

Bibliography

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

RCL began listing all Soviet religious *samizdat* from the beginning of 1972, as well as earlier documents as they reached the West. Since RCL Vol. 6, No. 3, 1978, this section has become selective. Where no published source is given, a Russian (or other original language) text is available from Keston College unless otherwise stated. Researchers who wish to order copies of these documents are invited to do so, but are asked to observe the following conditions. Where a published source is given, texts should be ordered directly. Texts ordered from Keston College cost 10p. per page (plus 15% VAT, UK only); postage will be added to the bill.

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

RCL No. 3, 1979 covered significant Soviet press articles on religion and atheism for the period January to February 1979. The present issue deals with the period March to April 1979.

RCL No. 3, 1979 covered articles from official Soviet religious publications for the period October to December 1978. The present issue deals with the period January to April 1979.

RCL No. 3, 1979 covered significant Czechoslovak press articles on religion and atheism for the period January to April 1979. The present issue deals with the period May to June 1979.

RCL No. 3, 1979 covered selected press articles from official Czechoslovak religious publications for the period January to April 1979. The present issue deals with the period May to July 1979.

RCL No. 3, 1979 covered significant Bulgarian press articles on religion and atheism for the period February to May 1978. The present issue deals with the period June 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.

Romanian Unofficial Religious Documents

SEVENTH-DAY ADVENTISTS

RO/1978/ADV

- 1 *Memorandum* to President Ceausescu, September. The father of Mircea Dragomir appeals on behalf of his son who is serving a four-year sentence for religious reasons. Copy of the sentence attached. Romanian: 3 pp. Carbon copy.

RO/1979/ADV

- 1 *Case sheet* from the Christian Defence Committee, 26 March. Lucian Bistriceanu has been sentenced to three years' imprisonment despite a serious lung condition. He was imprisoned because of his refusal to fulfil military duties on a Saturday for religious reasons. His enrolment in the army was against medical recommendation. Romanian: 3 pp. Handwritten.

ROMANIAN BAPTIST CHURCH

RO/1975/BAP

- 7 *Consideration* of a biblical method for electing leaders, January. Anonymous. Three scriptural passages referring to elections are examined and compared with the modern technique of adopting state-approved lists of candidates. Romanian: 11 pp. Original.

RO/1979/BAP

- 9 *Letter* to Michael Bourdeaux from the Rev. Alexandru Balc, 16 February. Pastor Balc, a retired pastor from the USA now living in his former homeland, Romania, attacks Josif Ton of Oradea Baptist Church. Pastor Ton is unprincipled and unstable. His present denial of responsibility for dissent in Baptist ranks demonstrates this. Balc examines Ton's letter of 26 November 1978. English: 6 pp. Carbon copy.
- 10 *Memorandum* from Ludovic Osvath, 20 April. He has been made redundant after 24 years' service, 14 spent at his present job. The reasons for this were not satisfactory. Osvath believes it is because of his membership of the Christian Defence Committee. Romanian: 2 pp. Carbon copy. English translation available.
- 11 *Memorandum* to H. Stückelberger of Christian Solidarity International, 15 May. Ludovic Osvath fears that arrest for parasitism is imminent since losing his job. Romanian: 2 pp. Carbon copy. English translation available.
- 12 *Letter* to Josif Ton from Ludovic Osvath, 8 May. Describes the tensions between groups within Romania. The author wishes for an explanation of Ton's cold attitude towards him. He asks Ton to visit the wife of an imprisoned Baptist. Romanian: 2 pp. Photocopy.
- 13 *Declaration* from Mrs Abrudan from Oradea, 13 April. Her husband was imprisoned together with 23 other people after participating in a group application for an emigration visa. The declaration was presented by Ludovic Osvath. Romanian: 2 pp. Photocopy.
- 14 *Document* from the Christian Defence Committee (ALRC), 31 March. Pavel Nicolescu describes a wide range of incidents against members of ALRC and participants in the Free Trade Union. Several arrests have taken place, including that of Fr Calciu on 10 March. Gheorghe Brasoveanu and Dr Cana have been interned in psychiatric institutions. Pavel Nicolescu continues to be closely watched and he gives the numbers of cars following him regularly. Nicolescu also relates an interview with Fr Calciu in prison. Fr Calciu showed signs of having been badly treated. His interrogators had referred to Michael Bourdeaux's conversation with the Patriarch and had obtained a verbatim report. The document also reports on a young people's service in Cluj when names of those

being persecuted were read out in the service, and it includes details of churches still in need of repair after the 1977 earthquake. Romanian: 11 pp. Carbon copy. English translation available.

