

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 four³ 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 docu-

ments 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 per cent 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) recent Bulgarian press coverage of the country's Turkish Muslim minority; (b) official Soviet religious publications; (c) summaries of *samizdat* (self-published material) from or about religious groups or individuals in Romania; (d) the officially published Yugoslav Croatian Catholic news service, AKSA.

RCL No. 3, 1985, covered selected articles from official Soviet religious publications for the period November 1984 to March 1985. The present issue covers the period March to June 1985.

Bulgarian Press Articles

Coverage of the Turkish Muslim minority issue in Bulgaria has been extensive in the Bulgarian press. From late 1984, widespread reports appeared in the western, Turkish and Islamic media of a renewed campaign being conducted by the authorities against the ethnic Turks in Bulgaria. For years, the government has been trying to achieve the "Bulgarisation" of this basically Islamic minority which now represents some ten per cent of the country's population of about nine million — and is increasing. The recent campaign was thought to be connected with a desire to produce an uncontroversial image of a "one-nation state" for the purposes of a national census due in December 1985. An important obstacle to the full integration of the Turkish minority has been their unwillingness to abandon their Islamic names and adopt Bulgarian-sounding ones. Turkish villages were reported to have been cordoned off and their inhabitants rounded up and forced, sometimes at gun-point, to sign documents accepting Bulgarian names. Allegations were made that the security services used physical violence against those who refused to cooperate; there were reports of imprisonments and forced resettlement as well as rumours of hundreds of deaths (*New Statesman*, 8.3.85; *Amnesty International Newsletter*, December 1985). Measures reportedly taken by the authorities include the abolition of Turkish schools and the teaching of the Turkish language, the banning of Islamic holidays and traditional religious ceremonies, the discontinuance of separate Muslim cemeteries and the closure of some mosques (*Sunday Times*, 17.2.85). Turkish-language radio broadcasts were suspended and fines imposed for speaking Turkish in public. A number of Turks have reportedly sought refuge in Greece and Romania (*The Times*, 22.3.85, *The Guardian*, 28.1.85, *Daily Telegraph*, 11.2.85). When President Kenan Evren of Turkey wrote to Todor Zhivkov, the Bulgarian leader, in the early days of the present dispute, the latter replied that he would investigate reports of ill-treatment "in a spirit of neighbourliness" (*Daily Telegraph*, 25.1.85). However, following further persistent allegations of persecution, the Bulgarian authorities clearly felt it necessary to present, through the media, a firmer response to their critics.

On 29 March 1985, *Otechestven Front* (Fatherland Front, a major national daily) reported that the Imams of the Silistra and Burgas districts had signed resolutions to the effect that the Muslims in their areas — and all over the country — had full freedom of conscience and the right to practise and profess their religion. Referring to the name-changes that had been taking place, the Silistra area Imams declared that Muslims had "sufficient reason" to agree, "not only because we feel that we are an inseparable part of the Bulgarian people, but also because Turkey has been trying to use our names as a justification for her claims to us, for speaking on our behalf, for arbitrarily determining our nationality." In the course of the following two weeks, the same newspaper carried further resolutions, signed by the Imams of the districts of Tolbukhin, Varna, Sliven, Razgrad, Shumen, Ruse, Plovdiv, Stara Zagora, Haskovo, Turgovishte and Kurdzhali.

Other items of a similar nature appeared in the Bulgarian press during March: *Sofia News*, the English-language weekly, 13 March; *Otechestven Front*, 22 March; *Slivensko Delo*, a provincial paper from Sliven, reported by Tanjug, 28 March.

On 10 April 1985, *Sofia News* published an article, "Lessons in religious tolerance and loyalty" by Ventsel Raichev, featuring the Banya Bashi mosque in Sofia and including an interview with the Imam, Assen Assenov. The latter expressed his indignation at the "slanders" contained in Turkish and western press accounts of the persecution of Muslims and the desecration of their shrines. He himself had decided, some time previously, to "restore" his Bulgarian name. "There can be no question about pressure or coercion."

On 24 April 1985, the same newspaper carried a report by Pavel Tanev, describing the brief tour by a number of diplomats to Muslim areas of Bulgaria, including visits to the mosques in Razgrad, Shumen and Suvorovo. Workers from these areas were quoted in support of the contention that the process of name-changing was taking place on a purely voluntary basis.

