

# Sources

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

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

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

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

ton College cost 10p per page (plus 15 percent VAT, UK only); postage will be added to the bill.

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

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

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

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

*RCL* No. 1, 1985 covered significant Soviet press articles on religion and atheism for the period May to August 1984. The present issue covers the period September to December 1984.

*RCL* No. 1, 1985, covered selected articles from official Soviet religious publications for the period March to August 1984. The present issue covers the period September to December 1984.

*RCL* No. 1, 1985 covered selected items from AKSA for the period February 1984 to August 1984. The present issue covers the period September 1984 to January 1985.

## Soviet Press Articles

*Atheist education* Several articles review the situation regarding atheist education in the light of official pronouncements on ideological work; comparative breakdowns are given of the success of atheist education in various regions of the USSR. A significant section of the population is still under the harmful influence of religion. A number of geographical areas are singled out for criticism of their shortcomings in atheist education; these are the Lithuanian and Turkmen Republics, Primorsky Krai and Kemerovo, Ryazan, Vladimir and L'vov regions. Some success in the coordination of atheist work in Ukraine has been achieved and conferences about atheist work have been held in Belorussia. Schools of scientific atheism are operating in the Mordovian and Chuvash Autonomous Republics and the Samarkand House of Atheism organises a busy programme of events for young people. A resolution criticising the Armenian Communist Party organisation for shortcomings in its implementation of the decisions of the June (1983) Plenum has been passed by the Central Committee. A non-Marxist approach has been adopted by some researchers and literary authors working in Armenia. There are serious shortcomings in atheist work in the republic and a more active programme for the introduction of new socialist rituals is required. The Central Committee of the CPSU has published a decree on "The implementation of the decision of the June (1983) Plenum . . . by the Armenian Republican Party Organisation". The decree calls for improvements in the atheist education of the population. Professor Isayan writes that the introduction of new improved state rituals will help towards this end and recommends that a central co-ordinating body be established in the republic with responsibility for new traditions. The Floreshty district committee of the Communist Party and the Moldavian Academy of Sciences have held a conference to discuss atheist education in the light of recent official pronouncements. The percentage of believers per head of population in the Floreshty district is higher than the republican average according to a recent survey. Among those taking part in the conference were M. Gol'denberg, a senior researcher at the Moldavian Academy of Sciences and A. Babi, the head of the Department of Philosophy and Law. T.

Tashlanov, a doctor of pedagogical sciences and director of the Tashkent branch of the Institute of Scientific Atheism, reports on atheist education in Uzbekistan. Special mention is made of achievements in atheist education in Samarkand, Andizhan and Fergana regions of the republic. The writer emphasises the role of atheism in the formation of a new type of relationship between the different nationalities of the USSR. During 1984 more than two thousand students of atheism have been taken on bus trips from Bendery to see the Novo-Nyametsky monastery in the village of Kitskany. Each excursion begins at the Preobrazhensky cathedral and lasts for about two hours. Visiting these and other religious edifices gives the guide the opportunity to explain the reactionary nature of religious beliefs and practices. ("Atheist convictions for young people", *Pravda*, 18 October; "Resolution of the Central Committee of the CPSU", *Pravda*, 21 October; "A most important aspect of ideological work", by T. Isayan, *Kommunist*, 15 December; "Towards the true light", by G. Pavlenko, *Sovetskaya Moldaviya*, 24 November; "The unity of international and atheist education", by T. Tashlanov, *Pravda*, 10 December; "Lessons in atheism", by V. Vladimirov, *Sovetskaya Moldaviya*, 29 September.)

*Comment on sectarian activities* A pair of articles by B. Chekhonin deal with the subject of Adventist activities in Tashkent. House No. 36 Industrial'naya Street in Tashkent was the location of a secret printing press operated by Reform Adventists. V. F. Vasil'chenko, the owner of the house, installed an elaborate alarm system to warn the printers whenever their operations were in danger of being discovered. Another printing press was discovered at the home of P. S. Bedarev in the suburbs of Tashkent. Chekhonin describes some of the appeals and pamphlets produced on these presses. A former member of the sect, Vladimir Viktorovich Illarionov, gave Chekhonin an account of his upbringing in an Adventist home. Illarionov grew up in the home of A. I. Murkin — the man who has succeeded Manzhura and Shelkov at the head of the movement. According to Chekhonin leading Adventists have been put on trial in Tashkent for specific criminal offences and not because of their faith. The former Ad-

ventist, V. V. Illarionov, describes the authoritarian family rule of the former Adventist leader, Shelkov. Shelkov's daughter and son-in-law, Rimma Vladimirovna and Oleg Vladimirovich Tsvetkov and his sons Andrei and Aleksandr have experienced this family despotism in a variety of ways. The crimes of the new Adventist leader, A. I. Murkin (b. 1925), include falsifying documents and refusal to serve in the Red Army during the War. Chekhonin also mentions the case of Ivan Ivanovich Cheremisov. This 42-year-old Adventist is alleged to have been involved in an accident while driving a stolen car. Other Adventists answering charges of fraud and speculation are G. S. Bedarev, R. Ya. Chernolikova and V. Shelkov, the son of the former Adventist leader. ("Whom do the 'living christ's serve?"; by Boris Chekhonin, *Komsomol'skaya Pravda*, 4 and 5 October.) Three letters indicate the strong impression made on the minds of readers by Boris Chekhonin's articles. I. Shamova, who suffered a religious upbringing herself, is grateful for such articles which help her to understand the true situation regarding this and other sects. ("Conviction in youth", *Komsomol'skaya Pravda*, 14 November.)