ROMANIAN ORTHODOX CHURCH

RO/1978/ORT

- 15 *Letter* to the Pope from Gheorghe Brasoveanu, December. Author writes of his belief that the world is rapidly deteriorating. He pins hopes on the Pope and President Carter to promote human rights. He has experienced infringement of rights through forced internment in psychiatric hospital on four occasions in 1976. His attempts to see the Pope were thwarted during a recent visit to Sweden. The Vatican secretariat proved too unyielding. Similarly, in Romania diligent secretaries have prevented him from reaching the Catholic bishop. French: 5 pp. Carbon copy.
- 16 *Letter* to President Ceausescu, December. Gheorghe Brasoveanu relates his personal persecution over the years which led him to join Goma's movement in 1977. He denounces tyranny and sets his condemnation within a biblical framework. French: 14 pp. Carbon copy.

RO/1979/ORT

- 1 *Letter* to Leonid Brezhnev, January. Gheorghe Brasoveanu writes to the Soviet leader denouncing him in biblical terms as a tyrant. He accuses the AUCECB secretary of participating in the Great Babylon by his adherence to such ideas as "Christ loves socialism better than capitalism". He refers to the Gulag and to the suffering of Baptists such as Ivan Moiseyev. Romanian: 12 pp. Carbon copy.
- 6 *Letter* to Radio Free Europe from Gheorghe Brasoveanu, January. He writes about his own troubles and the tyranny of the communist regime which he sees as the Antichrist. Romanian: 3 pp. Photocopy.
- 7 *Appeal* on behalf of Gheorghe Brasoveanu, 3 March, Again under threat of internment in psychiatric hospital, Brasoveanu appeals for help. He includes an autobiography and a copy of a statement from his wife testifying that police have tried to obtain a declaration from her stating that her husband is insane. An appeal written from hospital in 1976 is also included. Romanian: 22 pp. Carbon copy.
- 8 *Report* from Pavel Nicolescu, 21 April. Fr Gheorghe Calciu is in a serious condition in prison. No one knows his whereabouts. Nicolescu met him during an interrogation and was told that he had been tortured for a confession, and had been deprived of sleep and food. English: 1 p. Carbon copy.

ROMANIAN PENTECOSTAL CHURCH

RO/1978/PEN

- 1 *Appeal* from Gheorghe Dudas, 5 August. Dudas requests permission to emigrate from Romania because of his suffering from harassment, insults and fines. This has occurred although he is a member of an officially-recognized denomination. Other members of his family have been under such strain that they have attempted to leave illegally. Already his son has been killed during one such attempt and another son was imprisoned. Romanian: 2 pp. Carbon copy.
- 2 *Letter* to President Nicolae Ceausescu from Stefan Rusnac, 3 November. Pentecostal believer Rusnac explains to the President his reasons for emigrating. He could not practise his religion freely nor could he bring his children up in the correct way. Rusnac asks for permission for his wife and six children to join him in Austria. English: 3 pp. Photocopy.

RO/1979/PEN

- 1 *Appeal* from 20 Pentecostals for help in emigrating from Romania. Much suffering has reduced them to desperation. Romanian: 3 pp. Handwritten.

