

Bibliography

This section of the journal lists (a) selected articles from official Romanian religious publications, (b) Romanian unofficial religious documentation, (c) significant Soviet press articles on religion and atheism, (d) selected articles from official Soviet religious publications, (e) *samizdat* (self-published material) from or about religious groups in the USSR, (f) significant Czechoslovak press articles on religion and atheism, (g) selected articles from official Czechoslovak religious publications, (h) *samizdat* from or about religious groups in Czechoslovakia, (i) significant Bulgarian press articles on religion and atheism, and (j) selected articles from official Bulgarian religious publications.

RCL lists all religious *samizdat* from the beginning of 1972 as well as important documents of an earlier date which have only recently reached the West. Where no published source is given, a Russian (or other original language) text is available from 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 8 per cent VAT, UK only); postage will be added to the bill.

Keston College requires full texts of all *samizdat* documents in readers' possession but not received at its office. Please check on the relevant period and country as covered in the Bibliography.

RCL No. 3 1978 covered selected articles from official Romanian religious publications from January 1976 to June 1976. The present issue deals with the period July to September 1976, and Nos. 3-4, 1976, of *Ortodoxia*.

RCL No. 3 1978 covered Soviet press articles from February to April 1978. The present issue deals with the period May to July 1978.

RCL No. 3 1978 covered articles from official Soviet religious publications from September to December 1977. The present issue deals with the period January to April 1978.

RCL No. 3 1978 covered significant Czechoslovak press articles on religion and atheism for the period January to April 1978. The present issue deals with the period May to July 1978.

RCL No. 3 1978 covered selected press articles from official Czechoslovak religious publications for the period March to May 1978. The present issue deals with the period May to July 1978.

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.

CORRECTION

RCL Vol. 6, No. 2, p. 135, Bibliography, Romanian Unofficial Religious Documents: the author of documents RO/1974/BAP/7-16 is Vasile Moisesescu, not Ioan Moisescu.

Romanian Religious Press Articles

Romanian Orthodox Church (Biserica Ortodoxa Romana)

7-8/76 pp. 664-76. Report on the meeting of the Anglican Orthodox Commission held in Moscow, 26 July-3 August. Text of the declaration published 2 August follows in Romanian translation. Romanian delegates were Professor Nicolae Chitescu, Fr Ion Bria and Fr Lucian Gafton.

Ditto pp. 714-29. "375 years since the death of Michael the Brave", P. I. David. The brief but extensive rule of Michael the Brave strengthened the Orthodox faith of the Romanian people at a time when Catholic pressure was great. The Romanian Orthodox Church can rightly present him as one of the long line of the Church's sons who have been good Romanian patriots.

Ditto pp. 754-9. "575 years since the founding of the Armenian Episcopate in Moldova", Archimandrite Zareh Baronian. Alexander the Good first gave a charter to the Armenian Church to establish an episcopate in Moldova in 1401. A history of the migration of the Armenians into the various parts of Romania is given.

9-12/76 pp. 1102-12. Report on the Holy Synod session held on 16 November. Ditto pp. I-VIII. Index of *Biserica Ortodoxa Romana* for 1976.

Metropolitanate of Banat (Metropolia Banatului)

9-12/76 pp. 608-14. "Glosolalia". The gift of speaking in tongues was an expression of the outpouring of the Holy Spirit manifest in Apostolic times. The author, Nicolae Neaga, gives the Scriptural background from the Old Testament and refers to the interpretations of the Church Fathers of certain key texts. Gradually the gift was replaced by the development of the Sacraments as God's gift to His people. Likewise the evangelistic purpose of tongues was made redundant by the christianization of the world. To practise the speaking in tongues today is to demonstrate ignorance and arrogance. Today's language of the Spirit is the language of love.

Metropolitanate of Oltenia (Metropolia Olteniei)

7-8/76 pp. 510-5. Report on Metropolitan Teoctist's visit to the United States where he spent 30 days. He visited Romanian Orthodox parishes and also met US Congressmen. He impressed upon them the freedom of religious worship and practice in Romania.

Orthodoxy (Ortodoxia)

3-4/76 "Contemporary Romanian Theology", Fr Constantin Galeriu. A review of Romanian Orthodox theologians over the past 30 years. Fr Galeriu stresses that Romanian theology is not sterile but lies within the living Orthodox tradition of revelation. For the Romanian Orthodox Church theology is both spirit and life. It is theology active in the service of life.

Ditto pp. 473-626. "Doctrine and religious life of the Coptic Church reflected in its liturgical texts", Nicolae Necula. A doctrinal thesis.

Romanian Unofficial Religious Documents

ROMANIAN BAPTIST CHURCH

RO/1975/BAP

5. *Memorandum* from the Oradea Baptist Churches Association, 9 December. A description of the proceedings in the Oradea Association Assembly elections of 1975, at which representatives for the coming Congress were elected. Romanian: 3 pp. Photocopy.

RO/1976/BAP

8. *Memorandum* from the Oradea Baptist Churches Association, addressed to the Union Council of the Romanian Baptist Churches, 27 August. The Association officials appeal against the exclusion of Pastor Liviu Olah from the list of nominees recognized by the Department of Cults to represent the Oradea Association at the coming Congress. Olah was elected at the December elections in Oradea. Romanian : 2 pp. Photocopy.

