

Sources

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

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

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

Where no other published source is given, a Russian (or other original language) text is available from Keston College unless otherwise stated. Researchers who wish to order copies of these documents are invited to do so, but are asked to

observe the following conditions. Where a published source is given, texts should be ordered directly. Texts ordered from Keston College cost 10p per page (plus 15 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.

RCL No. 2, 1985 covered significant Soviet press articles on religion and atheism for the period September to December 1984. The present issue covers the period January to April 1985.

RCL No. 2, 1985, covered selected articles from official Soviet religious publications for the period September to December 1984. The present issue covers the period November 1984 to March 1985.

Soviet Press Articles

The Millennium of Christianity in Rus' N. S. Gordienko has written a book called *The Baptism of the Rus': Facts against legends and myths*, recently published by *Lenizdat*. In the book Gordienko describes how the Christianisation of Kievan Rus' took place over a long period of time, how the process was often attended by violence and how the Russian Orthodox Church on many subsequent occasions failed to protest against the oppressors of the people. According to Gordienko these facts have been ignored by contemporary Orthodox theologians as they prepare to celebrate 1,000 years of Russian Christianity in 1988. ("The destruction of a legend", *Molodyozh Moldavii*, 19 January.)

The Religious Freedom of Soviet Jews An Israeli rabbi, Menachem Khakohen, on returning from a visit to the USSR said in an interview with the *Jerusalem Post* that the number of believing Jews in the Soviet Union is on the increase as are attempts by the authorities to break their spirit. In the 1970s Zionist centres in the West started to send packages containing literature, matzo bread and other requisites of the Jewish ritual to many Soviet cities. Fel'dman's report states that enough matzo bread was received at the Kishinyov synagogue to satisfy the requirements of the whole of Moldavia. A few years ago the Jewish activists, Sh. Shamis, L. Fleishman and Ye. Tul'chitskaya began to organise meetings for worship and study of the Torah in private homes in Bel'tsy. These activities contravened the legislation on religious cults. Last autumn a group of young people including Zhenin, Vaksman and Abramovich took part in a demonstration during worship at the synagogue in Kishinyov. The shocked believers escorted the demonstrators from the building. The Kishinyov synagogue has seats for six hundred people and each day 25-30 people gather there for worship. On Saturdays about twice that number attend the services and the authorities have no intention of closing the synagogue down. ("The emissaries of a huge lie", *Sovetskaya Moldaviya*, 5 January.)

Anti-religious propaganda on film According to a report by D. Sidorov, Marchel Kistruga is the director of several Soviet

documentary films on anti-religious themes. "Cunning leaders" and "Blinded by darkness" featured the activities of Baptist-schismatics and Jehovah's Witnesses. His latest film "Scattering the darkness" opens with pictures of a distressed woman whose believing husband jumped out of a window to his death. The subject of his next film is to be the activity of the Reform Adventists and the followers of Vladimir Shelkov. ("The light of truth", *Molodyozh Moldavii*, 22 January.)

Religion, youth, and family conflict Articles taken from three different newspapers show how family disagreements over religion are used to advantage by anti-religious writers. N. Mikhailova and the chairman for the local council for atheist education visited a middle-aged couple who live in Maišiagalā near Vilnius. Their story illustrates the problems of school children brought up in the homes of believers. The couple's elder daughter spoils her school career when she allowed her mother to persuade her to join a church choir. Until then the daughter had been getting on well at school and was respected by her fellow pupils. Soon afterwards she lost interest in her studies, leaving school and home. V. Valenene, a teacher at the Maišiagalā middle school explains what is being done to reduce the influence of religious parents on their children's beliefs.

Antonina Semyonova Pilyukina of Damensk-Shakhtinsky in the Rostov region has written to the editor asking for help in rescuing her daughter, Lena, from the influence of religious friends. Sasha Borodin, an acquaintance of Lena's from the time when she was working as a ski instructor in Dombai, introduced her to "the teacher" (Dorokhov) in Moscow and since that time she has changed out of all recognition. Dorokhov's teachings are contained in a treatise called "Information". This consists of borrowings from Chinese and Indian philosophers, the Gospels and Tolstoy, supplemented by sensationalised facts from school physics, yoga, astronomy and television programmes. Lena has returned from Moscow to Shchelkovo near Kamensk-Shakhtinsky, having decided to retreat from the world, devoting all her time and energy to her "spiritual life".

