy in Moscow the Vashchenkos speak of persecution and of the difficulties of divided families such as their own. The Holy Spirit helps in sufferings such as separation. English: 2 pp. Photocopy. [3307]

*Religious persecution*, anonymous; December. A history of the *Trezvenniki*, a group which sprang up in Moscow in 1904 as a result of the moralist movement within the Orthodox Church. Contact with the Pentecostals led them to change the name of the movement to *Trezvenniki of the Evangelical Christian Faith*. After the introduction of the law on Religious Associations in 1929 the movement underwent severe persecution, examples of which are given. Russian: 4 pp. Original typescript with 9 page appendix of photographs. [3344]

*Religious persecution in Yaroslavl* by the Rights Group of Evangelical Christian Pentecostals; December. The document gives an introduction to persecution in Yaroslavl and

includes a letter by Gennadi Zolotov, dated 11 December 1980. Zolotov lost his wife and youngest son in a domestic gas explosion in November 1980. The accident was used to smear the name of the believers, by saying that his wife had set fire to her son and then to herself. Russian: 2 pp. Original typescript with a 4 page appendix. [3345]

SU/1979-80/PEN

*Collection of documents of the Evangelical Christian-Pentecostals for the 10 months between 1979 and 1980* compiled by Stanislav Zherdev; undated. The collection consists of 25 numbered and several unnumbered documents. They include letters, reports, appeals, articles and poems about various instances of religious persecution. Russian: 71 pp. Photocopy. [3228]

SU/1980/PEN

*Autobiography of A. G. Zaitsev*; undated. The document tells of Zaitsev's conversion in 1959 and of his refusal to join the army. He describes how he was miraculously healed of a serious kidney disease in October 1976. Although diagnosed as a second degree schizophrenic after psychiatric examination his work record over a period of 20 years has been very good. He wishes to emigrate to Israel. Russian: 3 pp. Photocopy. [3232]

#### ROMAN CATHOLIC CHURCH

SU/1979/ROM

*Alma Mater* No. 4; October-December. The last of the four 1979 journals celebrating the 400th anniversary of Vilnius University. Contains various articles including news of the visit of Pope John Paul II to Ireland and the USA, and the visit of Cardinal Lėkai to Lithuania. The journal also reports on an atheist lecture by philosopher J. Baužys. Lithuanian: 98 pp. Photocopy. English summary-translation available. [3277]

SU/1980/ROM

*Chronicle of the Lithuanian Catholic Church*, No. 43; June. Contains a denunciation of KGB interference in the selection of students for the Kaunas Theological Seminary, by A. Gofman; news of searches and interrogations of priests and religious activities; reports on prisoners of conscience; television attack on Fr Kauneckas of the Catholic Committee for the Defence of Believers' Rights; protest from Telsiai; news from dioceses; list of prisoners. Lithuanian: 17 pp. Photocopy. English translation available. [3164]

*Chronicle of the Lithuanian Catholic Church*, No. 44; 30 July. This issue is dedicated to Nijole Sadunaite and her release. Also includes a long article on church-state relations. Lithuanian: 29 pp. Photocopy. English translation available. [3165]

*Chronicle of the Lithuanian Catholic Church*, No. 45; 22 October. This issue is dedicated to Bishop J. Steponavičius on the 25th anniversary of his consecration. It also contains reports of trials, of prisoners of conscience, and of violence against priests; news from the dioceses, from schools, and of Catholics in Belorussia. Lithuanian: 26 pp. Photocopy. English translation available. [3387]

*Document* No. 40 from the Catholic Committee for the Defence of Believers' Rights to the General Procurator of the USSR; 25 November. It describes the events surrounding the internment of Fr Vladislav Zavalnyuk in a psychiatric hospital and calls for his release. Russian: 2 pp. Photocopy. [3332]

*Chronicle of the Lithuanian Catholic Church*, No. 46; 25 December. This issue is dedicated to Fr P. Masionis, SJ (deceased). It also contains reports of trials and of attacks on priests and nuns, news of a spiritual revival in Lithuania, and a report from schools. Lithuanian: 34 pp. Photocopy. English translation available. [3315]

#### EASTERN-RITE CATHOLICS (UNIATES)

SU/1980/UNI

(2 *Letters*), anonymous; 2 March; 3 March. Fr Gurgula and his wife were burned to death on the night of 26-27 February and their bodies almost completely destroyed. No-one saw the fire start, but the extent of their burns indicates suspicious circumstances. English in *The Ukrainian Review*, No. 3, 1980, pp. 47-8. [3196]