RO/1978/BAP

7. *Declaration* by the Committee for the Defence of Religious Freedom, 21 May. The Committee announce their establishment to the state authorities, stating their reasons for considering such a Committee necessary. Baptists Pavel Nicolescu and Dimitrie Ianculovici make themselves the chief spokesmen. The Committee is constituted by eight neo-Protestants. They declare their patriotism but wish to see Romania fulfil promises of human rights made abroad. Romanian : 5 pp. Carbon copy.
8. *Declaration* by Baptists Josif Ton and Aurel Popescu supporting the establishment of the Committee for the Defence of Religious Freedom, 1 July. The need of such a Committee is present and God calls different people to different activities within His will. Ton and Popescu believe that their calling is to preaching and teaching the Gospel and therefore will not enrol in the Committee. Their absence, however, does not indicate lack of interest. Romanian : 2 pp. Carbon copy.
9. *Appeal* to the Ministry of Internal Affairs by Aurel Popescu and Josif Ton, 1 July. Ton and Popescu were both warned in Summer of 1977 against writing further protests against the Romanian government. They promised to stop writing as long as they received assurances that discrimination against believers would stop. As no such assurances have been fulfilled, after one year, they inform the Ministry of Internal Affairs that they intend to write again. Romanian : 2 pp. Carbon copy.

ROMANIAN ORTHODOX CHURCH

RO/1978/ORT

2. *Appeal* on behalf of Fr Gheorghe Calciu, 1 June. Fr Calciu was dismissed from his post as teacher in the Orthodox Theological Seminary because of his protests against atheism and the demolition of two Orthodox churches. His stand was supported by many of the students who flock to hear him preach. The appeal is written by a Committee which has been established to defend the priest. Romanian : 4 pp. Carbon copy.

ROMANIAN PENTECOSTAL CHURCH

RO/1978/PEN

3. *Appeal* from the Basa family who seek to emigrate for religious reasons, 27 February. The story of the family's troubles has extended over three generations. Their appeal is accompanied by copies of documentation, which refer to their requests to emigrate and also to their problems with the authorities. Romanian : 5 pp. Photocopy. English translation available.

Soviet Press Articles

Date

May 1978

- 13 *Freundschaft* (published in German in Tselinograd) "Not only knowledge", Michail Djomin, p. 2. Though religious organizations have a small percentage of young people, preachers and missionaries often manage to influence children and youth by appealing to their romanticism and desire for heroism. Young clergy also play a role in this as they are more dynamic, persistent and better

educated. More anti-religious work among young people is needed, especially in higher education establishments.

- 16 *Zarya vostoka* "Mravalzhmier, 'Garedzhoba' ! ", T. Kesanashvili, p. 4. "Garedzhoba" is the cheerful folk holiday which is being celebrated for the third successive year on the ancient land of Garedzhi. The symbol and heart of this feast is the architectural monastery complex of St David of Garedzhi. The celebrations are organized by the People's University of Culture and over 40,000 people attended this year. "Garedzhoba" represents "the birth of new Soviet traditions"; it is the "festival of youth, of the national culture of Georgia", teaching young people to appreciate and love the monuments of national culture and to understand them in the new, socialist way of thinking.
- 17 *Komsomolskaya Pravda* "To your health, Kolya N.!", A. Chernichenko, p. 4. The author deals with drunkenness and the ways of overcoming it; the most effective way is to replace this negative pattern with a positive one. He came to understand this when he worked with people who christened their children. In Dzerzhinsk it was established, on the basis of a questionnaire, that the absolute majority of young parents who had their children baptized considered themselves to be non-believers: 39.1 per cent had their children baptized because of the influence of older relatives; 12 per cent because of the refusal of grandparents to baby-sit for non-baptized children; 11 per cent did not know until after the event that the children had been baptized by conspiring grandmothers, and only 0.4 per cent stated that baptism in church was beautiful, inspiring and interesting. (No mention is made of the remaining 37.5 per cent.) An alternative to church baptism should be found, as in the case of the church wedding ceremony which has been replaced by a civil one.
- *Lyudyna i svit* 5/78, pp. 53-4. "This is what the True Orthodox are like", S. Mashchenko. At the end of the 1920s the priest in Borshna, Chernigov *oblast*, Ivan Labunsky, declared that the Orthodox Church had sold itself to the Anti-Christ and formed a group of True Orthodox Christians. He was punished for anti-Soviet activity in the 1930s, but was free during the German occupation and reorganized groups. He was sentenced again as a traitor. But the group continues under the leadership of Ivan Kotelenets. There were groups in other parts of Chernigov *oblast* too. In the 1950s they opposed all that was Soviet — official documents, kolkhozes, taxes, military service, voting, even money and public transport and war pensions. Only under pressure did they send children to school. In 1954 29 per cent were under 30 years-old, and of this group 18 per cent were illiterate and 66 per cent had only primary education. Of those aged 30-50, 37 per cent had primary education, the rest were illiterate, and most of the old people were illiterate too. Now only 1 per cent are under 30, which indicates the lack of success in appealing to the younger generation.

Date

June 1978

- 4 *Kazakhstanskaya Pravda* "Fishers of souls", M. Usyonova, p. 2. An interesting article, which deals perceptively and calmly with the relationship between family and religion (primarily Christianity). Monasticism is discussed; mention is made of its popularity in the Orthodox Church and of the number of monasteries — over 1,000 in 1917. There once was a "whole army of monks", who saw the "sinfulness of human nature, from which they could be saved only by renouncing that which is worldly". The sacrament of marriage is also allowed, thus sanctifying man's desire for family happiness. Islam is criticized for its treatment of women, whereas the Baptist sectarian attitude towards women is found to be largely acceptable. Two cases of lonely widows who found refuge with Baptists in the Kazakhstan regions of Alma Ata and Tselinograd are given.
- 7 *Komsomolskaya Pravda* "Behind the masks of holiness CIA agents are hiding", B. Pechnikov, p. 3. About Borislav Ivanchev, a Bulgarian Jesuit, who first defected to the West, but quickly tired of being pursued by the CIA, other intelligence services, leaders of Aid to the Church in Need, publishers of *Possev* and *Grani*, all of whom tried to force him to denounce publicly the Soviet Union

and Bulgaria. After much tribulation, he called a press conference in Vienna and asked to be repatriated.