ROMAN CATHOLIC CHURCH

RO/1978/ROM

- 1 *Appeal* to President Ceausescu from Fr Petre Mares, 16 August. Asks for the filling of vacancies in the Catholic hierarchy, the calling of a truly representative National Church Assembly to discuss internal problems, the abatement of pressures and surveillance practised against Catholic priests. The Church also needs more places of worship and more religious literature, including basic texts. Finally he appeals for the reinstatement of the Greek Catholic Church in Romania, the re-opening of religious communities and the reintroduction of Catholic public festivals. Romanian: 5 pp. Carbon copy.
- 2 *Appeal* to Pope John Paul II, 8 December. A group of Roman Catholic priests and believers ask for the Pope's intervention to assist Romanian-speaking Catholics, particularly in Moldavia and Muntenia. These are growing Catholic communities but are often undermanned, or manned with old priests, and they are inadequately supplied with literature and other materials. More seriously, those objects which do arrive from the West seem to go mainly to non-Romanians or to self-seeking individuals favoured by the government. Many names are given. The group list their requests, including the right of Greek Catholics to exist, the right to print their own material as well as import it, the right to found religious communities and lay associations, as well as the right to hold services suited to the various groups in the Church. They want permission to make pilgrimages to Rome, Czestochowa or Lourdes, and to restore the educational establishments of the Catholic Church in Romania. Romanian: 14 pp. Carbon copy.

RO/1979/ROM

- 1 *Letter* to Fr Werenfried (Aid to the Church in Need) from a group of Romanian Catholics, January. Catholics of Romanian origin in Moldavia feel that aid sent through official channels from ACN is not reaching them. They ask for more literature in Romanian and more encouragement for holding services in Romanian in certain key places such as Brasov, where there are a growing number of Roman Catholics alongside the Hungarians and Germans pursuing jobs in industrial centres. French: 5 pp. Carbon copy.

GREEK CATHOLICS

RO/1978/UNI

- 1 *Letter* from Greek Catholics of Bistrita, autumn. Protests against the general contempt of members of the Romanian Orthodox clergy for Greek Catholics. The case of protopope Victor Iacob in Bistrita is cited. French: 1 p. Carbon copy.

Soviet Press Articles

Date

March 1979

- 11 *Pravda Vostoka*. "The magic of a bribe", Arkadi Zabrovsky, p. 4. The author uses the trial of four Seventh-Day Adventists, convicted on charges of bribery in Tashkent, to portray the sect as forgers and bribers, whose leaders are equally indifferent to Soviet law and the rank-and-file members of their own sect, whom they exploit. The four were "justly sentenced".
- 13 *Molodyozh Moldavii*. "On fashion, its neophytes and martyrs", by L. Demidovich, p. 4. Letters from readers deplore the current fashion among young people - even unbelievers - of using crosses and icons for decorative purposes. The author declares that the presence of icons in a flat is an indication of the owner's lack of aesthetic sense.
- 23 *Pravda Vostoka*. "In order to awaken the believer", K. Nazirov et al., p. 3. Two letters to the editor describing the latest in atheist indoctrination. The first gives an account of a meeting directed primarily at Muslim women, where women of three generations praised the enlightened life, free from the burden