## Czechoslovak Religious Samizdat

### EVANGELICAL CHURCH OF CZECH BRETHERN

CZ/1977/CB

11. *Proclamation* of seven clergymen, Balabán, Kocáb, Rejchrt, Březina, Karásek, Trojan and Šimsa on Charter 77; January. They state that the spirit of Charter 77 is one of solidarity with the oppressed and that the movement by attempting to liberate man from his social and spiritual predicament reflects "God's power of salvation". Even though it does not speak of God directly, by insisting on freedom for all (including believers) and by appealing to a higher moral and spiritual authority than that of the State it echoes the words of Christ before Pilate. No longer can Christians leave political authority alone: the old conformism should be replaced by critical solidarity, for the nature of politics is to serve and its sphere ought to be limited. Czech in *Křesťané a Charta 77*, Köln, 1980, pp. 111-2.
12. *Letter* from Pastor Tomáš Bísek to the Synod of the Church of Czech Brethren; 13 April. He explains why he signed Charter 77. "I realized that only one criterion would do—that of the Truth—and not whether it is advantageous for me, my family or my Church. Without struggle and sacrifice there can be no progress. Truth is also service and the truth about implementation of human rights serves the whole of society". Czech in *Křesťané a Charta 77*, Köln, 1980, pp. 118-20.
13. *Final speech* of Aleš Březina before Prague military court (District 4); 14 June; and *letter* to the military authorities, 29 March. He explains that he refused military service on the grounds of his personal integrity and his disapproval of the purpose of the Czechoslovak army which instead of defending the rights of the individual and the nation serves only for their oppression. Czech in *Křesťané a Charta 77*, Köln, 1980, pp. 149-51.
14. *Open letter* to Antonín Strnad, editor of *Bohemia* (published in West Germany) from Miloš Rejchrt; 16 December. He argues that the presence of former communists in the Charter 77 movement is not only desirable but also right in the Christian sense (reference to the conversion of St Paul) "Besides, if sinners were to be excluded, who would remain?" The letter is also an apology for socialism which according to Rejchrt is able to achieve a great deal through its capacity for centralized organization, but by the same token runs a great risk of falling victim to evil. Czech in *Křesťané a Charta 77*, Köln, 1980, pp. 239-245.

### ROMAN CATHOLIC CHURCH

CZ/1979/ROM

34. *Critique of Modernists' Philosophical Assumptions* by Jiří Fuchs. A Thomist analysis of ontological and epistemological problems present in contemporary Catholic theology as influenced by Kant, Locke, Russell, Rickert, Heidegger and others. The author argues that only the philosophy of objective knowledge, "realism", and not the half-truths of modern nominalists should become the firm foundation of theology. Czech: 206 pp. Photocopy.
35. *A Short History of the Roman Catholic Church in Bohemia and Moravia* (1948-78). An anonymous work composed of selected quotations from articles, essays and testimonies welded into a documentary narrative of the State's 30-year struggle against the Church. Czech: 74 pp. Photocopy.
36. *Letter* to Agostino Casaroli, the Vatican Secretary of State, from Slovak believers; March. They ask that the mistakes of the "Vatican *Ostpolitik*" (for which he is blamed) be not repeated. Instead of reaching compromises with the State (for example, the nomination of three Slovak bishops in 1973) the Vatican should support the unrecognized bishops Ján Korec and Peter Dubovský. "The three bishops have never publicly defended the believers." The Vatican ought to consider proposals signed by

thousands of people in 1968 and refuse to negotiate with the communists on the basis of "the present unjust laws" even if there is a historical precedent for them in the former constitution of Austria-Hungary. (Reference to the reforms of Josef II whereby priests were given the status of civil servants). Polish in *Biuletyn Informacyjny*, No. 3, 1980, pp. 22-4.