A new *Komsomol* member writes about her unhappy experience of family life. After her mother died members of the Pentecostal sect began to meet in the family home in Krasnoarmeisk. The house became a popular meeting place for young people with groups for poetry reading, drama and music; but because of her unbelief the daughter came into conflict with her father and step-mother. On finishing school she went away to study in Kokchetav. The Pentecostal leader there, Ruvim Pavlovich Shalashov, put pressure on her to confess her sins. This caused her to give up her studies and return home but because life was made difficult for her there too she went to stay with her grandmother in a neighbouring village. There she met Svetlana Guk, secretary of the local *Komsomol* organisation. It was Svetlana who helped her sort out her life. ("Roads we choose for ourselves", *Sovetskaya Litva*, 5 March; "Teaching from ignorance", *Sovetskaya Rossiya*, 6 March; "A strange home", *Komsomol'skaya pravda*, 10 March.)

Atheism for all age-groups A book entitled *Don't make an idol for yourself* has been written by A. V. Belov to help young people in their thinking about religion. The book, recently published by *Molodaya gvardiya*, is written in a conversational style and helps to fulfil what Belov considers to be an urgent need for such literature. He is now writing another atheist book — this time for the *Detskaya literatura* publishing house. ("Make your own choice", *Komsomol'skaya pravda*, 25 April.)

Stepping-up the propaganda in Soviet Central Asia In higher education establishments in the Samarkand region a number of people's universities of scientific atheism have been formed. The university at the

Kattakurgan medical school has been functioning since 1973. Staff and students of the university are actively engaged in atheist propaganda in the school, but there is a shortage of literature in the Uzbek language.

A conference on atheist work was held in Namangan on 23 March. The survival of religiosity in the Namangan region and infringements of the legislation on religious cults were discussed. It was noted that religious and nationalistic tendencies are being encouraged by western imperialist centres such as Radio Liberty whose department "*Ozodlik*" broadcasts to the Central Asian republics and to Kazakhstan. Shortcomings in atheist propaganda are illustrated by the fact that financial contributions received by local religious organisations have increased significantly over the last few years. Mosques have been illegally constructed or restored in a number of places as, for example, in Turakurgan.

Houses of Scientific Atheism are an important element in the atheist education system and one such House has been established in each region of the Turkmen SSR. Thirty-five thousand lectures were delivered at Houses of Scientific Atheism in the Turkmen SSR during 1984. The Republican House of Scientific Atheism published 18 pamphlets to help atheist lecturers in the period 1981-84 while staff of regional Houses wrote articles for newspapers and contributed to television and radio programmes. Surveys of religiosity in various social groups have been carried out by staff of the Mary, Tashauz and Ashkhabad Houses of Scientific Atheism and the Krasnovodsk and Chardzhu Houses intend to carry out similar surveys during 1985. ("Knowledge and practice", *Pravda vostoka*, 17 February; "Strengthening atheist work", *Pravda vostoka*, 24 March; "Propaganda of atheism", *Turkmeneskaya iskra*, 7 April.)

Soviet Religious Press Articles

Journal of the Moscow Patriarchate (Zhurnal moskovskoi patriarkhii)
Russian edition
Nos. 1-3, 1985

The 1985 issues of *JMP* begin, as always at the start of the year, by listing the telegrams

of greeting and congratulations exchanged by the heads of the Russian Orthodox

Church and other church and state bodies.

The section "Church Life" describes the celebration of St Iov's Day at the Monastery of the Dormition at Pochayev (No. 1, pp. 24-25). In the same issue (p. 20) there is an article by V. Bakumenko dedicated to the renowned priest, conductor and church composer, Vasili Zinovev.

The famous Cathedral of St Sergi in Kursk, whose history is linked with the discovery in 1295 of the miracle-working icon of the Mother of God ("The Sign") is described in an article by V. Lebedev (No. 3, pp. 21-24).