Further articles appeared in *Sofia News* on 1 May 1985 ("Bulgaria has no spare citizens") and on 8 May 1985 ("Lending your problem to your neighbour", by Stoyan

Savov). These responded angrily to the pressure being exerted on behalf of Bulgarian Turks by the Turkish government and media and, at the same time, attacked the United States embassy in Sofia. "which diligently supplies western reporters and diplomats with fantastic news about the 'extermination of entire Muslim villages'."

In June, a Turkish radio report quoted the Bulgarian newspaper *Novo Svetlina* (New Light) (formerly bilingual in Turkish/Bulgarian) as claiming that fasting during the holy month of Ramadan was nothing but a destructive superstition. "We do not need any kind of religious traditions," the paper is reported to have said. "Those who fast cannot work properly."

On 26 July 1985, *Otechestven Front* published a declaration signed by a group of intellectuals and public figures who had "restored" their Bulgarian names. They stated: "A whole century has already seen the continuing process of regeneration among the descendants of those Bulgarians who, in the course of the five-century-long Ottoman domination, were subjected to obligatory Islamicisation and national assimilation." "Yes, we are Bulgarians who, of our own free will, with conviction and in full consciousness of our action, have renounced the names alien to our Bulgarian ethnic roots."

From August 1985, following what Bulgarian radio described as "gross slanders against Bulgaria . . . in connection with the regenerative process among the Bulgarian Muslim population" by the Turkish Foreign Minister, further anti-Turkish and self-defensive articles appeared in the Bulgarian press. (*Otechestven Front*, 23.8.85, 28.8.85, 6.9.85, *Rabotnicheskoto Delo* (Workers' Cause), 3.9.85.)

Recent articles in the Bulgarian newspapers have continued to single out the Turkish government and media for special condemnation. Following representations made by Turkey at the UNESCO General Conference in Sofia in October 1985, on behalf of the Islamic minority in Bulgaria, Ventsel Raichev wrote in *Sofia News* (16.10.85): "The lies and insinuations concerning destroyed mosques and desecrated Islamic monuments etc., which were carried by the Turkish press and which, regrettably, Minister Emiroglu repeated from the high rostrum of the UNESCO session, were categorically disproved earlier this year during the numerous visits by hun-

dreds of Turkish and other foreign journalists and by diplomats from Islamic and other countries to various parts of Bulgaria, including those inhabited by large numbers of Muslims."

Otechestven Front published an article on 12 November 1985 by Orlin Zagorov, entitled "The re-born spirit of self-knowledge", ascribing "historic significance" to the "restoration of the Bulgarian names of part of our people" and returning to the attack on Turkish attitudes. On 26 November 1985, the same newspaper, quoting a West German professor (Tessa Hofmann), condemned Turkey for wholesale discrimination against Christians. (This item was taken up on the following day by *Sofia News*, under the headline: "Christians, a target of genocide in Turkey".)

On 28 November 1985, *Otechestven Front* published an "open letter" to the Turkish Prime Minister, Turgut Özal, signed by 61 "Bulgarians of the People's Republic of Bulgaria who have restored their names." The signatories included people from a variety of professions and occupations, including members of the Central Committee of the Bulgarian Communist Party and of the State Council, public figures, scientists, writers, journalists, artists, athletes, students, workers, etc. The letter was also signed by the Chief Mufti and a number of district Muftis. The actions of the Turkish premier on behalf of the Turkish ethnic minority in Bulgaria were described as "a very crude provocation against the Bulgarian people and the people of the Republic of Turkey" and a breach of "elementary political ethics". "You and your followers," states the letter, "are trying to disguise your chauvinistic claims under the veil of concern for the rights of Muslims in Bulgaria . . . Your attempt to pose as a spokesman for the Muslims in Bulgaria is strange and outrageous . . ."