"The Emissaries of Darkness" is a new documentary film produced at the Telefilm Kishinyov film studios. Its subject is the sect of the Jehovah's Witnesses. According to the film the breaking up of families, the refusal to serve in the Soviet Army, unauthorised publishing, theft and even fatal injury are some of the consequences of the Witnesses' teaching. ("Who comes out of the darkness", by G. Pavlenko, *Sovetskaya Moldaviya*, 23 October.)

Tăt'yana Georgiyevna Litvinova and Ivan Nikolayevich Izman belong to an unregistered Baptist community in Dubossar. They were ordered to appear before the managing committee of the local soviet and were severely reprimanded for engaging in illegal missionary activity. Their lack of success in convincing adults of their need of salvation led them to turn their attention to children. Parents of junior pupils at school No. 5 were particularly concerned about the influence the evangelists were having on their children. Voskoboinik claims to have evidence of criminal acts committed by Ivan Izman in the past. He is alleged to have served a seven year sentence for opposition to the policy of collectivisation in the 1930s. ("Unsuccessful fishers of souls", by V. Vos-

koboinik, *Molodyozh Moldavii*, 11 December.)

*Pronouncements of the Soviet Anti-Zionist Committee* On 12 October the Anti-Zionist Committee of the Soviet Public held a press conference at the press centre of the Ministry of Foreign Affairs in Moscow. The chairman, D. A. Dragunsky, accused Zionist ideologists and members of the Israeli government of falsifying the history of the Second World War and of failing to acknowledge the importance of the Soviet war effort in defeating the Nazis. Other members of the committee (S. L. Zivs, G. L. Bondarevsky, E. M. Finkel and Yu. A. Shul'meister) revealed documents which were alleged to demonstrate complicity between Zionists and Nazis in the period 1933-38. M. B. Krupkin, Ts. S. Solodar' and O. N. Rybal'chenko answered questions from journalists. Members of the Anti-Zionist Committee of the Soviet Public express their displeasure at Draft Resolution No. 279 of the US Congress. This resolution gives voice to the alarm of the congressmen at the "relative decline in emigration from the Soviet Union". Zivs and Solodar' reject the idea that the Soviet Union is obliged by the Helsinki Accords to permit the free emigration of its citizens belonging to national minorities. Rather the Helsinki Final Act requires that "the participating states . . . deal in a positive and humanitarian spirit with the applications of persons who wish to be reunited with members of their family . . .". However a great many Jews who found refuge from Hitler's armies in the Soviet Union (particularly in Lithuania) have since been reunited with their families living abroad. Zivs and Solodar' go on to discuss a "sharp increase" in anti-semitism in the USA. ("Criminal alliance of Zionism and Nazism", *Pravda Vostoka*, 14 October; "With inadequate means", by S. Zivs and Ts. Solodar', *Izvestiya*, 3 November.)

*Barinov and "Trumpet Call"* Two months before the trial of Valeri Barinov an article appeared in *Komsomol'skaya Pravda* commenting on the publicity given to his music by western media: programme producers of western radio stations are turning music into a weapon of ideological subversion. On average ten hours of music broadcasts per day are beamed into the Soviet Union from

abroad. Ninety-nine percent of this music is jazz, pop or rock music. Seva Novgorodtsev is the music presenter of the BBC Russian Service. (An article about him appeared in *Rovesnik*, No. 9, 1982.) Novgorodtsev has been promoting the unsuccessful Leningrad group, "Trumpet Call". The group's leader, Aleksandr\* Barinov, recorded a cycle of songs on religious themes and sent the tape to the BBC. ("The Barbarossa of rock and roll", by Yu. Filinov, *Kom-*

*somol'skaya Pravda*, 16 September.)

*Preservation of church buildings* A complex of more than seventy buildings in Staraya Ladoga near Leningrad is to be preserved as a museum of architecture. The complex includes St George's Church with its 12th century frescoes. Restoration work will be carried out over a period of five years. ("The secrets of Staraya Ladoga", by A. Kirpichnikov, *Pravda*, 23 November.)

## Soviet Religious Press Articles

*Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)*  
Russian edition  
Nos. 9-12 1984

In July 1984 the church in Russia celebrated according to tradition the Invention of the relics of St Sergi. Each year on the festival many pilgrims come from all corners of Russia and from abroad, to the Trinity-St Sergi Lavra. (No. 9, pp. 5-7).

On 23 November 1983 Patriarch Pimen and the Holy Synod designated Mother Feodora as the new Mother Superior of the Gornensky Convent in Jerusalem. The journal publishes a short note on the holy life of Mother Feodora and her service to the convent. (No. 9, p. 24).

In July 1983, in the Dormition Cathedral, Smolensk, the reconstructed chapel of the Saints of Smolensk was re-consecrated. (No. 10, p. 5).

In No. 11 (pp. 21-25) the journal publishes an article by Hieromonk Nikolai Sitnikov, "The Church of the Birth of St John the Baptist, in Moscow" (on the 250th anniversary of this church's consecration). The article is evidently the result of interesting research into the history of this, one of the oldest Moscow churches, situated in the Presnya region.