The "Sermons" section, as usual, contain significant teachings from the Church Fathers. In Nos 1-3 we find extracts from St Basil the Great's sermons on the psalms, and the teachings of St Ioann Kassian the Roman on the spirit of anger and the spirit of sorrow.

The Russian Orthodox Church continues its activities for the preservation of peace. On 28 September 1984 a meeting took place between members of the Soviet committee for security in Europe and a group of Swedish tourists who had come to Moscow on a mission of peace and friendship. Protodeacon Vladimir Mazarkin, a member of the Department of External Church Relations, took part in the meeting.

At the initiative of the Soviet Committee for the Defence of Peace, a meeting with Indian religious leaders took place in Moscow on 1-2 October 1984. A Conference of Solidarity with the Peoples of Asia and Africa was held in Tbilisi in September 1984. Metropolitan Yuvenali of Krutitsy and Kolomna took part in the conference.

The American preacher Billy Graham visited the USSR from 9-21 September 1984, at the invitation of the Moscow Patriarchate and the All-Union Council of Evangelical Christians-Baptists. The account of his visit on pp. 57-59 of No. 1 includes reports on the press conference held on his arrival, and on his trips to Leningrad (including a visit to the Leningrad Theological Academy) and to Tallin (including a meeting with Estonian Lutheran Church representatives). During his stay in Moscow he met the head of the Moscow Choral Synagogue as well as leaders of the Russian Orthodox Church

and the All-Union Council.

The tenth session in the series of theological discussions between the Russian Orthodox Church and the Evangelical Church of East Germany, "Arnoldshain — X", took place in Kiev from 25 to 29 September 1984. These discussions were initiated in 1959. The main theme of the discussions at the 1984 session was "Episcopal Ministry in the Church", with reports also being presented on the additional theme of "Assessment of the Lima Document 'Baptism, Eucharist and Ministry' in the Russian Orthodox Church and the Evangelical Church of East Germany". Summaries of the papers presented appear on pp. 59-63 (No. 2).

The third ecumenical meeting between the Council of European Churches and the [Roman Catholic] Council of European Bishops' Conferences took place in October 1984 in Riva in northern Italy; among the participants were representatives of the Russian Orthodox Church.

Leaders of the Russian Orthodox Church also took part in the third Inter-regional meeting of representatives of the Ecumenical Council of Latin American Youth, which convened at Matanzas, Cuba, in September 1984. The XIVth General Assembly of the Ecumenical Council of European Youth, which took place in October 1984 in Wuppertal, West Germany, and which included representatives of the Russian Orthodox Church, was dedicated to the theme of "Growth in Christ".

There is an interesting commentary on a 17th century document in an article by Fr Lev Lebedev. "The Russian Orthodox Church in the mid-17th century as seen through the eyes of Archdeacon Paul of Aleppo" (No. 3, pp. 65-76).

The publishing department of the Moscow Patriarchate has produced the third part of a service book (the first two parts were published in 1980). It contains the orders of service for the sacraments, excluding the Eucharist, and some rites. (Euchologion (*Trebnik*), Moscow: 1984, Part III, 368 pp.). Another publication produced in 1982-84 by the Moscow Patriarchate publishing department is *Irmologi* (a collection of sacred songs).

Fraternal Herald (Bratsky vestnik)

Nos. 6/84 (November-December) and 1/85 (January-February)

A large section of No. 6 is occupied by an extensive report on the visit of Rev. Dr Billy Graham to the Soviet Union. Dr Graham attended the seminar, also reported in No. 6, marking the centenary of the Baptist Union, which took place in Moscow from 20 to 22 March 1984. Over three pages are devoted to a transcript of his speech, and an equal amount of space is taken up by Alexei Bychkov's speech in his capacity as secretary of the All-Union Council of Evangelical Christians-Baptists (AUCECB). Other speeches reported at length are those by I. S. Gnida on "The spiritual, patriotic and peace-making activities of the Evangelical Christians-Baptists over one hundred years", (No. 6, pp. 51-56), and by A. Ye. Klimenko on "Salvation through Unity in Christ" (pp. 48-51). The speeches by M. Ya. Zhidkov (a vice-president of the AUCECB) on "Unity in Christ" and by Ya. Ya. Fast on "The historical development of relations between the Mennonites and the Baptist brotherhood", appear in No. 1 (pp. 50-59).