On 11 December 1985, *Sofia News* printed the text of a letter from Miryan Topchiev, the Chief Mufti in Bulgaria, addressed to the Secretary General of the Organisation of the Islamic Conference. Topchiev spoke of Turkish press reports alleging that coercion was being used against Muslims in Bulgaria and observed that "in a number of cases these allegations are being connected with your esteemed name." (See *Keston News Service* No. 221, 21.3.85, p. 9.) The Chief Mufti reaffirmed that the

Muslim community enjoyed complete freedom of worship and the support of a benevolent state. Speaking of the name-changing process, he again asserted that this was occurring "spontaneously", "without

coercion" and without any encroachment on the "religious affiliations and feelings" of Muslims. "The faith and the devotion to Allah need not be linked to the bearing of Turkish names."

Soviet Religious Press Articles

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)
Russian edition Nos. 4-8/1985

All these issues of the journal begin with greetings and reports connected with various anniversaries. In the reports on the life of the church, one article especially stands out: the new Abbess of the Gornensky convent (near Jerusalem — *Ed.*), Feodora writes about the pilgrimage by sisters of the cloister to the holy places of Egypt. (No. 7, pp. 15-19). A new head has been appointed at the convent in Mukachevo in western Ukraine — Feofaniya (No. 5, p. 21). It is one hundred years since the death of the great Siberian church historiographer, Protopriest Alexander Sulotsky, and the Life of the Church section includes an article by Protopriest Boris Pivovarov, devoted to his life and work. (No. 6, pp. 11-20). In the same section there appears a report on the death of two great Russian priests from abroad — Bishop Fyodor (formerly of San Francisco and California, but who died in retirement in Russia), and Protopriest Turintsev, head of the Trinity church centre in Paris. (No. 8, pp. 27, 34-35).

The sections devoted to sermons include valuable spiritual teachings by the Holy Fathers.

A sizeable part of the journal is occupied by reports on the peacemaking activities of the Russian Orthodox Church.

Fraternal Herald (Bratsky vestnik)
Nos. 2/85 (March-April) and 3/85 (May-June)

Issue No. 2 contains six items in the "Spiritual articles" section: three of them continuations of series from previous issues, including the detailed commentary on the Acts of the Apostles by P. K. Shatrov, which has now reached chapter nine. The "Christian Unity" section looks back to Christmas and New Year greetings received by the Baptist Union and its leaders and

The Bulgarian Church commemorates the preacher and miracle-worker Ivan Rilsky (St. John of Rila) (No. 5, p. 55). In the same issue (p. 55), a report appears on the death of Metropolitan Zinoviy of Tetri-Tskaro of the Georgian Orthodox Church. The Bulgarian church centre in Moscow held solemn celebrations in honour of the death of Apostle Methodius (No. 8, p. 61).

The section "Ecumenical Contacts" includes information on the numerous exchange visits and meetings of representatives of the Russian Orthodox Church with those of other churches.

The theological section continues to publish the works of Fr Lev Lebedev, "The Russian Orthodox Church in the mid-17th century, as seen through the eyes of Archdeacon Pavel of Aleppo". "The mystic nature of repentance" is the theme of the section "Theological Practice". In Nos. 4-6 there appear articles by Protopriests Genadi Nefedov and Alexander Kulikov, on the practice of confession; an article by Bishop Ioann of Smolensk "on the dogmatic-moral significance of repentance", appears in Nos. 7-8.

A 1985 Orthodox calendar has been published in Ukrainian. A description of this publication is given by V. Nikitin. (No. 7, p. 80).

chronicles participation in international conferences. V. L. Fedichkin, superintendent pastor for Moscow and some surrounding regions, took part in the Conference of European Churches consultation on the WCC document "Baptism, Eucharist and Ministry" in December 1984 in West Germany. [He also took part in a follow-up consultation in November 1985 in England

— Ed.]. In January 1985 the annual conference of the Youth Committee of the European Baptist Federation took place for the first time in the USSR at the offices of the Union's Ukrainian superintendent in Kiev, enabling a large representation of Soviet Baptist young people to be present. Some of the papers presented at the conference are quoted extensively. The section also looks forward to the marking of the fortieth anniversary of VE Day with an appeal noting the Soviet Baptists' contribution to the Soviet war effort during the Second World War and expressing support for peace initiatives and the resumed Geneva arms talks.