- of *Shariyat* (Muslim law), and exhorted women to break with religious prejudices. The second one describes atheist work at people's places of residence. Both letters emphasize the importance of individual work with believers.
- 26 *Sovetskaya Moldavia*. "We raise atheists", I. Makritsky, p. 4. Experience shows that in educating children of believers in the spirit of atheism, the direct approach does more harm than good. In our school, writes the author, we tried more subtle tactics: believing children were drawn into the collective through the school orchestra, photography, handicraft, and film clubs. Teachers hold classes in scientific atheism. Finally, the children themselves become equipped to re-educate their believing parents.
- 27 *Vecherny Leningrad*. "The trap", A. Kostrov. Attacks Soviet émigrés who denounce the lack of religious freedom in the Soviet Union, and depicts them as "criminals" and opportunists who are prospering by spreading slander about the situation in the USSR. The author also attacks the Catholic Ecumenical Centre in Rome and several Roman Catholic clergymen and older Russian émigrés, who are helping such recent émigrés as Yevgeni Vagin by obtaining publicity for them.
- 30 *Pravda*. "Freedom of conscience and atheist upbringing", P. Kurochkin and V. Timofeyev, pp. 2-3. This article asserts that the new Constitution guarantees every citizen's right to freedom of conscience, and denounces "ideologists of contemporary imperialism" for provoking an unjustified campaign about alleged abuse of human rights in the Soviet Union, especially the rights of believers. The authors point out that in talks with representatives of the Supreme Soviet, American congressman Buchanan questioned the feasibility of conducting the SALT talks when the Soviet authorities "forcibly take away children from believing mothers" and conduct cruel repressions of believers. The authors then quote from Marx, Engels, Lenin and Brezhnev to prove that removing religion by force has never been one of the tenets of communism. Communists have attempted to overcome religious prejudices firstly by criticizing religion and, secondly, by propagating the positive role of atheism and a materialist world-outlook in the development of the spiritual life of society. Although the influence of religion has diminished greatly, there is still much to be done and atheist propaganda must be stepped up.
- 31 *Sovetskaya Kirgiziya*. "Under the mask of righteousness", A. Maslov, p. 3. An attack on Vitaly Zaitsev, a drunkard who beats his wife and was converted by a Jehovah's Witness. Zaitsev fancied himself as a poet, and after his conversion turned his "talents" to writing hymns. Although "investigating authorities" are mentioned once, it is not clear from the article whether Zaitsev has been arrested. Jehovah's Witnesses are sweepingly described as being mainly "past and present criminals" and "fanatics from other religious organizations".
- *Lyudyna i svit*. "How to show the atheist content of scientific discoveries", P. I. Kosukha, pp. 16-21. Advice to atheist lecturers on drawing material from recent discoveries in astrophysics and space exploration. (No. 3, 1979)
- *Lyudyna i svit*. "The quality of lectures is improving", V. O. Ilyinska, interviewed by D. M. Koretsky, pp. 22-3. Lectures organized by the *Znanie* society for workers in the Belotserkov tyre factory include: "The origins and class significance of Christianity", "Contemporary religious sects and their ideology", "Society, religion and women". Sometimes the lectures have to be held in the factory youth hostel: on these occasions lecturers have additional responsibility, for there are believers among the young people. (No. 3, 1979)
- Ditto. "There is no Lord in Heaven", P. K. Kukulenko. Taras Shevchenko unmasks the feudal role of the Church, pp. 24-8.
- Ditto. "Deceivers by superstition", V. Yu. Loshchenko, pp. 29-32. Describes the plight of women in rural Russia before the Revolution: they acted as scapegoats who bore the guilt of original sin, were blamed for diseases, and during epidemics were executed as witches. The attitude to women as sinful and unclean was encouraged by the clergy.
- Ditto. "9,000 days crossed out - confession of a former believer", pp. 43-7.

- Konstantin Sushka's book *Mirage* tells the story of believers whom he has met. One of them is a young girl from a Baptist family: having discovered the joys of the atheist life, she regrets the years she wasted.
- Ditto. "In a defensive position", B. O. Lobovik and M. V. Filonenko, pp. 48-52. On the nature and causes of the religious crisis. The authors place the religious crisis in the West and in the socialist countries in the framework of the class struggle: it is part of the crisis of capitalism. Its causes are: the effect of the October Revolution on millions of believers all over the world, the scientific and technological revolution and mass education. (Continued in next issue.)
 - Ditto. "Who is guilty of their death?"; V. P. Bovbalan, pp. 53-6. Describes with great pathos the story of the "People's Temple" sect. From its earliest beginnings it was a charitable centre where the poor and unemployed could find food and shelter; many were attracted by the hope of a new society based "not on hatred and violence but on brotherhood". The sect was persecuted by the government; many of its members participated in protests against the Vietnam war, segregation and the murder of Martin Luther King. Eventually politicians hit on a plan to keep Jim Jones and his sect in line: they offered him an important post and he "fell into the trap". This proved to be his undoing - the former idealist began to thirst for complete power over his flock, and after further persecution from the press, settled in Guyana. When Congressman Ryan sought to persuade them to return, Jones and the members of his sect panicked at the thought of the cruel retribution which awaited them at the hands of the CIA and FBI, and tragedy struck.