37. *Article* 'A Short Analysis of the Church Situation in 1979' criticizes the Slovak bishops nominated in 1973 who "restrict their work mainly to celebrating mass, confirmations and funerals" while the oppression of the Church is reducing the number of practising Catholics (now less than 20 per cent of Slovaks attend Mass regularly). The authors describe some problems facing the Church, including the tension between the Uniates and the Latin Rite Catholics and various attempts by the State to make the work of the priests more difficult, such as the recent merger of parishes. Polish in *Biuletyn Informacyjny*, No. 3, 1980, pp. 24-6.
38. *Summaries* of two documents from Slovakia describing the recently stepped-up campaign against priests, active laymen and children, often involving collaborating clergy. Many priests have lost their licence "to carry out pastoral work" (Slámka, Srholec, Stranánek, Czery, Valach, Mikula, Bárta) for organizing trips to the Polish shrine of Częstochowa or for being too active (Fr. Doležal), or have been transferred to deserted parishes. People lose their jobs for being active believers—for example Mrs Slimáková, a teacher in Pezinok; or an unnamed chief nurse in Trstená. In the Church of SS. Cyril and Methodius in Bratislava the entire choir was dismissed, while in Presov a camera was installed focused on the entrance to the Cathedral. Polish in *Biuletyn Informacyjny*, No. 3, 1980, pp. 26-27.
39. *Letter* to Stefan Lazar, the Slovak Minister of the Interior, from Dr. Silvester Krčméry; 10 September. He protests against accusations that he organized meetings with young people and that he duplicated religious literature, which have neither been proved nor shown to be illegal activities. It is the police who flout the law and Constitution. It was a serious breach of law for anonymous persons to search him without a warrant at five in the morning on 10 September, not to mention the religious literature confiscated and the 11 hours of interrogation which followed. "The recent interrogations of hundreds of believers and charges of 'subversion', 'obstruction of state supervision of the Church' or 'illicit trading' against some of them are in very strange contrast with the freedom of atheists whom no one takes to court for limiting the freedom of believers." He refers in this context to Art. 236 of the Penal Code. Slovak: 5 pp. Carbon copy.
40. *Do not live in hatred*, essay by theologian Fr Josef Zvěřina. This is an answer to the Christian critics of Charter 77 who distrust this movement because it involves both Christians and former Communists. Zvěřina is ashamed by these Christian critics and refuses to see Charter 77 as a failure merely because it is rejected by the majority of the people. Most people are either affected by the "pathological ideology of hatred" introduced into Czech life at the outbreak of the last war or are simply afraid, thinks Zvěřina. The only way out is a search for unity based on mutual tolerance, pluralism and a sense of human dignity. Charter 77 united people in the name of Truth and Love. For Zvěřina as a Christian this love means *agape*. Czech: 11 pp. Photocopy. Also in *O Svobodě a moci*, Koln 1980, pp. 351-360.

## Polish Religious Documents

### ROMAN CATHOLIC CHURCH

PO/1978/ROM

1. *Interview* by Stefan Kisielewski, a prominent Catholic writer and essayist, with Adam Michnik, a member of the Social Self-Defence Committee (KSS-KOR) and a non-believer, on Michnik's book *The Church and the Left: a Dialogue* (published in Paris in 1977). Michnik claims that the ultimate aim of the book was to create a bridge between two major democratic forces in Poland—the Catholic Church and the

secular opposition—and was not “merely an attempt to use the Church for political ends”. The book, argues Michnik, was intended to demonstrate to critical members of the secular opposition that the Church is not an obscurantist institution and, to Catholics, the positive role played by non-believers in the defence of freedom and national culture throughout Polish history. Michnik goes on to say that “rapprochement between the Church and the opposition is vital because only pressure from all sides can force the authorities to make concessions, particularly in the field of censorship.” Polish in *Kultura*, No. 5, May 1978, pp. 11–15.