The "Voice of Christians in defence of peace" section carries a report of a roundtable conference held in Moscow as a follow-up to the 1982 Religious Peace Conference and the text of the letter sent by the meeting to President Chernenko. A historical article on the Mennonites briefly covers the origins of the church and its development in Russia during the 19th century.

Both issues contain reports from local churches, with 22 pages in No. 2, including six full-page photographs; No. 3 has six pages, but no photographs. In No. 2 this section includes an extensive obituary of the Union's honorary president, Il'ya Ivanov, who died on 1 February 1985 aged 87. He was the Union's treasurer from 1948 until 1966, when he was elected President of the Union. He retired in 1974. The issue also notes the delivery of 42,000 books at the end of 1984, as well as the regular issue of yearbooks for 1985 in Russian, Latvian and Estonian; 15,000 new hymn books with music, and 7,000 German hymn books, as well as 10,000 New Testaments in a new edition including parallel references had been printed in the USSR and 10,000 Bibles had been imported from the United Bible Societies. A German New Testament was at the printers and was to be published in 7,000 copies.

No. 2 includes a report on the conference of ministers from the RSFSR held in Kuibyshev 15-16 February 1985 in preparation for the national congress held in March. Over two hundred representatives attended to listen to reports from President A. Ye. Klimenko, General Secretary A. M. Bychkov and Vice-President V. Ye. Logvinenko. The conference re-elected Logvinenko as superintendent for the RSFSR, elected three deputies (one Baptist, one Pentecostal and one Mennonite) and an 11-

man ministerial advisory council. Both issues contain the usual round of reports of ordinations and baptisms. The registration of new congregations is reported in Orlovka, Rostov region and Sokal, L'vov region (both Pentecostal churches) and Namangan in Uzbekistan. New or reconstructed churches were consecrated in Lesozavodsk, Primorsky krai in the Far East; Gorka and Krasnoye in Minsk region; Viktorovichi, Brest region; Tashkent; Almalyk, Uzbekistan; Nebit-Dag, Turkmeniya; and for the German congregations in Angren and Gazalkent in Uzbekistan.

The remaining 72 pages of No. 3 are devoted to reports on the 43rd All-Union Congress held on 21-23 March 1985 (see also Chronicle report in *RCL*, Vol. 13, No. 3, Winter 1985). General Secretary Bychkov's report occupies twenty pages. An overall increase in membership is claimed but the published report omits the detailed figures given by Bychkov to the delegates, mentioning only the closure of 35 poorly attended rural churches. Similarly the *Bratsky vestnik* version of Bychkov's report on publications contains only details of its own circulation (11,000 copies), but not the detailed breakdown of over 120,000 books actually presented by Bychkov.

Similarly the published version of treasurer N. A. Kolesnikov's financial report contains no figures and the breakdown by age and sex of delegates presented by the Chairman of the Mandate Committee which examined the credentials of the delegates is also missing. However, the figures showing the church positions of all the delegates and the educational levels of all but two of them are included and the nationalities present (15) are also listed — but not the numbers of each national group.

Greetings from the relatively few foreign guests are covered prominently, but the contributions from the floor of the congress are of necessity briefly reported. Apparently all speakers are listed, but the reporting concentrates on the devotional side of their remarks at the expense of business matters raised. Nevertheless, issues discussed by delegates are mentioned in the reports. Representatives of independent Baptist and Pentecostal churches present as guests also addressed the congress.

On the third day of the congress the elections to the Union's Council took place in a closed session. President A. Ye. Klimenko's retirement was announced and the proposal to elect him honorary presi-

dent was accepted unanimously by the delegates. The election of the Council by a show of hands followed. Presumably the voting was not unanimous — otherwise the report would say so — but as far as is known all the candidates put forward were elected, including P. K. Shatrov who had failed to be elected at the previous congress in 1979 and thereby lost his position on the Union's executive body, the Presidium. The Council's membership was increased from 31 to 33, with nine non-voting members as before. Two of the previous non-voting members were elected as full members. Of the previous full members four retired and one had emigrated and apart from Shatrov four new members were elected as full council members for the first time. Among the non-voting members and the auditing committee the turnover was greater, with five new non-voting members and three new auditing committee members out of seven.