In addition to the report on the seminar, the "Chronicle" section of No. 6 includes 13 pages devoted to an article in honour of the ninetieth anniversary of the birth of Alexander Vasilievich Karev, who died in November 1971. Tributes and obituaries to other Baptist leaders appear in No. 1: V. I. Bykov, P. Ya. Datsko and S. V. Sevetyanov, are commemorated on pp. 62-65, alongside another tribute to Karev with particular reference to his work in establishing and running the Bible correspondence courses.

While the "Christian Unity" section of No. 6 is almost entirely occupied by Dr Graham's visit, other visits to and from the USSR by Christian delegations are recorded in the remainder of the section and in the corresponding pages of No. 1. These include the visit of a delegation from the National Council of Churches of the USA to Moscow, Odessa, Minsk, Tallin and Riga in October 1984 (No. 6, pp. 23-34).

An article devoted to the responsibility of presbyters for the spiritual welfare and zeal of the churches, by A. Ye. Klimenko, is published in No. 1 (pp. 41-49). He touches upon the various roles of church leaders: presbyters, choirmasters, and particularly

former presbyters whose example he sees as being of prime importance.

Probably due to the amount of space occupied in these two issues by the unusually long "Chronicle" and "Christian Unity" sections, there are only two pages in No. 6, and four pages in No. 1, devoted to the regular theme of "The Voice of Christians in the Defence of Peace". No. 6 reports the session of the International Christian Peace Conference in Sofia, Bulgaria, on 3-7 September 1984. Alexei Stoyan, head of the AUCECB International Department, represented the Soviet Baptists. Secretary Bychkov was the AUCECB delegate at the consultations in Karlovy Vary (Czechoslovakia) in December 1984 (No. 1, pp. 34-37). These sessions with Eastern European and US representatives have been taking place since 1962, and this year's theme was "The responsibility of the church for peace and justice in East and West". The participants exchanged telegrams of greeting with President Chernenko, and these appear alongside the report.

The last dozen pages of No. 1, and seven pages in No. 6, give reports of events in the local churches in the various regions of the USSR. Among the routine references to the deaths, retirement and transfer of pastors, and anniversary services, are several reports of the baptisms of new members and the opening of new prayer houses and blessing of new pastors. Baptisms of new members took place in seven churches, including one in Talgar (Kazakh SSR) where the services are conducted in Russian and German due to the high proportion of Soviet Germans in the congregation (as in the republic as a whole). Registration or consecration of new prayer houses is reported from seven towns. In some cases a new building has been completed, in others, an old building has been bought and renovated by the congregation.

In No. 1 only two spiritual articles appear, both continuations of series. In No. 6 there are two instalments of series and two individual articles, "We are God's handiwork, created in Christ Jesus to do good works," by I. M. S., and "Clothe yourselves in love" by O. A. Tyark.

The annual index for the 1984 issues of *Bratsky vestnik* appears at the end of No. 6.

Soviet Religious Samizdat

Compulsory psychiatric treatment for Catholic ecumenist

In *RCL* Vol. 13, No. 2 (p. 200) we published information on Christian ecumenist Sandr Riga, sentenced to compulsory treatment in a special psychiatric hospital. Keston College has received another document about him, in which an anonymous author writes: "Meeting with Christians of different confessions, he always tried to seek out what they had in common, what united them all. The question of reconciliation between Christians was vitally important to him." As well as the commonly-used charge of "circulation of deliberately false concoctions slandering the Soviet state and social system", Riga was charged with "setting up an unregistered religious group of Christian ecumenists (described as a "group of religious extremists") and with editing a religious *samizdat* journal *Prizyv* (The Call). "A medical examination under the supervision of Professor Snezhnevsky found him psychiatrically abnormal, the diagnosis being 'latent (sluggish) schizop-hrenia'." At the closed trial — neither his family nor Riga himself were present — he was sentenced to compulsory psychiatric treatment. Riga himself only learnt of the sentence from his mother when she visited him. The author writes that his case is "absolutely illegal even according to the norms of Soviet judicial practice". Riga suffers from serious hereditary heart trouble, but the diagnosis of this condition was annulled before he was sent to the psychiatric hospital. ((*Details on Sandr Riga*) anonymous, undated but 1984, 2 pp. (4172) Original.)