In connection with the preparations for the Millennium of the conversion of Russia to Christianity, a new festival has been instituted in honour of the Synaxis of Siberian Saints, which will fall on 23 June (10 June in the Old Style Calendar), which is the day consecrated to the memory of St Ioann,

Metropolitan of Tobolsk and All Siberia and miracle-worker (d. 1715). On 23 June 1984 the first Festival of the Synaxis of Siberian Saints will be celebrated in Tobolsk. (No. 12, pp. 25-27).

To mark the fiftieth anniversary of the death of Metropolitan Trifon, in July 1984, the journal publishes an article by V. Nikitin on the life and work of this eminent figure (No. 9, pp. 16-22), and also two of Trifon's sermons: "On the Sacrament of Penance" (No. 9, pp. 41-42) and "After the Eucharist" (No. 12, pp. 47-48).

Alexander Schmemmann, dean of the St Vladimir theological seminary of the Autocephalous Orthodox Church in America, a revered theologian and ecumenist, died on 13 December 1983. Protopresbyter Schmemmann was the author of many articles and several works of fundamental significance, well-known in theological circles, including "For the Life of the World", "An Introduction to Liturgical Theology", "Fundamental Problems", and "The Church, the World and Mission" (No. 9, pp. 54-55).

In all four issues there appears information on a large number of ecumenical contacts, visits abroad by delegations of the Russian Orthodox Church, and visits to the USSR by foreign guests. Under the heading "Orthodox Life", the journal publishes information about events in the life of the Orthodox Church in various countries.

An article by Nikolai Ton, "Unity in Diversity — the Church in the Light of Modern Orthodox Ecclesiology" (No. 9, pp.

\*Barinov's name is Valeri Aleksandrovich — Ed.

68-78) sets out the basic ways in which orthodoxy is understood in the Church. Quoting Pavel Florensky, the author begins the article with the assertion that "The indefinability of the Orthodox Church is the best proof of its vitality." There can be no definitive description of the church, because the church is not a man-made or worldly institution. The most accurate characterisation of the church remains to this day that of the Apostle Paul who said that the church is the Mystical Body of Christ. Like Christ, the church's nature is both human and divine. The centre of church life, in Orthodoxy, is the Eucharist. The Orthodox Church, by its very structure, precludes any presumption of power by the bishops. The church is an hierarchical but by no means hierocratic community, that is, it allows the layman his due place in the running of church affairs. Love is essential to the community of the Orthodox faith, since obedience to the episcopate is not a formal matter, but an "ex-

pression of a love of unity". "Orthodoxy proposes, but does not dispose," affirms the author. "In order to understand Orthodoxy, one must live the Orthodox life."

On the occasion of his being awarded an honorary doctorate in Theology (by the John Huss Theological Faculty in Prague — *Ed.*), Metropolitan Filaret of Kiev and Galich gave a speech which included some interesting insights into the history of the conversion of Rus' to Christianity (No. 10, pp. 58-68, No. 11, pp. 61-65).

In 1982 the first post-war edition of the Bible in Bulgarian was published by the Synodal Press of the Bulgarian Orthodox Church (No. 9, p. 80).

As from October 1982, there is a new church bulletin, *Protat*. The bulletin is published under the auspices of the Sacred Society of the Holy Mountain by booksellers "Panselin" (Karea, Holy Mountain). (No. 11, p. 80).

*Fraternal Herald (Bratsky vestnik)*  
No. 5/84 (September-October)

As well as the Centenary of the Baptist Union, 1984 also marked the 40th anniversary of the founding of *Bratsky vestnik*, and this is reported in No. 5 (pp. 45-50). Telegrams of congratulation from representatives of different churches in the Soviet Union and from Baptists abroad are published alongside the report. This is followed by an article on the ministry of Charles Spurgeon, "King of Preachers" (pp. 50-56) and a lengthy tribute to Pastor Oswald Tyark (pp. 56-64), a Baptist leader from Estonia who died on 25 May 1984 at the age of 79 and whose obituary appeared in No. 4 (see *RCL* Vol. 13, No. 1, p. 74). The article is however more of a tribute to the various aspects of Tyark's ministry than a chronological biography.

The section of the journal devoted to "Christian Unity" occupies 14 pages of this issue, and includes a report on the jubilee Congress of the European Baptist Federation attended by several Soviet Baptist representatives, and on visits by delegations to and from the USSR. One of these was the visit by a 266-member delegation from the National Council of Churches of the USA to the Soviet Union which took place from 8-20 June 1984 (pp. 30-31). "The aims of the visitors, as explained by the leader of the delegation, professor at the theological semi-

nary of Chicago, Dr Bruce Rigdon, were to find out as objectively as possible about religious life in the Soviet Union, to convince themselves of the Soviet people's struggle for peace and friendly cooperation with the USA, and to get to know the past and present of our country." It is reported that the delegation divided into groups to visit the different republics of the USSR, and then reunited in Moscow to exchange impressions and discuss various themes such as peace, Soviet-US relations, human rights, religious freedom, etc. Similar themes were also discussed by Soviet delegations to the Mennonite World Conference in Strasbourg (24-29 July) and the meeting of a Working Group to discuss human rights held in Sofia on 3-6 June (pp. 29, 32-33). At the former, one of the Soviet representatives, V. Zavatsky, gave a report on the printing of religious literature, baptisms, training of clergy and the general situation of believers; it is mentioned that delegates showed special interest in the autonomous churches. The Conference also discussed peace issues, as did the Working Group in Sofia which included delegates from the Soviet Union, Romania, Yugoslavia and Bulgaria. The Working Group was addressed by the Secretary of the World Council of Churches' Human Rights Prog-

ramme, Dr Theo Tschuy, after which there were discussions on: The biblical and spiritual basis of human rights; human rights and social equality; the Christian's contribution to human rights. The group decided on the following action to be taken by the churches: to continue pastoral ministry and to oppose the threat to peace; to protect the "right to life" from the threat of aggression; to fight militarisation and exploitation; to support the struggle for disarmament.