July 1978

- 11 *Izvestiya* "Each frame is unique", Yu. Cherepanov, p. 3. Nearly every frame in the new documentary film *Parandzha* is an historical document. The film depicts the way in which religious fanatics dealt with a woman who had the courage to throw into the fire her *parandzha* – the symbol of slavery and humiliation.
 - 21 *Freundschaft* (published in German in Tselinograd) "An active attitude to life and atheist education", V. Krestyaninov, p. 2. One must not believe that because most religious organizations are loyal to the Soviet State, religion is no longer an ideological opponent. It still hinders socialist development, and there can be no compromise. Religion is harmful because it makes people think only of themselves, of their salvation.
 - 23 *Sovetskaya Kirgiziya* "Under the guise of a 'godly man'", A. Maslov, p. 4. The story of a "pastor", I. P. Kulikov, who was recently involved in a court case after a fight with a fellow believer. In 1946 he was sentenced to five years for robbery; upon release he claimed to be a preacher. In 1955 he was again sentenced to ten years for activities against the Soviet State; in 1971 to six months for assaulting a woman. Most of his followers are women. There is a chapel surrounded by a high fence and guarded by a vicious watchdog. Kulikov's most trusted assistant is his wife, Nina Lysikova, who is considered to be the Virgin Mary, though no miraculous birth has occurred. It is believed that children are sometimes tortured in the chapel and young girls are violated by Kulikov. Fear prevents members of the sect from revealing the whole truth.
- *Lyudyna i svit* 7/78, pp. 6–11, "The programming of spiritual value", A. Romas. Atheist educational work has reduced the number of church weddings from 33 per cent in 1965 to 18 per cent in 1977, and of baptisms from 80 per cent in 1965 to 40 per cent of births in 1977.

Soviet Religious Press Articles

Fraternal Messenger (Bratsky Vestnik)

1/78 pp. 73–4. "The 110th anniversary of the Tbilisi church", R. K. This was celebrated on 23 October 1977. A. Ye. Klimentko came to take part. A. S. Belousov gave a talk on the history of the evangelical movement in the Caucasus and in Tbilisi in particular. The Tbilisi church now has Armenian, Georgian, Ossetian and Russian members.

ditto pp. 74–6. "Latvian conference of presbyters". It met at the end of October and elected J. Tervits as senior presbyter and P. K. Egle as senior presbyter emeritus. M. Ya. Zhidkov was present and preached at a Unity Day service on 30 October in the Riga Matthew church.

2/78 pp. 15–21. "The brethren received us joyfully", R. K. A US delegation visited the USSR from 20 December 1977 to 10 January 1978: Dr William Bright and his wife, his secretary Robby Gowdy, the director of the International Service Department of the Baptist Convention Ilya Golonka, and Jose Gonzales and his wife from Portugal. They visited Moscow, Leningrad, Minsk (where they met K. I. Zalessky, the plenipotentiary of the CRA), Kiev (where they met the chairman of the Ukrainian CRA, K. Z. Litvin) and Klin. Back in Moscow they held a press conference (attended by Soviet correspondents as well as those of the *Sunday Times*, *New York Times* and Reuters) and were received by Ye. A. Tarasov, a member of the CRA. (N.B. No mention of Campus Crusade for Christ.) At the same time, 20 December–4 January there was a West German delegation: the editor of the Baptist weekly *Die Gemeinde*, Wolfgang Müller, his wife, and Margret Tepper, secretary of the EBF General

Secretary (Gerhard Claas). They visited Moscow, Kharkov, Mineralnye Vody, Kislovodsk, Pyatigorsk, Inozemtsevo and Volgograd.

ditto pp. 21-2. *Chronicle*. A. Ye. Klimenko, I. M. Orlov and L. F. Tkachenko visited the USA as guests of Congress from 27 January to 15 February. They took part in the presidential prayer breakfast on 2 February 1978. They also visited the Baptist World Alliance headquarters.

ditto pp. 23-4. "An ecumenical service in the Moscow church," R. K. 24 January 1978. The Catholic chaplain from the US Embassy spoke. A. Ye Klimenko led the service. S. Mozhaiko, representing the Catholic church in Moscow, Vitali Borovoi, of the Russian Orthodox Church and A. M. Bychkov preached.

ditto pp. 67-9. "He was a burning and shining light," M. Ya. Zhidkov. Obituary to Oskar Hansovich Olvik, who died in Tallin on 2 December 1977. Born 24 February 1914 in Rakvere. He studied at the theological faculty of Tartu University where he was converted. In 1938 he was baptized. He became a preacher. From November 1941 to October 1950 he was a preacher in the Carmel Evangelical Christian church. Then he was chairman of the church council and from 1960 presbyter of the Oleviste church in Tallin. He was much loved by the young people.

ditto pp. 71-80. "From the life of the local churches." In Lvov two new CEF churches within the ECB Union were registered at the end of 1977. The church in Murom, Vladimir *oblast*, was registered.