Date

April 1979

- 1 *Sovetskaya Moldavia*. " 'Pious' anti-Communism", A. Baby, p. 3. A review of a new book by M. A. Goldenberg *Clerical anti-Communism* (Kishinev 1979). The book answers outcries in defence of believers on the part of western Protestant, Catholic and Jewish religious circles. By an extensive study of western religious publications on the subject, the author hopes to convince the reader that "bourgeois-clerical" affirmations of religious revival and persecution of believers in the USSR have no basis in reality. He claims instead that religion is undergoing a crisis both in the USSR and in the West. The author also protests against the "misuse" of information from the Soviet press, including *Sovetskaya Moldavia*, by religious writers in the West.
- 6 *Sovetskaya Kirgiziya*. "Valentina S. leaves the sect", Z. Grigoryeva, p. 2. A special council was formed by the Party committee in a printing works to deal with atheist activity. This council compiled a questionnaire, which was distributed among the staff of two sections. As typical replies they quote "I am an atheist, and my children and grandchildren are atheists. It could not be otherwise". The results of the questionnaire also made the council realize the importance of mass activities such as lectures on atheism followed by discussion. A school of atheism has been established at the works. A number of believers have become atheists as a result of the activity of the council and the school. However, individual work with believers is of paramount importance.
- 11 *Turkmenskaya Iskra*. "Odzharly is deserted", S. Galechyan, p. 2. Thanks to the work of atheists in the Komsomol collective farm of the Murgabsky district, very few pilgrims now visit the shrine of Odzharly. Schoolteacher Yazy Muhammedkulyev and others indoctrinate Muslim children and adults and lecture in the local "university of scientific atheism". Islam expert, Sapar Akhally, lectures at the university and comments on the Koran; even believers are attracted to his lectures. There are now only ten or so believers left in the collective. A letter to the local authorities claiming that the activities of the atheists contravene the new Constitution "naturally" proved to be incorrect, and was signed with a fictitious name.
- 12 *Sovetskaya Moldavia*. "The people won", L. Biryukov and Yu. Kornilov, p. 3. The recent riots in Afghanistan were organized by Maoist and feudal elements,

- as well as reactionaries and fanatics of the "Muslim Brotherhood", according to the Afghan government. The leaders of the riots tried to pass themselves off as "true adherents of Islam" who were "defending the holy faith from profanation by the government".
- *Golos Rodiny*. "Let's discuss the irrefutable", No. 17, pp. 12-13. The editor has received a letter from a "Father John" in France who says that if the Church and believers in the Soviet Union were given the same rights as those enjoyed by atheists, then the Soviet State would acquire an additional 60-70 million supporters. The editor repeats all the standard "evidence" that there is complete freedom of conscience in the Soviet Union, but takes issue with Father John on the question of statistics and also the implication that at present not all Soviet citizens, believers and non-believers alike, are staunch supporters of the Soviet regime. The editor queries the source for the implication that there are 60-70 million believers in the USSR. These could not be official Soviet government statistics because the Soviet government "not only refrains from collecting this type of information, but categorically forbids anyone to do so (cf. "Valentina S. leaves the sect", above). The Soviet government considers religion to be a private matter (cf. "This is not a private matter", Soviet Press Articles section of *RCL*, Vol. 7, No. 2, p. 134). No mention is made of religious affiliation in either a Soviet citizen's passport, or in the forms he fills out when applying for work or enrolling in an educational institution. There was also no question on religion in the last census. The Soviet State, claims the editor, makes no distinctions between believers and atheists.
 - *Lyudyna i svit*. "I believe", O. G. Makarov, pp. 10-13. A Soviet pilot and cosmonaut shares his faith in the triumph of human reason and the materialist world-view. He claims that although contemporary theologians like American K. Koten seek to reconcile science and faith, even seeing in scientific discoveries evidence of God's wisdom, religious teachings have in fact been supplanted by scientific achievements over the centuries. (No. 4, 1979)
 - *Lyudyna i svit*. "For the present and the future", O. S. Onishchenko, pp. 18-24. Examines problems of new Soviet rituals, suggesting improvements for the future. For a ritual to be truly lasting, its communist ideological content must predominate over concrete, everyday aspects, which are subject to change. The anti-religious function of rituals is vital: symbols resembling those of religious rituals are infused with atheist meaning. New rituals depend too much on traditional symbolism - more new symbols must be introduced, e.g. in ceremonies concerned with the professions and new stages of life. (No. 4, 1979)
 - Ditto. "Life's ceremonious moments", V. S. Chernyshov, pp. 25-7. Ceremonies are a means of counteracting "survivals of the past" and indoctrinating youth in the spirit of "scientific materialism". Examples are given to show how important dates are infused with ideological meaning, starting from the first day of school, with the aim of eradicating religious belief from children.
 - Ditto. "The network of museums is growing", D. P. Madryga, pp. 35-8. Describes the work of atheist museums in the Carpathians, which includes discussions on an individual level; lectures, films and "thematic evenings". Religion - including Orthodoxy, Catholicism, the Uniate Church and the sects - is portrayed as reactionary, opposed to the communist ideology and morals, and ready to serve Fascism (during the Second World War) and bourgeois nationalism.
 - Ditto. "By exhibits and words", A. S. Vasylenko, pp. 39-42. Gives a short history of anti-religious museums in Ukraine since 1919, including the evolution of the mobile atheist exhibit, and the transformation of churches into atheist museums. Museum councils even include the odd believer. "Since the separation of Church and State and of school and Church, the Soviet government has not interfered in religious matters, but has sustained the atheist education of the masses."
 - Ditto. "In a defensive position" (continued from last issue), pp. 47-52. The religious crisis takes the form of secularization, especially in socialist countries,