2. *Statement* from the Movement for the Defence of Human and Civil Rights (ROP-CiO); 13 May. It gives details of the intimidation of students actively involved in the Flying University lectures. In 1977 two students were dismissed from their colleges—Ziemowit Pochitonow from the Agricultural College in Kraków and Maciej Grzywaczewski from the Theological College (ATK) in Warsaw—despite the fact that a number of protest letters were sent to the rectors of both colleges. Even a personal appeal to the ATK authorities by Cardinal Wyszyński, Chancellor of ATK, concerning the dismissal of Grzywaczewski, had no effect. The statement criticizes the rector of ATK, Fr Jan Stępień, for his subservience to the police, and demands that the two students be allowed to continue their studies. Polish in *Kultura*, No. 6, June 1978, pp. 157–8; Polish: 2 pp. Photocopy.
3. *Summary* of an interview with Kazimierz Kąkol published in the Italian journal *Il Giornale*; 6 June. According to Kąkol the Polish authorities initiated the process of “peaceful coexistence between Church and State” in 1973. Kąkol maintains that as a result of a meeting between the Party leader Edward Gierek and Cardinal Wyszyński in October 1977 the process of normalization has developed into closer co-operation. The Church now accepts “the present political reality” while the Party accepts the unique social role of the Church in a country made up largely of Catholics. Kąkol, however, can see no other role for the Church in Poland than that of a “guardian of morality”. He describes the Church’s demand for access to the mass media (regarded by the Church as a precondition for any normalization) as “unsubstantiated”. “The Polish mass media”, he argues, “pursues neither religious nor anti-religious propaganda. We are very strict on this point.” However, he finds it difficult to explain why the Polish authorities are so reluctant to grant the Church permission for new buildings. Polish in *Kultura*, Nos. 7–8, July–August 1978, p. 137.
4. *Unsigned letter* to *Kultura* outlining the history of the dissension in the pro-government Catholic organization PAX. The author reveals that since 1976 there has been a growing split between the old leaders of PAX who are subservient to the authorities and the group of young PAX activists who have been under the growing influence of the democratic opposition. The Central Training Centre of PAX, COSK, became a meeting-place for young “rebels”. In order to preserve the unity of PAX, two of the most active leaders of the group, chairmen of the branches in Leszno Wielkopolskie and Siedlce, Romuald Szeremietiew and Tadeusz Stanski, were dismissed from their posts and COSK closed down. The author claims that this course of action, inspired by the Party’s Central Committee, saved PAX from what would otherwise have been an unavoidable split. Polish in *Kultura*, Nos. 7–8, July–August 1978, pp. 153–4.
5. *Letter* to Amnesty International from the Social Self-Defence Committee (KSS-KOR) calling for intervention in the case of Kazimierz Światoń; Warsaw, 21 October. Światoń, a Catholic activist and the founder of the Free Trade Union Movement in Katowice, has been the victim of constant harassment and persecution by the secret police for over a year. He lost his job and during 1978 he was detained 12 times for 48-hour periods. His wife and children have also been harassed. On 14 October, Światoń was attacked by policemen while leaving church with his wife. He was brutally beaten up and later charged with “unsocial behaviour in public”. He is under arrest and his family and lawyers are not allowed to contact him. Polish: 1 p. Photocopy.
6. *Petition* to the Polish Parliament from the people of Przemyśl diocese demanding broadcasts of Mass on radio and television and regular programmes for the sick. The

petition points out that this demand has been made by the Polish hierarchy on several occasions since June 1976, but the authorities have chosen to ignore it. Between 17 August and October, when the letter was sent to Parliament, it had been signed by 5,695 people. Polish: 1 p. Photocopy.

7. *To the people of Upper Silesia*, statement from the Social Self-Defence Committee concerning Kazimierz Świtoń; Warsaw, 30 October. The statement lists all the acts of intimidation against Świtoń and his family since 1977. (In 1977 Świtoń took part in a protest fast in St. Martin's Church in Warsaw for the release of the workers arrested in the food riots and KOR members who tried to defend them). On 14 October Świtoń was attacked and beaten up by the police and two days later sentenced to two months' imprisonment for "unsocial behaviour in public". Five days after the trial he was charged again. This time he was accused of "attacking four policemen". The penalty for this according to the Polish Criminal Code is 8 years' imprisonment. The trial will take place on 4 November, but Świtoń is not allowed to see his wife or lawyer. KOR appeals to the people of Upper Silesia and to the local church hierarchy to defend Świtoń and to give moral support to his family. Polish: 2 pp. Photocopy.
8. *Open Letter* from prison by Kazimierz Świtoń; Katowice, 1 November. He denies all the charges brought against him and accuses the authorities of unjust prosecution. He addresses all people of good will: "Do not believe those who tell you that human rights are being respected in Poland and that our system is based on the rule of law. We are in fact slaves in our own country." To Pope John Paul II he writes: "Do not forget Poland in your prayers. At the time of your enthronement in Rome I was arrested because I am a practising Catholic, because I demand that the Church should have access to the media, because I tried to defend my wife when she was attacked by policemen as we were leaving church after a meeting with Bishop Bednorz." Świtoń appeals to the Free Trade Union in the world to give support to the young Independent Trade Union Movement in Poland. He calls on the Poles to oppose the "red bourgeoisie" who exploit the working class and on young people to refuse a life based on lies and doublethinking. Polish: 2 pp. Photocopy.
9. *Report* on the Świtoń case for Amnesty International by the Social Self-Defence Committee; Warsaw, 8 November. It gives information about the infringements of the law by the authorities in Świtoń's case. While awaiting trial Świtoń was deprived of any contact with his lawyer and his family. The court refused to call any witnesses for the defence. People who visited Świtoń's family before the trial were harassed by the police. On the day of the court hearing Świtoń's two sons were detained and released when the trial was over. Świtoń was also refused medical treatment after he had been beaten up by the police. He was sentenced to two months' imprisonment. The court ordered the sentence to be published in the local papers to discredit Świtoń in the eyes of the public. While serving the sentence Świtoń awaits the second trial for the "attack on four policemen". Polish: 2 pp. Photocopy.
10. *Communiqué* from the Movement for the Defence of Human and Civil Rights (ROP-CiO); Warsaw, 15 November. This gives an account of the Independence Day celebrations in Warsaw. (The celebrations commemorate the regaining of independence in Poland in November 1918 after over 200 years of partitions. The Polish authorities feel uneasy about this date because of its close links with the Soviet invasion of Poland in 1920 and prefer to "forget" the whole event. The day in 1945 when the first official manifesto of the new communist government was made public, 22 July, is celebrated officially as Independence Day). Special Masses were celebrated in the Warsaw churches by the four bishops Miziolek, Kraszewski, Dąbrowski and Modzelewski. Among thousands of participants were veterans from the 1920 war and members of the underground Home Army, active during the last World War. The celebrations ended with a procession of thousands of Warsaw residents to the tomb of the Unknown Soldier where they laid wreaths. Polish: 2 pp. Photocopy.
11. *Letter* to the head of administration in Siedlce from Stanisław Karpik, a peasant from Opole Stare; 18 November. Karpik declares that he will not carry out the order to pull down the chapel built on his private property. He explains that the chapel was built by