The section of the journal bearing the title "The Voice of Christians in the Defence of Peace" occupies only two pages in this issue, and consists of a report on the session of the International Commission of the Christian Peace Conference.

Reports from the local churches include references to the baptism of new members in ten places, although figures are given for only one church, in Novosibirsk, where thirty new members were baptised in the River Inya (p. 66). While believers in the village of Aleksandrovka (Krasnoyarsk *krai*) were celebrating the 90th anniversary of their church (p. 67), those in Osinniki (Kemerovo *oblast*) and Gelendzhik (Krasnodar *krai*) were celebrating the completion and opening of new prayer houses (pp. 68, 77). Plans are also under way for a new prayer-house to be built in Cherepovets (Vologda *oblast*), though it is not clear whether permission to go ahead with the

building has yet been granted (p. 69).

Several reports from local churches mention relations between the official All-Union Council of Evangelical Christians and Baptists and the leadership of the autonomous and unregistered churches (mainly Pentecostals and reform Baptists). A presbytery meeting of local leaders in Brest on 26 May 1984 resolved to increase work towards unity with unregistered Baptist churches and to hold more talks with them (p. 64). Talks did take place in various towns in the Omsk and Tyumen' areas when unity and international activity were discussed. Two representatives of the AUCECB visited an unregistered Baptist pastor, N. M. Dikman, in Khortitsy: their conversation on relations between the two groups of churches took place "in an atmosphere of respect". It is also reported that a congregation in Novo-Synzhereya (Moldavia) which formerly supported the unofficial Council of Churches has resumed its membership of the AUCECB. In Transcaucasia members of the Baptist Union had "peaceful talks" with unregistered Pentecostals in the villages of Ochegvari and Zugdidi.

Three of the spiritual articles in this issue are continuations of earlier series. The other three are "To Obey is better than Sacrifice" by I.M.C., "Following Christ" by G. Sh., and "My Lord and My God", by V. Kulikov.

### *Muslims of the Soviet East*

#### *English edition*

Tashkent: Nos. 3-4, 1984

As usual, the two issues under review devote considerable attention to international affairs. The editorial in No. 3 (p. 2) takes up the subject of the American "Star Wars" programme: "Unfortunately, to our utter regret, some dangerous ideas on the military use of space are brewing in US imperialistic circles and raving reactionaries are trying to use this to frighten nations which have chosen the independent way of development."

The next issue (pp. 8-9) notes that religious organisations throughout the world have condemned the American initiative and calls on Allah to strengthen those fighting against the militarisation of space.

The peace activities of Soviet Muslim

organisations are noted in No. 3, pp. 11-12, where it is reported that Central Asia Mufti Shamsutdinkhan ibn Ziyautdinkhan is playing an active rôle as a member of the Presidium of the Uzbek Peace Committee.

Also reported are Soviet Muslim visits to the Yemen Arab Republic (No. 3, pp. 12-13), Jordan (No. 4, pp. 11-12) and India (No. 4, pp. 12-13) whilst foreign delegations from West Germany (No. 4, p. 15), Finland (No. 4, p. 18), Tanzania (No. 4, p. 15) and Afghanistan (No. 4, p. 16) have travelled to the USSR. No. 3 (pp. 9-10) reports on a conference of Afghan Muslims in Kabul which rejected the claim that Islam is under threat. No. 4 quotes an Afghan Muslim visiting Central Asia: "I heard long ago that the national question and the problem of

religious freedom which are so acute in many countries have been solved brilliantly here. My stay in the USSR has persuaded me that this is really so." (No. 4, p. 16).

Both issues carry articles stressing the socio-economic successes achieved in Central Asia under Soviet rule. In October 1984 the four republics celebrated the 60th anniversary of their formation, an event commemorated in an editorial article (No. 4, pp. 1-2) noting the eradication of illiteracy and the encouragement of native culture. Implicit in articles of this type is the comparison with the conditions in non-socialist Muslim states.

The journal continues to report on the restoration of Islamic architecture and notes the opening of a new mosque in the village of Turtkul', Uzbekistan. (No. 3, p. 19).

Of particular interest is the report in No. 4 (pp. 7-8) of a seminar of Muslim

clergy from Central Asia held in May. At this meeting the clergy joined its voice to that of the Communist Party in condemning, rather indirectly, "unofficial" Islam. Mufti Shamsutdinkhan ibn Ziyautdinkhan stressed that sermons should seek to root out "superstition and violations of the teachings of the Koran and the Sunna of our Prophet"; another speaker called for a "decisive struggle against unnecessary traditions and rites". This follows a tradition established in 1957, if not earlier, whereby the official Muslim establishment is used to voice condemnation of certain "unofficial" practices.

Ironically, the fact that the Soviet press itself has had on occasions to propagate such condemnations (see *Turkmenskaya iskra*, 1 September 1981) indicates that only a limited proportion of believers have ready access to mosques and even less to *Muslims of the Soviet East*.