as the influence of religion diminishes in moral and family spheres and in the government. Signs of this are: surveys among believers in the USSR reveal uncertainty on some questions of faith (e.g. life after death) and a decline in church attendance, socialist tendencies exist in the Catholic Church, against the will of the hierarchy, there is a shortage of clergy, especially in the Soviet Union, more theologians seek to approach theology from the point of view of earthly phenomena.

- Ditto. "The earthly origins of 'Holy Scripture' ", notes of a former theologian, P. F. Darmansky, pp. 56–61. Brief history of the Bible, Judaism and Christianity, placed within the framework of the class struggle. The early books of the Old Testament were an attempt by the priests and rulers to sanctify the existing social order. When the misfortunes suffered by the Jews began to contradict the idea of their "chosenness", the Messianic hope was introduced. "As a result of social and economic conditions in the Roman Empire at the beginning of our era, this movement became a world religion – Christianity." (To be continued.)
- *Lyudyna i svit*. "Religion, miracles and contemporary reality", M. D. Korotkov, pp. 62–3. Review of G. A. Gabinsky's book *Theology and the Miracle. A Critique of Theological Concepts* (Moscow 1978). Gabinsky examines recent changes in the attitude to miracles of Catholics, Orthodox and Protestants, concluding that their different attitudes share the same goal: to "rescue the prestige of religion in the eyes of believers in an era of scientific and technological revolution".

Soviet Religious Press Article

Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)

1/79 pp. 4–5 (English edition pp. 4–5). "Visit of representatives of the Autocephalous Orthodox Church in America." From 28 September to 11 October 1978, a group of representatives of the Autocephalous Orthodox Church in America, including Metropolitan Theodosius and Fr John Meyendorff, a lecturer at St Vladimir's Orthodox Theological Seminary, visited Moscow, Tbilisi, Odessa, Zagorsk and Leningrad. In Odessa, Leningrad and Zagorsk they visited theological schools where they gave talks and met students.

Ditto p. 5 (5). "The 40th day after the death of Metropolitan Nikodim." Services were held on 13 and 14 October 1978 in memory of the late Metropolitan Nikodim. At a commemorative dinner, Dr Philip Potter of the WCC was among those who delivered speeches. Dr Potter noted that Metropolitan Nikodim had made a great contribution to the ecumenical activities of the Russian Orthodox Church, to the ecumenical movement in general, and to the work of the WCC.

Ditto pp. 9–12 (10–14). Biographies of Archimandrite Serafim (Dmitri Tikhonov), who was consecrated Bishop of Penza and Saransk on 18 October 1978; Metropolitan Antoni of Leningrad and Novgorod, appointed to this post on 10 October 1978; and Metropolitan Filaret of Minsk and Belorussia, appointed to this post on 10 October 1978 and to the post of Exarch to Western Europe two days later.