"Over-pious" hieromonk sentenced

On 4 December 1984 Hieromonk Pavel Lysak was sentenced in Moscow to ten months labour camp for "malicious violation of passport regulations" (Article 198 of the RSFSR Criminal Code). In the Keston College archive there is a document by an anonymous friend of Fr Pavel, describing what has happened to him. He gives biographical details and states that in 1975 Fr Pavel was expelled from the Zagorsk monastery with no right of residence in the town of Zagorsk or the Moscow district. Fr

Pavel enjoyed a growing reputation among believers for "his uncompromising adherence to the ecclesiastical rules . . . his almost naïve sincerity troubled and irritated the church notables at the monastery — they wanted to get rid of this over-pious monk. His expulsion from the monastery did not take place without the help of the KGB." Details are given in the document of how the KGB and the MVD (Department of Internal Affairs) conducted illegal searches in the homes of friends with whom he had stayed, and about the fabrication of false documents and "evidence" on the basis of which, after nine years of "vagrant semi-legal living", he was arrested and sentenced. The author informs us that the church did not defend Fr Pavel; a rumour was spread that he was "an anti-Soviet", and "the church does not meddle in politics". (*On the case of Hieromonk Pavel*, anonymous, undated, but 1984-85, 31 pp. (4178). Photocopy.)

Hunger-strikes by women prisoners

Keston College has received information about the situation of 11 political prisoners (including a number of believers) in the women's camp 384/3-4 in Mordovia. The first document to reach the West was a small *Table of hunger-strikes* recording protest fasts conducted by women between 17 August and 10 December 1984, and giving the reasons for their protest. From the same camp we recently received a *Chronicle of the Barashevo Zone* relating to the same period. Most of it refers to life in the zone for women who are seriously ill. "In August 1983 there began a massive campaign to break the spirit of the prisoners in the 'small zone' . . . the official pretext for the repressions was our refusal to wear our (distinguishing) chest labels — wearing these badges is not the only insulting demand made on us since the summer." They were put in the punishment cells for failing to fulfil all the demands of the camp authorities; also, according to a secret instruction, they were treated as having broken camp regulations and were put into the punishment block for this reason. Hunger-strikes and refusals to work were the women's only defence. Several of the strikes were in protest against the refusal of medical treatment to

the seriously ill, and the placing of sick women in the punishment cells. A few lines from the document describe one of the strikes: "On the eighth day they began to force-feed us. Velikanova and Ratushinskaya (both Orthodox Christians) refused to cooperate; they were handcuffed and it took six men to force-feed them. In the process Ratushinskaya was struck on the head, and they poured the liquid into her while she was unconscious." In his appeal to all Parliamentarians, the husband of Ratushinskaya (a poetess serving a 12-year sentence) writes: "The conditions in which the prisoners are held are such that it is hardly possible to survive such a long sentence. During the last two years Irina has spent 138 days in the punishment cells, where in winter the temperature is between 10° and 12° Celsius, where warm clothing is forbidden and where the prisoner is fed on bread and cold water. Cold and hunger are taking the place of bullets. She is suffering from chronic pyelitis (inflammation of the kidneys). Five times in succession her visits from me have been cancelled. . . . Help me to save my wife . . ." (*Table of hunger-strikes*, anonymous, undated but 1984, 3 pp. (4130) Re-typed in the West; *Chronicle of the Barashevo Zone*, anonymous, August 1983-April 1984, 57 pp. (4202) Re-typed in the West; (Letter) to all European Parliamentarians from I. Gerashchenko, undated but 1985, in *Russkaya Mysl*, 23 May 1985, p. 7 (4203).)