## Soviet Religious Samizdat

### *Children's Outing is "a Strike"*

At the end of January 1985 Keston College's archive received a letter from the members of a registered Baptist congregation in the village of Kant, Kirgiz SSR. In the letter, to an unknown addressee, the authors describe events which took place in the village in May 1984, and ask for the termination of the criminal case instigated against two members of the congregation, N. Stateva and N. Reimer, under article 136<sup>31</sup> of the Kirgiz Criminal Code ("Infringement of the rights and persons of citizens under the guise of performing religious rituals"). The local district executive committee asked the leadership of the church to prevent the young members from making their traditional trip into the mountains on the 1 May holiday. The church leaders complied with the request. Instead some of the young people, including some school-children who missed school for that day, with the permission of their parents, took a trip into the mountains on 14 May. No service was held in the mountains. After this, the parents of the children who had gone on the trip were summoned to the district executive committee; they apologised and were excused for violating the school

discipline incumbent on their children. In spite of this, the leadership of the church were fined 150 roubles and a month later both the parents and the children were summoned to the investigator's office. He informed them that the children's trip into the mountains was a strike, and amounted to anti-social behaviour. The first interrogation lasted from the morning until 7 o'clock in the evening. The children were subjected to heartless treatment; they were threatened by the KGB and were given nothing to eat in an attempt to force them to give false testimony. The letter from the parents and the church leaders to the higher authorities concerning the illegal methods used by the local authorities on under-age believing children achieved nothing. In fact the attempts continued to force the children to give false testimony during interrogations. A criminal case was brought against N. Stateva and N. Reimer, their residence documents and passports were taken and searches were conducted and an inventory compiled of their belongings. The letter concludes with the following words: "We are disappointed. This makes us ask: Is there any hope that the local authorities in Kant will grant us the freedom of consci-

ence laid down in Soviet law?" (*Appeal* from 196 members of Kant registered ECB church, 30 October 1983, 4 pp. [4150]. Re-typed in the West.)

#### *Latvian Baptist Appeals to Stockholm*

Janis Rožkalns, a Latvian Baptist currently a prisoner of conscience in Camp no. 37 in the Urals, three thousand kilometres from Latvia, wrote a declaration to the Stockholm Conference about his trial, the transport to camp and the conditions in which he has been confined in prison and camp. He writes that the court condemned his disregard for the limits imposed on religious life and his opposition to the clamp-down on the basic human rights in Latvia as activity hostile to the authorities, and sentenced him to eight years deprivation of freedom (five years strict regime camp and three years exile). "Neither I, nor any of those close to me, wished to impose our views on anyone else. Realising the approach of a clash with the authorities, we decided to emigrate to the Federal Republic of Germany. But we were refused permission to do so. Not long before the documents had been completed, I was arrested." Janis Rožkalns is his family's only breadwinner. In Riga there remain his ill wife (she suffers from heart disease, an injury to her head sustained in an industrial accident, and damage to the spine suffered when she was giving birth to their twins), the one-year-old twins and his 75-year-old mother. The court ordered that 149 cassettes of religious content, and religious books, which had been confiscated during a search at the Rožkalns' home, were to be burnt. "Turning to you with this appeal, I would like to receive, with your help, an answer to the legitimate question, For what purpose do they subject us to these hardships?" writes J. Rožkalns. (*Declaration* to the Stockholm Security Conference from J. Rožkalns, July 1984, 4 pp. [4161]. Re-typed in the West. English translation available.)

#### *Protest During American Visit*

The overseas representative of the Churches of the Council of Evangelical Christians and Baptists has received documentation and photographs of events in the registered Baptist church in Moscow on 18 June 1984, which was the occasion of the farewell for all 266 members of the American National Council of Churches delegation. One of the letters received stated: "A group of believers

from the persecuted Moscow church of the Council of Churches of Evangelical Christians and Baptists felt it their duty to inform our foreign guests about the oppression of Christians and that they are systematically persecuted. They did this by unfurling banners. The following are a few of the slogans from the banners: 'Practically all the members of the CCECB (the independent church authorities) have been put in prison'; 'Pray for the persecuted church in our country'; and others. These banners were taken from us by force.'" Another letter states: "We shall ourselves continue to pray that those American Christian who were witnesses to all that happened who read our banners — that they will not remain indifferent to the silent witness of the persecuted church." (*Silent witness in church*, undated but 1984, 3 pp. [4118]. In *Russkaya mysl'*, 22 November 1984.)

#### *Krakhmal'nikova Ill in Exile*

In the previous issue of *RCL* we published information about Zoya Krakhmal'nikova's life in Altai province where she still has three years to serve of her five-year exile term. The following details were received in a letter from Moscow: "It is difficult to breathe freely in the thin mountain air and the temperature drops to between thirty and forty degrees Celsius below freezing. She is beginning to suffer from heart trouble and anaemia, linked with the hardening of the arteries, continuous pains in the legs and stomach pains. There is no possibility whatever that anyone could give her the dental treatment she needs . . . now she must bear yet another hardship: her husband Felix Svetov, writer, well-known literary critic and Christian, has been arrested." (*Zoya Krakhmal'nikova in exile*), undated, 1 p. [4153]. In *Russkaya mysl'*, 21 February 1985.)