The new Council withdrew to elect a new Presidium, which as before has 13 members (plus the honorary president). V. Ye. Log-

vinenko was elected president, and two new members were elected, replacing two who retired: J. Tervits, formerly a non-voting member, and S. F. Karpenko. Four non-voting members were elected, all new, one of them, Yu. Meriloo, the new Estonian superintendent, also being a new member of the Council. M. V. Melnik was re-elected as Chairman of the auditing committee.

At a final session the new membership of the Presidium was announced and approved by the congress, and the retiring members were thanked for their work, after which Bychkov and Logvinenko made closing addresses.

The issue also contains the texts of a resolution on the work of the Union passed by the congress, a letter to all Evangelical believers in the USSR and an appeal to Christians worldwide, which while focusing on world peace briefly reviews the work of the Union over the previous five years, noting the increase in membership of 40,000 and the 120,000 books distributed.

Muslims of the Soviet East
English Edition
Tashkent: Nos. 1-2, 1985

Of the major publications produced by the Russian Orthodox, Baptist and Muslim centres in the Soviet Union, it is the latter that is generally the least informative about the internal life of their religious community. This applies even more than usual to the most recent issues, whose prime concern is the fortieth anniversary of the end of the "Great Patriotic War" and the struggle for peace in the modern world.

In No. 1 an Appeal from the heads of the four Muslim Religious Boards of the USSR stresses that in the fight against the German enemy the united Soviet people stood firm, and that Muslims stood side by side with those of other confessions. Central Asian Mufti Shamsutdinkhan ibn Ziyautdinkhan makes a similar point in a sermon reproduced in No. 2, propagating the official Soviet line which favours the integration of Central Asians into the broader Soviet people rather than their development as a separate entity.

Both the appeal and the sermon move easily from rejoicing in the Soviet victory to a denunciation of those who instigate hostility and war in the present era, notably "im-

perialists". Both single out in particular the so-called Star Wars programme of the United States as a major threat to peace and to improved international understanding.

Most issues of the journal carry at least one or two items setting out the benefits brought to Central Asia by Soviet rule, and in these two issues the subject covered is the restoration of ancient religious architecture. For example, an Institute attached to the Uzbek Ministry of Culture is undertaking major work in the ancient town of Khiva. More interesting perhaps is the mention of a newly restored mausoleum of the scholar and Sufi Abu Abdullah Muhammed (better known as Hakimat Termezi) near the town of Termez in Uzbekistan. No. 2 mentions that this site has many visitors — the word "pilgrims" is avoided — who respect the memory of the great man or who wish to admire "the harmony and proportion of the architectural forms".

Though the Sufi brotherhoods are illegal in the Soviet Union, the officially-recognised Muslim establishment has refused to condemn them explicitly. Indeed it has been reported that the late Central Asian

Mufti Ziyautdinkhan ibn Babakhan was actually a member of the Naqshbandiya order, which indicates that caution should be exercised in drawing too fine a distinction between the official and unofficial Muslim communities. *Muslims of the Soviet East* makes not infrequent condemnations of visits to holy places associated with some Sufi "saints", yet at the same time it publishes articles or comments implicitly favourable to Sufis of past generations.

In their theological sections both issues under review discuss the question of the collectors and interpreters of *hadith* (traditions concerning the life of the Prophet). No. 2 devotes an article to one of the works of al-Bukhari, the great Central Asian commentator noted for his rigorous approach in

analysing the true and false *hadith*. The article reports that the Central Asian Board has recently re-published his book *Al-Adab al-Mufrad* which contains the moral and ethical precepts of Muhammed.

As usual the comings and goings of foreign visitors are reported, with quotes from Yemeni, Indian and other guests expressing their favourable impressions of life in the Soviet Union and commenting on the freedom of conscience enjoyed by Soviet Muslims (No. 2).

Finally, the continued opening of a small number of new mosques is reported, including one in the Dzizhak oblast in Uzbekistan (No. 1) and several in the Osh oblast of Kirgiziya (No. 2).

Romanian Religious Samizdat

Collections of short essays and letters

During 1984 and 1985 Keston College received three collections of short pieces by various authors in Romania, all of whom appear to be Baptists.