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)

2/78 pp. 2-9. "Act of the Holy Synod". This act notifies the faithful of the canonization of Innokenti, Metropolitan of Moscow, Apostle of America and Siberia. The decision to include him in the catalogue of saints was the result of an investigation into his life, initiated by the American Autocephalous Church (Orthodox Church of America) in 1974. (No mention is made of miracles or intercessions.) Metropolitan Nikodim of Leningrad and Novgorod is assigned with the compilation of the service.

ditto pp. 11-21. "The Visit of the Moscow Patriarch to the Constantinople Patriarch". An account of the visit gives the text of the joint communiqué and the official speeches by both Patriarchs. Patriarch Demetrios was quoted as saying "From our side, we want to inform Your Beatitude that our country's Constitution provides for freedom of conscience and religion". According to Patriarch Pimen, the Constantinople Patriarchate, which had traditionally been considered the Mother Church, is "now the elder sister of the Russian Orthodox Church".

2/78 pp. 2-5. "Interview with His Holiness Patriarch Pimen of Moscow and All Russia by the Moscow Correspondent of the Berlin Publishers 'Freie Welt' ". When asked about the position of the Church in society today, he said that "in their social and labour activities Orthodox Christians in our country, as well as all believers in the Soviet Union, keep to the ideals that were declared 60 years ago upon the establishment of Soviet power in Russia." When asked about the allegations that the Church is persecuted in the USSR, he replied that this is due either to the "lack of true data" or "deliberate distortion of them", and furthermore, that "pronouncements on 'the persecuted Church' in the USSR circulated in the West arise from a deliberate desire of certain circles hostile to our Motherland to inculcate ordinary people with the ideas typical of the times of the cold war."

ditto pp. 28-35. "Sermons". For the Feast Day of St Alexi, a homily by him on the "Acts of the Apostles for Christ-loving Christians" is presented, along with a related sermon by Archbishop Leonid of Riga and Latvia, and a sermon remembering Patriarch Alexi (1878-1970).

3/78 pp. 10-11. "Obituary: Archbishop Iov, formerly of Ivanovo and Kineshma".

He died on 4 December 1977 after a serious illness. He had been in retirement for the second time for two months before his death. He is buried in the Yanov municipal cemetery.

ditto pp. 24-5. "News from the dioceses". In the Tashkent diocese, Archbishop Varfolomei visited numerous churches in the Issyk-Kul area, including a house chapel dedicated to the Holy Trinity in the village of Pokrovka (the name of the village is derived from the name of the church - *Pokrov Presvyatoi Bogoroditsy*), and a new church named after St Nicholas in the village of Ananevo. A map, dated 1374, claims that on the shores of Issyk-Kul there once stood an Armenian (Nestorian) monastery, in which the body of the Apostle and Evangelist Matthew rests. "This information is one of the enigmas of the lake."

4/78 pp. 16-28. "News from the dioceses". On the Feast day of the Alexander Nevsky Lavra (12 September 1977) Metropolitan Nikodim of Leningrad and Novgorod served at the Holy Trinity Cathedral. After the divine liturgy there was a procession around the church. In the Voroshilovgrad diocese, temporarily administered by Metropolitan Sergi of Odessa and Kherson, a psalm-reader was ordained deacon, and a hiero-deacon was ordained priest on 18 January 1977.

ditto pp. 52-3. "His Grace Feodosi, Archbishop of New York, Metropolitan of all America and Canada". Brief biography of the new leader of the American Autocephalous Church (Orthodox Church of America), dealing with his close and long-standing attachment to the Mother Church in particular, under the leadership of Patriarchs Alexi and Pimen.

ditto pp. 76-7. "Orthodox Church Calendar for 1978". This year's calendar includes such things as a colour portrait of Patriarch Pimen, materials on the peace conference held in Moscow from 6-10 June 1977, and a list of the major feast days and fasts, special days for the commemoration of the dead, days on which there cannot be weddings and also secular holidays. For each month, there are drawings of the different churches named after the Holy Trinity in the various dioceses.

Soviet Religious Samizdat

RUSSIAN ORTHODOX CHURCH

SU/1975/ORT

58. *Appeal* to US Churches from Fr V. Romanyuk. Undated, but 1975. His fifth year in labour camp, although innocent of any crime. He wishes to renounce Soviet citizenship and become a US citizen. Asks for help in this, and also for help in obtaining permission for his wife and son to emigrate with him. Asks for a representative to visit him and bring him a Bible. French: *Istina*, January 1977, pp. 64-5.

SU/1976/ORT

69. *Account* by Alexander Ogorodnikov. After 10 August 1976. Describes detention and questioning by KGB. Russian: 6 pp. Carbon copy. Document incomplete, breaks off in mid-sentence.

SU/1977(?)/ORT

42. *Defence* of Fr Lev Konin. After 27 April. Twenty-seven signatories call for the immediate release of Orthodox priest, Fr Lev Konin, forcibly committed to 6th Leningrad Psychiatric Hospital on 27 April 1977. Fr Lev had already been persecuted for his human rights and religious activities, including confinement in Sverdlovsk Psychiatric Prison. Signatories say that the incarceration of such people poses a grave threat to what religious liberty there is in USSR. Russian: 1 p. Photocopy.