#### *Orthodox Prisoner Resentenced in Camp*

Vladimir Poresh, employee at the library of the Leningrad Academy of Sciences, founder-member of the Christian Seminar, was sentenced to five years' strict regime camp and three years' exile for "anti-soviet agitation and propaganda; this sentence was due to end on 31 August 1984. A day before the term was completed, a new criminal case was brought against him. Keston College's archive contains an account of Poresh's second trial, which was conducted in prison

(Chistopol — *Ed.*) Vladimir Poresh was tried under the new article brought in under Andropov: article 188-3 of the RSFSR Criminal Code, "Malicious violation by a convict of the regulations of a penal institution". Poresh was found guilty of violating prison discipline, of refusing to go to work and of disrespect towards the administration. He was accused on the grounds that he had, according to the testimony of a prison guard, passed a note from one exercise yard to another. As evidence the court produced a note in Hebrew, a language which Poresh does not understand. Vladimir Poresh and some other inmates had refused to go out to work for a period of two weeks; in protest at an incident in which prison guards had broken the arm of a prisoner, Grigoryants. The prisoners sent a complaint to the Procurator's office, but received no reply. "When the Procurator's office failed to reply to the complaint and appeals sent to him, the only form of struggle that remained to us was a strike," stated Poresh at the trial. His disrespect towards the authorities consisted in Poresh's having written letters of complaint to the Procurator's office: one about the brutal beating of a prisoner in the cell next to his in the punishment area, and the other about the prison governor's cutting down of the bread rations given to prisoners. (They began to receive 350 grams of bread instead of the "norm" of 450 grams.) The trial lasted 2½ hours and concluded with a sentence of three years' deprivation of freedom in strict regime labour camps, to be followed by three years exile. (*Report on Poresh's re-trial*), undated, but 1984 [4136]. Photocopy.)

#### *Problems in the Georgian Orthodox Church\**

In what they term their "last letter" to Patriarch-Catholicos Ilya II of the Georgian Orthodox Church, Metropolitan Shio and Bishop Amvrosi bring before the Patriarchate several ethical questions, as well as some economical and financial matters. They aver that with the exception of the Zion Cathedral where the services are con-

ducted by the Patriarch himself, the churches and monasteries in Georgia are in a state of neglect. They ask why the church is seeking the return of the three hundred-room Holy Cross Monastery (in Jerusalem) to the Georgian Orthodox Church when at the same time in Georgia itself "we have practically lost the inactive and neglected Shio-Mgvime monastery to the extent that no-one ever wants to go there." Throughout the letter, the writers repeat as a refrain the following words: "O God, what danger faces the Georgian Church now and in the future." (*Final letter to the Catholicos-Patriarch Ilya II from Metropolitan Shio and Bishop Amvrosi*, 30 June 1983, 23 pp. [4106]. Re-typed in the West.)

In Tbilisi in 1984, Fr Fyodor Chikhldadze was sentenced to death for his "participation" in the attempted hi-jacking of a plane to Turkey. A report compiled by an anonymous author recently received from the Soviet Union contains extracts from the indictment and sentencing of the priest and the other defendants. The author supplements this documentation with his own commentary. It emerges from the indictment in the case of Fr Fyodor that he was accused of "organising a group with the aim of hi-jacking a plane", and of "inciting the members of the group to leave the country without the proper documentation or permission from the authorities". The attempted hi-jack took place on 18 November 1983 and Fr Fyodor Chikhldadze took no part in it. The author of the report states that the priest was groundlessly tried and sentenced to the highest penalty. "During the reading of the sentence the fact that the defendant Chikhldadze had taken no part in the hi-jack was particularly noticeable to those listening in the court. In addition to this there was the fact that the other members of the group had recently broken off all contact with him and had not involved him in the preparations for the hi-jack attempt, and Chikhldadze had no inkling of it. He did not plead guilty at the trial but stated that had he been present on the plane during the hi-jack attempt he would not have permitted bloodshed to take place. It was true that he had in previous conversations expressed a wish to leave the USSR, but surely this was not sufficient grounds of a person to be sentenced to death? But we know otherwise — the fact was that Chikhldadze sympathised with and organised prayer services for the outlawed Polish trade union "Solidarity";

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\*The difficulties described below have occurred after several years of marked improvement in the Georgian Orthodox Church under Patriarch-Catholicos Ilya II, since the death of the corrupt Patriarch David V in 1977 — *Ed.*

was this not reason enough for such a harsh sentence? (*On the conviction of Fr Fyodor (Teimuraz) Chikhkladze*, anonymous, undated, but 1984, 7 pp. [4142]. Carbon copy.) (*The Tbilisi hi-jack case*, anonymous, undated but 1984, 3 pp. [4164]. In *Russkaya mysl'*, 28 March 1985.)

#### *Roman Catholic Interned in Psychiatric Hospital*

A short report has reached the West which contains a request to pray for an imprisoned Christian, Alexander ("Sandr") Riga. Riga was sentenced for setting up an unregistered group of Christian ecumenists and for distributing false fabrications slandering the Soviet state and social system (article 190-1 of the RSFSR Criminal Code — *Ed.*) The investigation lasted six months. After tests he was pronounced psychiatrically abnormal, suffering from latent sluggish schizophrenia. In August 1984 the court sentenced Riga to compulsory treatment in a special psychiatric hospital. The report concludes: "The investigators knew quite well that Sandr Riga suffers from serious congenital heart disease, so to sentence him to forcible psychiatric treatment amounts to a conscious threat against his life." (*Christian Beware (report on S. Riga and S. Belyakh)*, anonymous, undated, but 1984, 1 p. [4144]. Carbon copy.)