The first, compiled in 1983 or early 1984, begins with a short prayer, followed by an introduction in which the compiler says he believes wholeheartedly "that it is good to write about the daily life of the believers in our country at this time". Several of the articles in this collection are addressed to Christians in the West, and speak of the practical problems of the believer living in an atheistic society, where the lie is a "way of life, thought and expression". On a more positive note, there are several letters, or extracts from letters, in which children recount their experiences of unofficial summer camps in the mountains, run by Christian leaders who gave them spiritual teaching as well as opportunities for physical recreation.

The other two collections, also anonymous and undated (but evidently written between November 1984 and March 1985), contain much written by, or about, children. There are several articles about the distribution of questionnaires to school-children and students requiring them to give information about their own and their families' religious beliefs and practices. One article consists of a selection of points from

those questionnaires.

There is an account of, and commentary on, the demolition of the Baptist church at Bistrița, which took place on 9 November 1984, and a summary of recent and current problems regarding the building, repair or extension of other Baptist churches in various parts of the country. Much of the material is positive in tone, however: there is one piece, for example, entitled "Good news from Romania!", in which the writer talks of the thousands who have abandoned the materialist world-view and have found faith in Christ. 1. (No title, anonymous, undated, 14 pp. (RO/Bap 1984). Photocopy.) 2. (No title, anonymous, undated, 21 pp., of which one is missing. (RO/Bap 1985). Photocopy.) 3. (No title, anonymous, undated, 5 pp. (RO/Bap 1985). Photographs of typewritten pages. English translation available.)

Closure of Găujani Baptist Church

Two documents have been received concerning the closure on 15 October 1984 of the Baptist church in the village of Găujani (about 100 miles north-west of Bucharest) and its appropriation for use as a nursery school.

The first, addressed to "my brothers all over the world and in my country", is an

appeal by Petre Popescu, who built the church and was the lay pastor. He gives an account of what had happened to the church, but concentrates more on his personal situation: he had been fined 30,000 lei (about a year's pay) and, at the time he wrote (about February 1985), he had been denied his rations of food and fuel for the past six months because his identity card had been withdrawn.

The second document, of which Keston College has received two slightly different versions, is anonymous; this gives a fuller account of the events surrounding the confiscation of the church building. This document is dated 12 June 1985, and concludes with a report of the arrest of Popescu on 26 April; a note appended to one copy in early August reports that he was released after two months in prison. 1. (*Appeal*) to "My brothers all over the world and in my country" by Petre Popescu, undated, 1 p. (RO/Bap 1985). Handwritten carbon copy.) 2. (*Situation of the Christian Baptist Church, Găujani, Vilcea*, anonymous, 12 June 1985, 2 pp. (RO/Bap 1985). Two versions, both handwritten, one with two sentences added later.)

Appeal by Father Calciu

Between his release from prison on 20 August 1984 and his emigration to America almost a year later the Romanian Orthodox

priest Gheorghe Calciu-Dumitreasa lived under conditions of strict surveillance amounting to unofficial house arrest (see *RCL* Vol. 13 No. 3, pp. 330-31).

During this period he wrote most of the 11-page document which reached the West about June 1985 (one small piece was dated December 1979, when he was in prison). There are four articles: the longest is an "Appeal to the Christian Spirit", dated January 1985, in which Fr Calciu gives an account of some of the incidents that took place while he was in prison, and the circumstances under which he was living after his release; this is followed by a meditation, dated 1 November 1984, "On the Death of Father Jerzy Popiełuszko"; "On My Freedom", dated 14 October 1984, contains Fr Calciu's first unequivocal statement that he had decided upon emigration as the only course now open to him; the short piece written in prison, reproduced in this collection with a short, undated addition, is a message addressed to the Pope, in which Fr Calciu welcomes the dialogue on unity which had taken place between the Pope and the Ecumenical Patriarch, Patriarch Dimitrios I. ("Appeal to the Christian Spirit" and other articles by Gheorghe Calciu-Dumitreasa, various dates, to January 1985, 11 pp. (RO/Ort 1985). Photocopy of handwritten original.)

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.