SEVENTH DAY ADVENTISTS

SU/1978/ADV

7. *Appeal* ("We cannot remain silent") from Rostislav Galetsky on behalf of the All-Union Church of True and Free Seventh-Day Adventists, 2 February 1978. Calls "all the leaders of peace-loving governments, the leaders of nations which signed Helsinki agreements . . ." to support Alexander Ginzburg. Stresses the injustice of the persecution and imprisonment which he has endured. Russian: 8 pp. Carbon copy.
8. *Chronicle*. Podyachaya, Dina Alekseyevna. For inclusion in *Chronicle of Current Events* and for dissemination by foreign media, 20 March 1978. Dina Podyachaya and her husband have been persecuted for not allowing children to attend school on Saturdays. Pressure has also been brought to bear on the children. When the family moved to their present place of residence, the local authorities invented reasons to prevent clearance for housing. All complaints have been fruitless and the parents have been threatened with deprivation of parental rights. Russian: 6 pp. Photocopy.

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

SU/1977/INI

37. *Appeal* to all mothers of families from Nina Zakharova, 20 September. At the age of 18 she took over the responsibility of looking after two younger sisters and a brother. Since then, the younger sister has been taken away to an orphanage, the brother has lost his job and the other sister has also been threatened with dismissal. French: *Cahiers du Samizdat*, No. 50, February-March, 1978, p. 25. Russian: *CPR Bulletin*, No. 45, pp. 4-5.
38. *Declaration* to the President of the Presidium of the Supreme Soviet of USSR, L. I. Brezhnev, from 95 signatories in Gorlovka (Donetsk oblast). Protest against harassment of believers children and the violent disruption of religious services, followed by assaults and unwarranted detentions. French: *Cahiers du Samizdat*, No. 50, February-March, 1978, p. 27. Russian: *CPR Bulletin* No. 45, pp. 14-17.
39. *Bulletin* of Council of Prisoners' Relatives, Nos. 45, 48. Details of Soviet authorities' persecution of individuals and whole communities of ECB believers. Russian: Photocopies.

SU/1978/INI

3. *Trial* of Peter Vins held on 6 April. Summary of events leading up to, and surrounding the trial. After 12 April. Russian: 3 pp. Photocopy.
4. *Declaration* by Nadezhda Vins to Presidium of USSR Supreme Soviet. 12 June. Author recounts persecution of three generations of her family since 1963. She appeals for the whole family to be allowed to emigrate to Canada. Russian: 3 pp. Carbon copy.
5. *Bulletin* of Council of Prisoners' Relatives, Nos. 49-52. Details of Soviet authorities' persecution of individuals and whole communities of ECB believers. Russian: Photocopies.
6. *Statement* in support of Alexander Ginzburg from Peter Vins on behalf of imprisoned ECB believers and their families. 2 February. Authors express gratitude for Ginzburg's selfless administration of the Russian Social Fund, and call on Christians and all people of good will to pray for Ginzburg, whose only "crimes" are his good works, his honesty and resistance to evil and violence. Russian: 1 p. Carbon Copy.

ROMAN CATHOLIC CHURCH

SU/1977/ROM

12. *Declaration* from ten believers from Prienai (Lithuanian SSR) to the Secretary General of the Central Committee of the CPSU, the Chairman of the Supreme Soviet of the USSR, and the Helsinki Monitoring Group, 12 July. Protest against the persecution of Fr Zdebskis. The authorities have tried to discredit him in

various ways. Signatories vouch for Fr Zdebskis and demand the immediate cessation of repressive measures against him. Russian : 1 p. Photocopy.

SU/undated/ROM

- *Autobiography* of Fr Vladislav Matveyevich Zavalnyuk. Undated. Russian : 3 pp. Photocopy.

PENTECOSTALS

SU/1977/PEN

22. *Declaration* to plenipotentiary for religious cults for Voroshilovgrad *oblast*, D. V. Babushkin, from V. A. Akhtyorov and T. A. Akhtyorova. 24 September. Ask for his intervention to enable them to emigrate to Australia. They feel they cannot go on living in an atheist country where the Church is restricted in its activity. Russian : 2 pp. Handwritten carbon copy and postcard.
23. *Letter* to the UN Commission on Human Rights from Ye. F. Soldatenkov and family, Voroshilovgrad *oblast*. 30 September. Have submitted several applications to emigrate with no results. Do not want to live in a country where atheism is propagated and where there are no religious educational facilities. The couple have ten children. Russian : 2 pp. Handwritten original.
24. *Anonymous* report on the interrogation of Anatoli Vlasov in Minsk, 18-20 October. Undated. Vlasov was taken to Minsk for questioning on the case of two Swedish Pentecostals, Sareld and Engstrom. He refused to give evidence. The Swedes identified him as the man who had given them documents compiled by Ginzburg, which they agreed were "anti-Soviet". Vlasov was warned he could be charged under Article 70 of the Criminal Code of the RSFSR. However, a KGB investigator told Sareld that Vlasov would not be prosecuted in connection with the documents. Russian : 11 pp. Handwritten original.

SU/1978/PEN

2. *Declaration* (unfounded accusation) to the Central Committee of the CPSU, Central Committee of the Lithuanian SSR, the newspaper *Tesa* . . . US Helsinki Monitoring Committee, Council of Pentecostal Churches from ten Pentecostal believers. Undated, after 3 January. Refute accusations levelled at believer V. Vasilyev by newspapers *Tesa* and *Vecherniye Novosti*. Vasilyev was accused of tricking an elderly woman into allowing him to register at her address by promising to take care of her. Agreement was sanctioned by regional executive, but annulled when Vasilyev's religious convictions became known and he applied for permission to emigrate. Vasilyev was forcibly evicted. Signatories claim he is being persecuted because he is a practising Pentecostal who wishes to emigrate, and ask that he be allowed to do so. Russian : 4 pp. Original type-script.