#### *Pentecostals Emigration Campaign*

A fresh appeal by Pentecostals has reached the West, signed by 1,307 believers from 49 towns and villages in the Soviet Union. They ask for help to emigrate from the USSR. In 1982 there were 282 signatures on the appeal — in 1983 there were four hundred. Appended were full details on the signatories: dates of birth, information about their families, and full addresses. They write about the persecution they are suffering for their faith. "Help us in our 18-year struggle. We badly need your help and intervention to enable us to emigrate from the USSR. Don't leave us to die, innocent, behind the walls of prisons and camps. Every day, everywhere, we are subject to fines, threats, arrests . . ." The letter ends with the words: "We ask you to pray for us and to stretch out your hand to help us." (*Appeal to UNO etc.* from 1,307 Pentecostals, 25 September 1984, 27 pp. [4123]. Photocopy.)

#### *Protests on Behalf of Jewish Prisoners*

Keston College has received several telegrams addressed by Soviet Jews to officials of the Soviet government and the editors of *Pravda* and *Izvestiya*, in protest against the imprisonment of a number of Jewish activists (Y. Mesh, Z. Zunshain, A. Kholmynsky, Y. Levin, Y. Edel'shtein) one of which was signed by 55 Moscow Jews. (*Telegram (demanding release of Ya. Mesh)* to K. Chernenko, A. Rekunkov from 25 Jews, 17 October 1982, 2 pp. [4108]. (*Telegram (protesting conviction of Zunshain)* to *Pravda* from B. Yelkin, 30 June 1984, 1 p. [4131]. Re-typed in the West.) (*Letter*) to USSR Procurator General etc. from T. Zunshain, 3 July 1984, 6 pp. [4132].) (*Complaint* from D. Zunshain, 14 July 1984, 3 pp. [4133].) (*Copy of telegrams to Pravda* and USSR Procurator General from B. Yelkin, 21 July 1984, 1 p. [4134].) (*Declaration* to Presidium of USSR Supreme Soviet from 55 Moscow Jews, undated, but 1984, 4 pp. [4148].)

One of three longer documents received is a transcript of the trial of Yuly Edel'shtein, which took place in Moscow on 19 December 1984. He was charged with possession of drugs after the dubious discovery of a "narcotic substance" in his flat in August. The "narcotic" was allegedly in a matchbox which Edel'shtein was said to have been holding in his hand ready to light the Sabbath candles. Edel'shtein gave a detailed account of the events at his flat on the day of the search, after which witnesses were questioned at length. Mention of Edel'shtein's religious activities appears in the defence lawyer's speech towards the end of the trial: "Furthermore I should like to point out that my client is a religious person, and I know that religious people are most careful to observe all the dogmas of their religion. I therefore ask the court to bear in mind (the following) section of Jewish religious law." The lawyer read out the Jewish law stipulating that it is the wife, and not the husband who lights the Sabbath candles, and on this basis he questioned the claim made by the prosecution that the matchbox said to contain the narcotic substance had been found in Edel'shtein's possession. Edel'shtein was sentenced under Article 224/3 of the RSFSR Criminal Code to three years deprivation of freedom in ordinary regime labour camps. (*Transcript of trial of Yu. Edel'shtein*), anonymous, undated, 30 pp. [4149]. Retyped in the West.)

In an appeal entitled "Epistle in Chains", Grigory Feldman from Barashevo protests at the limitations imposed on his freedom as a writer and as a religious believer: "I am a Jew and I have arrived at my Jewishness by a difficult path of hardships and learning. My convictions, my beliefs, my views, my very Jewishness were wrested from a past, present and future of pogroms and violence. I am a Jew who believes in the Most High, but in our present situation I cannot even utter a prayer without fear of oppression." This document concludes with one of Feldman's own poems. (*Epistle in chains* to Presidium of USSR Supreme Soviet etc.

from G. Feldman, 14 November 1983, 9 pp. [4110]. Re-typed in the West.)

An anonymous author's appeal to foreign readers, entitled "Will you repeat the fatal mistakes of the recent past?", consists mainly of two case histories: Ida Nudel', and the Niepomnyashchy family from Odessa, who are portrayed as examples of the sufferings of a Jewish individual or family wishing to observe their religion and traditions in the present-day Soviet Union. (*Will you repeat the fatal mistakes of the recent past? Appeal to foreign readers*, anonymous, undated, but 1984, 15 pp. [4111]. Re-typed in the West.)

## Yugoslav Press on Religion

### *Contemporary Christian News Service (Aktualnosti Kršćanska Sadašnjosti)*

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

Orthodox Metropolitan Jovan of Zagreb and Ljubljana commenting in a broadcast from Cologne on the consecration of the new Orthodox church at Jasenovac and the National Eucharistic Congress said that both events showed the beginning of better relations between the Catholic and Serbian Orthodox Churches. *Danas* (16.10.84) writes: "We do not remember that any church leader has ever spoken about relations between the two churches in this way, which surely means that something of vital importance has started to move in our ecumenical Dead Sea." (*AKSA* 19.10.84). The president of Croatia received a delegation of Orthodox bishops on 13 November, at the request of Patriarch German. The presidents of the commissions for relations with religious communities for Croatia and the municipality of Split were also present. The main topic of the conversation was the building of an Orthodox church in Split, dedicated to St Sava. (*AKSA* 16.11.84). Work is to be resumed on the Cathedral dedicated to St Sava, started in 1935 and discontinued after 1941, reports *Večernje novosti* (16.1.85).