Imprisonment of priests

Two priests were arrested in early 1985 and sentenced to short terms of imprisonment. Rev. Armin Prebeg was sentenced to fifty days for allegedly compelling a woman in a hospital in Split to go to confession. (AKSA 23.5.85). Rev. Žarko Vujić of Komusina near Teslić (diocese of Sarajevo) was sentenced to two months' imprisonment after a search of his house revealed a piece of embroidery with the coat-of-arms of Croatia

without the red star. Bishop Jozinović of Sarajevo visited Fr Vujić but had to wait five hours before being admitted. (AKSA 1.2.85). It was reported in *Družina*, a Slovene religious weekly, that Dr Jože Krašovec, who appealed against the sentence passed on him in the spring of 1984 of one month's imprisonment for the contents of one of a series of lectures in theology in 1980, has been declared innocent by a court of appeal. (AKSA 8.2.85.)

Statements on youth involvement in religion

Attacks on the church and its social activities continue to appear in many papers (*Nedelnja Dalmacija* 31.3.85, *Slobodna*

Dalmacija 29.3.85 and 30.3.85). They partly blame the communists because they do too little about young people. *Slobodna Dalmacija* points out that there are about two hundred missions, four hundred priests and assistants in 11 European countries, serving Yugoslavs working abroad. (AKSA 5.4.85) *Večernji list* (4.4.85) reports an attack on the social activities of the church, citing a parish where provision is made for children and old people by the church, and another which is trying to turn a former seminary into an institution for training the laity. (AKSA 5.4.85) Church-run nurseries should only be allowed where there are not enough places in the state-run ones. (*Slobodna Dalmacija* 9.4.85) (AKSA 12.4.85) *Večernje novosti* (2.4.85) and *Borba* (2.4.85) report on the pilgrimages of 3,500 Croatian Catholic young people to the Vatican; they carried banners inscribed "When will you come and see us Holy Father?" and a Croatian flag without the red star. There has been much unfavourable comment about this in the Yugoslav press. *Glas istre* and *Novi list* (6.4.85 and 7.4.85) attack the use of the pilgrimages by fascist émigrés, saying that teachers, party officials and parents ought to have known better than to let the young people go. *Novi list* attacks those who carried the Yugoslav flag without the red star, and Cardinal Kuharić for saying that the atmosphere in which young people are growing up is unfavourable to religion and for asking the Pope to strengthen them in their faith. (*Studentski list* 2.4.85) (AKSA 12.4.85).

Research on the lifestyle and political profile of high school students in Split shows that 52 per cent of the sample investigated are religious, about 25 per cent militantly religious or "clerically orientated". About half look upon their living out of their religious faith as a political act. "This," says *Slobodna Dalmacija* (19.9.85) "is an alarm signal for action." *Nedeljna Dalmacija* (22.9.85), writing about the same research, adds that the "religious" and "very religious" answers came for the most part from workers' families. (AKSA 27.9.85.) Although the younger generation is not particularly inclined towards religious thinking, the church has managed to attract a great number of them, using the government's lack of interest in including them in the life of society, said Dr Ivan Lalić, president of the Croatian commission for relations with religious communities, at a lecture to the

Socialist Youth Alliance of Croatia at Fazana. He also pointed out that religious thinking is a reflection of present reality and should be overcome by further development of self-management, technology and education. (*Glas istre/Novi list* 29.8.85.) (AKSA 6.9.85.)

Church criticism of state policy and officials

Bishop Irinej of Niš has criticised as interference in church affairs a decision of the local Socialist Alliance of Vrelo, near Aleksinac, not to celebrate some Orthodox religious festivals in order to save money, reports *Politika* (25.1.85). In any case, the bishop said, the celebration of these festivals does not involve heavy expenses for the believers. (AKSA 12.2.85.)

Intervju (1.2.85) reports that the Synod of the Serbian Orthodox Church has written to the President of the Federal Executive Council saying that Radovan Samardžić, secretary of the Federal Commission for relations with religious communities, is *persona non grata* to the church because of an article which he wrote for *Polet*. (AKSA 8.2.85) *Danas* (9.4.85) criticised the Serbian Orthodox Church for this declaration, and *Polet* responded by asking what is happening in the Serbian Orthodox Church, what sort of schism is brewing, and what is the attitude of Patriarch German. (*Polet* 5.4.85) (AKSA 12.4.85.)