MISCELLANEOUS

SU/1978/M

29. *Statement* to the press by Fr Gleb Yakunin. 2 July. Testifies that Manana Gamsakhurdia, wife of imprisoned Georgian Helsinki monitor Zviad Gamsakhurdia, and other persons delegated by her, have informed him that Gamsakhurdia told them that he has never appeared before television cameras, and does not know how his "confession", shown on Soviet television, was produced. It is supposed that the "confession" was created while Gamsakhurdia was undergoing preliminary investigation, and was collected from film taken with a hidden camera. Russian : 1 p. Photocopy.
30. *Declaration* to UN Secretary-General Kurt Waldheim from Pentecostal and ECB believers, who wish to emigrate from various parts of the USSR for religious reasons. 25 May. Signed by 80 people on behalf of 20,000. Gives details of the difficulties they have encountered in striving for permission to leave the USSR. Claims the Soviet authorities are violating the UN Charter, and asks Waldheim to place their problem on the agenda of the UN General Assembly. Russian : 3 pp. Photocopy.

31. *Appeal and request for help to the UN Committee on Human Rights, to the Heads of 35 countries which signed the Helsinki Agreements, to the International Red Cross, Society of the Red Crescent, WCC and all Christians and democrats, from Pentecostal and ECB believers – prisoners behind the Iron Curtain in various parts of the USSR.* 25 May. Signed by 80 persons on behalf of 20,000 believers wishing to emigrate from the Soviet Union. Ask addressees to help them obtain permission to emigrate on the basis of existing international pacts and human rights accords. Stress lack of religious freedom in USSR and condemn emissaries of Moscow Patriarchate who maintain on trips abroad that there is religious freedom in the USSR. Russian : 5 pp. Photocopy.
32. *Supplementary list of Pentecostals and ECB believers wishing to emigrate to the USA.* Addressed to President Carter and the State Department. May. (Supplements April 1978 list). Russian : 3 pp. Photocopy.
33. *Appeal to UN General Secretary Kurt Waldheim from CEF Pentecostals and Baptists.* Undated, February (?). Outlines persecution they have faced in the past. Received invitations to emigrate, but in December 1977 authorities refused to give exit visas even to those with close relatives abroad, although two months previously applicants had surrendered their passports after being issued forms to fill in. Signatories ask for pressure to be put on Soviet government. Signed by Pentecostal bishop Goretoi and 78 others, including Sklyarenko and Vladyanu. Russian : 5 pp. Photocopy.

Czechoslovak Press Articles

Ateizmus (Atheism)

May/June 1978, pp. 235–51, "Towards the process of socialist integration of believers in Czechoslovakia". Since 1948 in particular many people of pro-socialist views discarded their religious beliefs. However, in 1968 reactionary elements attempted to persuade people to adopt religious beliefs as a political weapon.

May/June 1978, pp. 298–300, "Psychological factors promoting the persistence of religion". During the scientific, technical revolutions attitudes towards religious ideology changed. Too high a degree of specialization in any subject, for instance physics or biology, means that a person will not be able to change his religious views, despite scientific evidence against such beliefs. This shows that the process of influencing people towards atheism is not an easy one, and that it is necessary to adapt methods to fit changing circumstances.

Czechoslovak Religious Press Articles

Hlas Teologickej Fakulty Jana Amose Komenského (Voice of the Comenius Theological Faculty)

24 May 1977. Lecturers of the Comenius Theological Faculty publish their attitude to the letter of 31 Czech Brethren to the Federal Assembly (See *RCL*, Vol. 6, No. 3, p. 170) and to *Charter 77*, without mentioning these by name. They proclaim their loyalty to socialism and develop eight points, explaining the theological meaning of the Church in general, while condemning the "abberations" of those who say that they are committed to religious liberty and human rights in Czechoslovakia.

Katolícke noviny (Catholic News)

14 May 1978, p. 1. Russian Orthodox Church delegation visits Prague, Brno, Olomouc and Bratislava. This was a reciprocal visit following the visit to the Soviet Union of Archbishop Frantisek Tomasek. The delegation was in Czechoslovakia from 4–10 May.

2 July 1978, p. 1. On 22 June the 5th World Christian Peace Conference began in Prague. It was attended by more than 600 delegates and observers from 90 countries. The opening speech was delivered by the Metropolitan of Leningrad and Novgorod, Nikodim, and greetings were then given by Patriarch Pimen, Patriarch of the Russian Orthodox Church. Greetings were sent by Dr Kurt Waldheim, A. Kosygin, and V. Kuroedov, head of the CRA in the USSR.

9 July 1978, pp. 1, 4. President Husak sent a letter to the World Christian Peace Conference in which he expressed appreciation for the work of the CPC over the last 20 years in their struggle for peace. The bishop, Dr Karoly Toth, was re-elected as President of the WCPC.

Kostnicke Jiskry Evangelicky Tydenik (Kostnicke Sparks: Evangelical Weekly)

7 June 1978, p. 1. From 3 to 6 April the working committee of the CPC met in Moscow to discuss the details of the forthcoming CPC meeting.