Chuguyevka Pentecostals make a desperate appeal

Keston College's archive has received extensive documentation about the Pentecostal congregation in Chuguyevka (Siberia) who are being persecuted for their attempts to emigrate on religious grounds. The "Siberian Seventy" have conducted a series of hunger-strikes over the last 18 months and have attempted to resign their Soviet citizenship. As a result several lost their jobs and all have suffered threats and harassment. Documents received in April show that their plight has worsened. In a letter to Mr Chernenko the believers announced the start of their fourth month-long hunger strike in protest at the following:

- i) the Presidium has as yet refused to allow them to resign their Soviet citizenship;
- ii) three members of the congregation have been sentenced to a year's labour camp for "violating passport regula-

tions" (they and others had handed in their passports);

- iii) the pastor of the church, Viktor Walter, was illegally arrested.

A month later, in April, the Chuguyevka Pentecostals sent a letter to the President of the United States and the Chancellor of West Germany, asking for help. They explain that they have no means of supporting themselves, since out of the sixty people who have applied to emigrate, all those earning have lost their jobs. Ten have been arrested and four sentenced, leaving 44 children fatherless. The children are victimised at school, collective letters have been organised from local places of work, asking for the believers to be expelled from the province because of their "anti-social and harmful religious influence on their neighbours". The Chuguyevka believers ask for help to emigrate from the Soviet Union, "while there is still time before they annihilate us and separate us from our children".

The third document is the protocol of the trial of the pastor, Viktor Walter. The account is based on the verbal reports of those present, "as it was categorically forbidden to write or record anything". In and around the courtroom was "a heavy guard of militia, *druzhinniki* (voluntary vigilante force) and KGB men, totalling over fifty people, who monitored every move made by the believers." Viktor Walter was sentenced to five years labour camp under Article 227-1. He did not plead guilty, but said "I am being tried for my faith in God." He also said that the believers had been provoked into their resignation of Soviet citizenship and handing in their passports by punishments and fines imposed by the local authorities. After the reading of the sentences the believers threw flowers for Walter and sang a hymn, "The Holy Church's Devotion to Thee". (Letter) to K. U. Chernenko from Chuguyevka Pentecostals, undated but 1985, 1 p. (4175); (Appeal) to US President Reagan, Chancellor Kohl from Chuguyevka Pentecostals, undated but 1985, 3 pp. (4173); *The trial of Viktor Samuilovich Walter*, anonymous, undated but 1985, 13 pp. (4174).)

On the trial of Pavel Akhtyrov

Keston College recently received the protocol of the trial of the Pentecostal Pavel Akhtyrov, which took place at the end of December 1981 in Donetsk, Ukraine.

Akhtyorov, a metallurgical engineer, is 51 and the father of six children. The account is based on the verbal reports of those at the trial. There were TV cameras in the courtroom, which was full of KGB men and specially-invited people. The charge was based on Akhtyorov's biography, *On the road to Immortality*, and his report to the Vancouver Assembly of the World Council of Churches, on his having sent his autobiography abroad, on his connections with dissidents, on "slander against the Soviet system", and on "a parasitic way of life". Akhtyorov conducted his own defence, and stated that his previous five-year sentence (1962-67) was because of his faith in God. The reason for his present trial was his desire to emigrate from the Soviet Union on grounds of religious persecution. All the charges were denied by the defendant, and all the witnesses supported his statements. The sentence was seven years' strict regime labour camp and five years' exile, with a total of 653 roubles to pay in court costs. (*Protocol of court proceedings against Akhtyorov*, December 1981, 7 pp. (4205) Original.)

The writings of Anatoli Vlasov

Keston College has received five stories by the Leningrad Pentecostal pastor A. Vlasov from his series *Ulybki skvoz' slezy* (Smiles through Tears) and his *Sanatornyi dnevnik* (Diary from a Sanatorium). One of the stories describes how the author vainly attempted to get a ticket to hear Billy Graham speak in Moscow; another gives his impressions of a search at his home followed by conversations with the procuracy investigator; the other stories are episodes from city life. (*Ovations and sighs*, 1-5 October 1984, 4 pp. (4209); *When even prison holds no fears*, 6 December 1984, 3 pp. (4210); *A heart in the wrong place*, 17-21 January 1985, 3 pp. (4211); *Know where to fall . . .*, 8-10 October 1984, 2 pp. (4213); *In for a penny . . .*, 16 October 1984, 2 pp. (4214); *False comfort*, 4 November 1984, 3 pp. (4215); *Diary from a Sanatorium*, December 1983-January 1984, 27 pp. (4216).)