Problems about the building of a new mosque in Peščenica are discussed in *Delo* (19.8.84). It appears that the authorities

gave planning permission for an area larger than that sanctioned by the urban planning commission. The controversy centres on an area of five hundred square metres not intended for exclusively religious purposes. A number of Arabic states, including Libya, Saudi Arabia, Iraq, Jordan and the World Islamic Federation all sent contributions to the building of the mosque. (*ASKA* 16.11.84). *Danas* (6.11.84) reports on the building of a new mosque in Zagreb and the complications which are now proving difficult to unravel. *Večernje novosti* (5.11.84) reports on a dwelling house which is being adapted for Muslim worship under the headline "A mosque without a minaret".

Articles on the provision of nursery schools by the Catholic Church appear in two Rijeka journals *Novi list* and *Glas Istre* (24-25.11.84), asking the question whether the church is acting outside the limits set out in the constitution, in providing this service. The real problem, says the article, is the lack of adequate provision of care for pre-school age children by the social services and the dilemma that this causes for parents. (*AKSA* 7.12.84). It was announced on 20 December that the municipal authorities of Split have forbidden nursery schools organised by the Catholic Church in the area to continue their activities. At present there are nine such nursery schools in Split and the surrounding area, attended by 230 children. Future provision for the children will be decided by the education committee next month, reported *Večernje novosti* (20.12.84).

There continues to be debate, and a certain amount of disagreement, in the Yugoslav press, on the subject of young people and religion. Sociologists consider that interest in religion among young people is declining (*Nedeljna Dalmacija* 26.8.84), and is less than that of their parents; there is a decrease in religious observance even among those who say they are believers. (AKSA 31.8.84). An article in *Večernje novosti* comments on the fact that among the one thousand young people questioned in Belgrade nine per cent are religious. Among those who do go to church only ten per cent do so for purely religious reasons, while 15 per cent go for the general atmosphere. (AKSA 2.11.84). On the other hand, *Pobjeda* (Titograd, 9.12.84) expresses concern about the growing number of young people going to church, even if not always for religious reasons. "It is particularly worrying when Young Pioneers visit the homes of believers . . . what matters is not whether they later have pangs of conscience but the fact that the first words are remembered longest." Professor Vjekoslav Mikecin, who leads a newly organised postgraduate course on the sociology of religion in Zagreb University, commenting in an interview with *Danas* (11.12.84) on the increase of interest in religion among young people said that the aim of the course was not to "establish a centre of militant atheism", but to create a field of informed opinion on various aspects of religion. "I know from experience, for example," Professor Mikecin said, "that school-leavers coming to the university know very little, or almost nothing about the history or the present state of religion or religions and this is not a good thing since it can cause confusion and have undesirable consequences." The topical theme of religion and youth was the subject of a symposium in Zagreb which demonstrated the undoubted interest in religion among young people. The different shades of belief and unbelief were analysed and ways of involving young believers actively in building a socialist society were discussed. (*Pitanja* 3.4.84). In his concluding remarks, Professor Srdan Vrcan of the University of Split stressed the need for the pluralism of all scientific investigations and for complete freedom of creative activity, since the wealth and complexity of human experience cannot be reduced to a single, political, dimension. (AKSA 21.9.84).

"The aim is not to develop militant atheism

or anti-theism among young people, but Marxism with all possible constructive critical elements and values." (OKO 11-25.10.84). (AKSA 12.10.83). The important thing is what Yugoslav society has to offer young people, not where their allegiance lies. They have enough good sense to make their own decisions about their lives. (*Svijet*, Sarajevo 3.9.84; AKSA 21.9.84). Svijet also points out the possible danger of the events in Medjugorje being exploited in the interests of tourism (reported in *Slobodna Dalmacija* 25.9.84; AKSA 28.9.84).

Research by a sociologist of religion in the Nis area (Serbia) suggests that among the Orthodox population there are few real believers and few convinced atheists. The presence of a Seventh-Day Adventist community shows that the Orthodox Church can no longer be identified exclusively with the Serbian population of this area. (*Duga* 25.8.84; *ASKA* 31.8.84). *Kommunist* (7.9.84) notes that in the decade 1970-80 there were five times as many religious as Marxist publications in Yugoslavia (15,580,000 and 3,478,000 respectively). An investigation into the religious attitudes of the population of Belgrade shows that a not inconsiderable number could be classed as "latently religious" including some members of the League of Communists. They accept the existence of God, they celebrate the family *slava* (celebrations on the name day of the family's patron saint) and typify the strong element of Orthodoxy in Serbian national awareness. (*Oslobodjenje*, 2.9.84) (AKSA 14.9.84).

Religious festivals such as Christmas Eve, Christmas Day and St Stephen's Day have in recent years been celebrated by atheists as well as believers, writes *Sedam Dana* (28.12.84). In one "well-known Belgrade newspaper" (not named) there were special Christmas greetings to "believer-members" of the Socialist Alliance (AKSA 4.1.85); Christmas and New Year greetings were sent to Cardinal Kuharić, president of the Yugoslav Bishops' Conference by Patriarch German and other high dignitaries of the Serbian Orthodox Church, representatives of the Evangelical and Baptist churches, the imam of Zagreb representing the Islamic community, and also by a number of state functionaries, including Zdenko Svete, newly appointed president of the commission for relations with religious communities. (AKSA 4.1.85).