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EVANGELICAL CHURCH OF CZECH BRETHREN

CZ/1977/CZB

8. *Letter* to lecturers at the Comenius Theological Faculty by Milos Rejchrt, 1 July 1977. Critical reply to their stand on the letter of 31 Czech Brethren which was addressed to the Federal Assembly (see RCL, Vol. 6, No. 3, p. 170). Rejchrt accuses the professors of being silent when some of the pastors, now employed as window cleaners, studied under them. He accuses them of hypocrisy: they speak about love but no one raised a word of protest when three theological students were dismissed for political reasons. German: 4 pages in *Glaube in der 2. Welt*, No. 2, 1978, pp. 23-7.
9. *Letters* Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 & 17, 18, 19 to a friend from Dr Ladislav Hejdanek, dated February/March and July/August. They deal with a possible dialogue between Christians and Marxists, morality and legality, democracy and socialism, and the situation of the Evangelical Church of Czech Brethren. Czech: 87 and 26 pp. Original.
10. *Letter* to the Synod Council from Professor Bozena Komarkova, 5 July. She expresses her deep concern that the Synod has yielded to pressure, and issued the statement by the Comenius Faculty lecturers against *Charter 77* and the "Letter of 31" as an official circular to the congregations. She is concerned about the church leadership taking disciplinary action against some members. She points out that freedom of conscience is part of the reformist tradition, and that the petitioners have only fallen out with the state authorities, but enjoy the respect of the whole Church. German: 7 pp. in *Glaube in der 2. Welt*, No. 2, 1978, pp. 27-34.

CZ/1978/CZB

4. *Letter* to Jirina Svorcova, actress at the Vinohrady Theatre in Prague, from Milos Rejchrt. Writing to this famous actress in connection with a television series in which a courageous moral stand is advocated, the dismissed clergyman points out what happens in Czechoslovakia when such advice is followed. He gives the case of a psychiatrist, suspended for not allowing more backward children to enter primary school when they reach the age of six, and for his attitude to the CPC and *Charter 77*. 6 January 1978. Czech: 3 pages in *Studie*, No. 58, 1978, pp. 302-4.
5. *Article* "The trial of M. Lojek" by Lojek's former pastor, Alfred Kocab, who is now without state consent to exercise his pastoral duties, and is employed as a worker. He describes the nature of the trial and the ambiguity of trying a person for his convictions. He analyses the conflict of loyalties between one's conscience and the State, and appeals for a change in the conscription law to enable conscientious objectors to avoid military service. Czech: 5 pages in *Studie*, No. 58, 1978, pp. 309-313.

ROMAN CATHOLIC CHURCH

CZ/1975/ROM

4. *Letter to Pacem in Terris* from a Slovak layman (signed J. H. only), 20 March. A response to the official programme of the first congress of the Association of Catholic Clergy (ZKD). The official programme of the Association and the Constitutional guarantees of civil liberties are contrasted with restrictions on believers, and the propaganda, combined with state intimidation, put out by the media. Particular instances of persecution in Slovakia are given. Author expresses public indignation against Pacem in Terris and the Catholic press. French: in *Catacombes*, March–April 1978, pp. 6, 7.

CZ/1977/ROM

12. *Letter to Bishop Josef Feranec* from Fr Alojz Tkac, 29 May. Fr Tkac has been forced to work as a tram conductor since October 1977. He contrasts the official statements in the press with the situation in Slovakia, and traces the development of the Church's subservience to the State since the enactment of new laws concerning ecclesiastical affairs in 1949. He gives examples of how the Church's life has been crippled (education, parish life, Catholic press, suppression of The Uniate Church, seminaries, monastic orders). German: in *Pro Fratribus*, 24/78, pp. 10–19.
13. *Theological sketch*, "The Multi-dimensional World", by Dr Josef Zverina. The theologian rejects closed philosophical systems such as idealism, dialectical materialism or geocentric existentialism, and shows that modern physics, as well as Christianity, are open to the transcendent. Czech: in *Dvanactka*, reprinted as *Spektrum*, No. 1, 1978, pp. 34–41.
14. *Essay*, "In Memoriam Bohuslav Reynek", by Vera Jirousova. A literary analysis of the work of this persecuted Catholic poet, whose contemplative poetry could only be published during 1946–47 and 1968–69. Metaphysical poetry, concerned with the soul and God, has no place in this "objectivized" world. The poet, despite his intense love for the world, has become an outcast. A number of his poems, from 1969–71 included. Czech: in *Dvanactka* 1977 reprinted as *Spektrum*, No. 1, 1978, pp. 94–105.

CZ/1978/ROM

2. *Anonymous letter* to Radio Vatican from a priest in Moravia. He describes the situation of the clergy who live in fear, and make compromises with the regime in order to save the minimum conditions for religious life. German: in *Pro Fratribus*, 23/78, pp. 14–19.
3. *Protest letter* to the Vatican from a group of priests and laymen who criticize Vatican policy for yielding to state pressure: e.g. the Vatican has accepted bishops approved by the State, and has not worked with the underground bishops like Jan Korec. Detailed criticism of the compromises made over the heads of Czech and Slovak Catholics. Polish: in *Kultura*, September 1978, pp. 31–32.

MISCELLANEOUS

CZ/1976/MISC

1. *Article* "Religious freedom in Czechoslovakia" by Jirí Otava. Comprehensive article analysing the religious situation in Czechoslovakia since August 1968, dealing with religious legislation from 1949, and with the problems which believers have in common with other persecuted people in Czechoslovakia. Czech: 5 pages, *Listy*, No. 6, December 1976. English: *Index*, January–February 1977, Vol. 6, No. 1.

CZ/1977/MISC

3. *Letter* to the President of Czechoslovakia, representatives of Jewish community in Prague, the Roman Catholic Church, the media and the author's previous employer, from Marie Rút Krížková. 13 January. She explains why she signed

Charter 77 and why she converted to Christianity. Czech: 1 page, *Studie*, No. 54, 1977, p. 489.