Jews appeal against increasing persecution

Several letters in Keston College's *samizdat* archive describe the situation of Jews in the Soviet Union. The following are a few examples.

Inna Begun, wife of the imprisoned *refusenik* Josef Begun, appeals to an (unnamed) Prime Minister to act on behalf of her husband. Simply for his desire to go to Israel, Begun was previously sentenced to two terms of exile, and he is now in the third year of a 12-year sentence. "In the camp they took away my husband's *siddur* (prayerbook) and *Torah* (scriptures), and he was punished for wearing his *kipa* (skullcap). He told his fellow-prisoners about the Holocaust and about the role of European Jews in fighting the Nazis. He was denounced by an informer and sentenced to six months in the camp prison for Zionist propaganda." The letter gives a detailed description of Begun's fate from his first arrest in March 1977 until January 1985. (*Appeal to Prime Minister from Inna Begun*, 28 January 1985, 4 pp. (4171) Re-typed in the West.)

Refusenik Lev Shapiro appeals to the Secretary of the Central Committee of the CPSU in connection with the persecution of Jews in Leningrad on the pretext of the struggle against Zionism, in particular the showing of special programmes on Leningrad television. Shapiro and other Jewish *refuseniks* were shown and named on the programmes, which encouraged people to create an environment of intolerance towards the Jews. (*Letter-appeal to M. S. Gorbachev from Lev Shapiro*, 16 December 1984, 3 pp. (4170) Re-typed in the West.)

Thirty-five Jews from Moscow sent a protest demanding the closure of the criminal case against Vladimir Frenkel, a Jewish Russian Orthodox believer, who was arrested in Riga on 15 January 1985 and charged under Article 183-1 of the Latvian Criminal Code. They write that his arrest is linked with the increase in illegal persecution of Jews wishing to go to Israel. (*Complaint from 35 Moscow Jews*, undated but 1985, 3 pp. (4191) Re-typed in the West.)

Theses

This new section of *RCL* is intended to become a regular feature of the journal. We plan to list all doctoral theses on the subject of religion in communist lands published throughout the world. In the three issues of Vol. 13, we have listed theses published up to mid-1983 (the earliest is dated 1930). From Vol. 14 onwards, we hope to update this list regularly.

For ease of reference, the list has been subdivided according to subject. The list is subdivided, first by country, secondly by denomination, and thirdly by author's surname in alphabetical order. In Vol. 13, No. 1, we printed the following sections from the USSR category: Orthodoxy, Old Believers, Catholicism and Protestantism. In Vol. 13, No. 2, we printed the remaining sections from the USSR category: Judaism, Islam, and Buddhism, followed by sections on: East Germany, Poland, Czechoslovakia, Hungary, Yugoslavia, Bulgaria, Mongolia, North Korea, China, Vietnam, Ethiopia and Cuba. The list concludes in this issue with other sections which do not fit in to the country/denomination scheme.

Some titles appear in more than one section, for ease of reference. They are indicated by an asterisk. All theses are for the PhD degree unless otherwise indicated. In a few cases, a short explanation of the thesis title has been added if its relevance to the section in which it is included is not immediately obvious. The abstract number appended to each entry refers to *Dissertation Abstracts International*; the items refer to the volume, issue and page number of a particular abstract.

This list has been compiled by Dr Mark Elliott of Asbury College, Kentucky 40390, USA, who retains full rights. The author would appreciate readers' corrections and additions.

Liberation Theology

<i>Author</i>	<i>Title</i>	<i>Institution</i>	<i>Date</i>	<i>Pages</i>	<i>Abstract</i>
Borman, John	A Study in Christianity, Marxist Ideology and Historical Engagement with Special Reference to the Liberation Theology of José Míguez Bonino	U. of Cape Town	1983		44/05-A 1490
Gudorf, Christine Erhart	Contested Issues in Twentieth Century Papal Teaching: The Position of the Vatican in Light of Challenges from Liberation Theology	Columbia U.	1979	417	40/06-A 3369
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