- the peasants of Opole Stare as a thanksgiving for their survival during the last World War. He stresses that the chapel belongs to all the people. "I have no right to decide about common property", writes Karpik. Polish: 1 p. Photocopy.
12. *Statement* from Janusz Krupski, Wojciech Oracz and Stefan Szaciłowski, editors of *Spotkania* (*samizdat* produced by a group of young Catholics in Lublin); Lublin, 24 November. It reports on house searches and detentions of 12 students and academics from the Catholic University of Lublin (KUL). The interrogators demanded information about their contacts with Kazimierz Charzewski, member of the democratic opposition, and Piotr Jegliński, former KUL student and member of *Spotkania*, both living outside Poland. The editors refer to the letter to *Spotkania* from Kazimierz Charzewski received in October 1977. Charzewski, arrested by the French police, revealed the fact that he had been collaborating with the Polish secret police since 1976. He confessed that he was responsible for the series of arrests and detentions in Lublin during the winter of 1978 and that he had orders to make trouble for Jegliński with the authorities. Jegliński has been a representative of *Spotkania* in the West since 1974 and has organised financial help for the opposition in Poland. When Charzewski's attempts to get him into trouble failed and he was arrested by French police Jegliński was accused of "espionage activities" by the Polish authorities. The editors maintain that the absurd accusations against Jegliński and the recent detentions in Lublin are an attempt to intimidate members of the *Spotkania* group and to discredit *Spotkania* in the eyes of the public. Polish: 1 p. Photocopy.
  13. *Statement* from the Social Self-Defence Committee (KSS-KOR); Warsaw, 6 December. It condemns the attempt made by the authorities to associate the editors of *Spotkania* with espionage activities. The journal has won wide public acclaim for its high intellectual standard, moral integrity and Christian profile and such moves against the journal resemble the show trials of the Stalinist period. Many innocent people at that time who dared to make any criticism of the Party were sentenced for "working for foreign intelligence services". This is a new line in attempts to destroy opposition groups.
  14. *Resolution* of the 4th General Meeting of the Movement for the Defence of Human and Civil Rights (ROPCiO); Warsaw, 10 December. It expresses solidarity with all actions defending human and civil rights in Eastern Europe. A special tribute is paid to the Lithuanian Believers' Self-Defence Committee. Polish: 1 p. Photocopy.
  15. *Statement* from the 4th General Meeting of the Movement for the Defence of Human and Civil Rights (ROPCiO); Warsaw, 10 December. In the statement ROPCiO members express their deep joy at the election of the Polish Pope and commend the initiative of the newly created Believers' Self-Defence Committee in Opole Stare. They demand the normalization of church-state relations. This, they claim, is sought by the majority of Catholics in Poland. Other demands put forward by ROPCiO delegates include freedom of speech and conscience, unrestricted building of new churches, termination of repression of democratic opposition and the liberation of all political prisoners. Polish: 2 pp. Photocopy.
  16. *Essay* from the volume *Crying in the Wilderness* by Kisiel (Stefan Kisielewski, a Catholic journalist and essayist.) The essay concerns the Polish reaction to the election of a Polish Pope. People woke up from their slumber and for the first time since 1945 spontaneously showed their joy. The reaction to the election came as a deep shock to the Party which has been used to people participating in official gatherings under fear and pressure and without any genuine emotion. Suddenly the whole policy towards the Catholic Church prepared by the "lay priests" of Communist propaganda became useless. Kisiel comments that the attempts to use the election as an advertisement for the Party and the government were pitiful and lacking in common sense. Polish in *Kultura*, No. 12, December 1978, pp. 113-15.