CZ/1978/MISC

1. *Charter 77*, Document 1/1978/15 addressed to the Federal Assembly of ČSSR and Federal Government of ČSSR. 8 February. It analyses the laws, and points 8 and 14 deal with freedom of thought, conscience, religion and the rights of ethical, religious and national minorities. Czech: 15 pages, photocopy.
2. Letter to the Federal Assembly, Procurator General, Czech National Council and Minister of Justice of the ČSSR from *Charter 77* signatories. 11 March. The letter is written in defence of various people who are being sentenced, including Miloslav Lojek of the Evangelical Church of Czech Brethren. Czech: 7 pages, photocopy.

Bulgarian Press Articles

Date

November 1977

- 23 *Otechestven Front*. "The concern remains." Concern about the restoration of the Roman church of St. George in Sofia. There are fears that unless work proceeds quickly, the church will be ruined.

December 1977

- 4 *Otechestven Front*. "Priests and alcoholism." Five per cent of all Catholic priests in the USA are confirmed alcoholics, and 16 per cent of the remainder have a drink problem.
- 14 *Otechestven Front*. "New issue." Issue 97 of the *State Gazette* publishes a decree from the Committee for Culture on the preservation of the Rila Monastery complex and its surrounding area. The article lists all the buildings included in the complex.
- 26 *Otechestven Front*. "When man looks ahead." In the village of Krumovo people no longer marry in church or have their children christened. There are no longer any such "anti-social" tendencies in the village.
- 17 *Otechestven Front*. (photograph) Young pioneers take part in new name-giving ceremonies for babies in Khaskovo.
- 29 *Otechestven Front*. "Feast days in our life." The purpose of old religious customs and holy days is contrasted with new ones, e.g. Easter and May Day.
- 31 *Otechestven Front*. "Scientific expeditions." Expeditions went to the villages of Banichan, Kresna and Oshtava with the aim of enlarging the collection of the history museum in Blagoevgrad. In Banichan measures were taken to preserve carvings and icons in the church and nearby monastery. In Kresna and Oshtava documents were discovered in the church archives connected with Stoyan Karastoilov, leader of the Kresna uprising.

January 1978

- 6 *Otechestven Front*. "Evenings in Wittgenstein's house." Meetings, exhibitions and discussions on Bulgarian culture are regularly held in the former house of philosopher Wittgenstein in Vienna. One of the aims of the exhibition devoted to the centenary of the Liberation from the Turks is to show the "positive role of the Bulgarian church".

Bulgarian Religious Press Articles

Church Gazette (Tsurkoven Vestnik)

24/77 (8 September), pp. 1-2. "The Bulgarian Orthodox Church and our People's Democracy." There are no contradictions between Church and State. Both share the same concern for social justice and human rights.

Ditto pp. 6-8. "A Worthy Jubilee." A description of celebrations and concerts held to mark the 30th anniversary of the formation of the Sofia clergy choir on 31 May and 2 June 1977.

25/77 (21 September). "A Worthy High Priest and Statesman." A tribute to the late Archbishop Makarios of Cyprus.

Ditto pp. 4-5. "European churches for peace, cooperation and mutual understanding." An interview with Dr Glen Williams, General Secretary of the Conference of European Churches.

26/77 (10 October), p. 7. "The pride of Every Bulgarian." A brief outline history of the Rila Monastery.

27/77 (1 November), p. 1. "The Great October, Peace and Social Justice." On the 60th anniversary of the Russian Revolution, an article praising the Revolution, the USSR and all its many initiatives for peace and disarmament, the Soviet Constitution, etc. Millions of believers today approve of the Revolution because it is in harmony with prophecy and with the gospel ethic of freedom, brotherhood, social equality and diligence.

Ditto p. 2. Exchange of telegrams between Patriarch Maxim and Pope Paul VI on the latter's 80th birthday.

29/77 (21 November), pp. 5-6. "Christian Mariology and the ecumenical dialogue." The author compares the different attitudes to the Virgin Mary of the Orthodox, Catholic and Protestant Churches. After discussing various aspects of Mariology, including feast days associated with the Virgin, the author concludes that the answer will be found by returning to the time before the division of the Church.

Jewish News (Evreyski Vesti)

Although this newspaper is the official organ of the Jewish Cultural and Educational Organization in Bulgaria, it very rarely prints anything of a religious nature. A large number of the articles in every edition concentrate on attacking abuses of human rights in the capitalist world, in particular racism and persecution of black people and national minorities in the USA, Rhodesia and South Africa. There are also frequent articles recalling the Nazi terror of World War II and attacking the appearance of neo-Nazi groups in West Germany today. The newspaper's favourite targets, however, are Israel and Zionism.

The examples given below are typical of the type of article that regularly appears in the newspaper:

6/78 (27 March) p. 1. "Declaration by the Cultural and Educational Organization of Jews in Bulgaria." The declaration strongly condemns the invasion of southern Lebanon by Israeli troops.

6/78 (27 March) p. 1. "The virus of MacCarthyism." Honest Americans are alarmed at the way the US authorities mistreat political prisoners.

Ditto p. 2. "Oppressors with automatics." A Palestinian teacher tells how a thousand Israeli soldiers seized Palestinian farmlands to build an Israeli settlement.

Ditto p. 2. "The revenge of the racists." South African journalist Donald Wood tells how he was persecuted by the racists.

Ditto p. 2. "From Rhodesia to Zimbabwe." The racist regime in Rhodesia continues its policy of repression against the indigenous population.