Franciscans interviewed on radio

Three Franciscans were interviewed during a broadcast discussion on youth and religion on Radio Sarajevo (21.3.85). Answering questions about the origin of his faith, one put his family first, and then individual priests with a broad outlook, both of which had sustained him in his studies. He quoted Erich Fromm who said it was better to be than to have; he criticised the consumer society. The seminarians study Marxism in depth in a historical context, adopting a critical approach. They are not satisfied with the existing relationship between Marxism and religion, and are convinced that it could be much better, specifically in Yugoslavia. They were not looking for a God in heaven, but for God in the ordinary self-managing working man; they would like communists also to have the experience which they as believers have had, of basic service to mankind while living in a communist self-management society. They would like to point

out to both communist and church officials the need for a much more sincere and tolerant dialogue: "if our fathers ate sour grapes why should our teeth be set on edge, especially in the case of young people?" A communist member of the audience commented that it was important to remember that the limits of religious activity had been set in the constitution; the dialogue could not go beyond these limits. (AKSA 29.3.85.)

Protestants' annual seminar

The annual seminar for pastors and other workers in the Yugoslav Pentecostal churches took place in Osijek from 4 to 10 February 1985, and was attended by over two hundred representatives of the Pentecostal Church, a similar number of Baptists and representatives of other Protestant communities. It was directed by the Rev. Peter Kuzmić, director of the Biblical Theological Institute in Zagreb.

Medjugorje

The events at Medjugorje surrounding the appearances of the Virgin Mary, and the reactions to these events, continue to be the subject of some debate in the Yugoslav press, official and religious. *Dnevnik* (12.8.85) reports that Bishop Zanić of Medjugorje has asserted that the events are the result of "mass hysteria". *Politikin svet* (21.8.85) reports that the Franciscans of Hercegovina are trying to have Medjugorje declared a holy place like Lourdes and Fatima, while tourists who "know nothing and are not interested in the relations between the higher Croatian clergy and the Hercegovinian Franciscans" are turning Medjugorje into big business; during the last four years over a million people have visited it. (AKSA 16 and 30.8.85.) However, *Slobodna Dalmacija* (20.9.85) carries a commentary saying that at Medjugorje there is an atmosphere of prayer, honesty and sincerity. (AKSA 13.9.85.) Eighty thousand pilgrims gathered from within the country and abroad to celebrate at Medjugorje the Feast of the Exaltation of the Holy Cross. (AKSA 20.9.85.)

Cyril and Methodius celebrations

Cardinal Casaroli, the Pope's envoy attending the celebrations of the Cyril and Methodius anniversary in Eastern Europe, was met in Belgrade by Cardinal Kuharić, the Yugoslav Primate, and representatives of the Orthodox Church and the Yugoslav authorities. He also met the Yugoslav Prime Minister Mrs Planinc to discuss the present tensions between the Catholic Church and the state in the country. He called on the vice-president Mr Hasani and visited Patriarch German of the Serbian Orthodox Church. (AKSA 26.7.85.) Among press reports on the Methodian celebrations are: *Vjesnik*, reporting (20.8.85) on the production of the TV series on Cyril and Methodius, the script for which was written by a Slovak Catholic priest living in Rome; the whole of the July/August issue of the journal of the diocese of Djakovo, devoted to the subject; and Mgr Janez Vodopivec of the Urbanian University of Rome has published *The Holy Brothers Cyril and Methodius, the Co-Protectors of Europe*.

Local Orthodox church requests independence

Večernje list (12.8.85) reports a confrontation between the parishioners of Jasenov (Vojvodina) and the hierarchy of the Serbian Orthodox Church. The parish priest avoided the payment of diocesan dues and the hierarchy punished him with suspension. The parishioners wrote an angry letter to the Vojvodina Commission for relations with religious communities, rejecting the accusation against their priest and asking to be listed as an "independent church community" thus asking in effect to be separated from the Serbian Orthodox Church. *Večernje List* comments that conflicts of this sort have occurred in a number of other places and religious communities and cites contemporary cases in Maria Bistrica, Koprivnica, Sestina and Sesvete. (AKSA 30.8.85.)