Ditto p. 13 (14–15). "Thirty years of the Pensions Committee of the Moscow Patriarchate." The Committee was set up in 1948. The enactment was revised in 1957, 1970 and 1976 in order to increase pensions and the number of those entitled to them. Contributions to the pension fund are made voluntarily by the dioceses, which receive their funds from parish donations and deductions from clergy salaries.

2/79 pp. 12–15 (13–16). "The first anniversary of St Innokenti's canonization." Services were held at Zagorsk on 23 September 1978 to commemorate the first anniversary of the canonization by the Holy Synod of St Innokenti, Metropolitan of Moscow, enlightener of the Aleutian Islands and apostle to America and Siberia.

Ditto p. 16 (17-18). "The 30th anniversary of the demise of Protospesbyter Dr Gavriil Kostelnik." The anniversary was marked in September 1978 by a service in the Church of the Transfiguration in Lvov, where he had been rector. Metropolitan Nikolai of Lvov and Ternopol delivered an address praising Kostelnik's work as an organizer of the [uncanonical. *Ed.*] Lvov Council of 1946, at which Galician Uniate clergy resolved to rejoin the Russian Orthodox Church.

3/79 p. 7 (omitted in English edition). "New edition of the Bible." The Moscow Patriarchate received a new edition of the Bible, the third reprint of the Patriarchate's 1968 edition. The number of copies received is not stated. The Bibles will be distributed through the diocesan administration to the churches and theological schools.

Ditto pp. 53-5 (47-50). Biography of the new Pope and a description of the ceremonies after his election. The Pope's call to all Christians to work for peace is quoted.

Ditto pp. 66-9 (50-3). "In preparation for Orthodox-Lutheran dialogue." Report on the meeting of the Commission of the Orthodox Churches preparing for Orthodox-Lutheran dialogue in Sweden, 4-6 November 1978. Representatives of the local Orthodox Churches of Constantinople, Russia, Romania, Bulgaria, Cyprus and Finland attended the meeting. One Lutheran observer was present.

Fraternal Messenger (Bratsky Vestnik)

1/79 (January-February) pp. 50-1. "All-Union religious conference to discuss the results of the 5th Christian Peace Conference." The Conference took place in Moscow from 14 to 16 November 1978 at the initiative of Patriarch Pimen. Over 100 Soviet churchmen had taken part in the Prague conference. The follow-up conference was attended by 14 Baptists. Their contribution is not recorded.

Ditto pp. 64-5. "100th anniversary of the churches in Zaporozhe." Celebrations took place in three churches in the city on 12 November 1978.

Ditto pp. 68-9. "Obituary", by S. I. Nikolaev. M. I. Sorokin, a superintendent minister of the Baptist Union since 1957, died on 7 December 1978, aged 68. For most of his life he was connected with the Leningrad church and for the last ten years he had been the senior presbyter for the North Western region of Russia.

2/79 (March-April) pp. 51-2. "Chronicle." A. M. Bychkov, General Secretary of the AUCECB, took part in the meeting of the Central Committee of the WCC held in Kingston, Jamaica, in January 1979. He pointed out the need for the leadership of the WCC to be more critical of its own activities and shortcomings. He said that many church members were still suspicious of the WCC. Since member churches were required to be intermediaries between the WCC and ordinary Christians, it was very important to reinforce contacts between the WCC and the member churches.

Ditto pp. 68-9. "Ya. Ya. Fast's 50th birthday." Fast was born in 1929 in Tigerweid, a German colony in Zaporozhe region, in a Mennonite family. In 1949 he began attending the ECB church in Novosibirsk and was converted. In 1962 he was ordained a deacon and, following the union of the Mennonites with the Evangelical Christians and Baptists in 1963, he was elected to the All-Union Council. In 1974 he was elected to the Presidium of the All-Union Council and also became pastor of the Novosibirsk church.

Soviet Religious Samizdat

SEVENTH-DAY ADVENTISTS

SU/1978/ADV

- 18 *Information on Valentina Velichko* from the All-Union Council of True and Free Seventh-Day Adventists, 23 October. On 17 August 1978 Velichko sent a complaint to the USSR Supreme Court concerning criminal acts by KGB officials who have recruited her under-age son Konstantin Ladchenko. On 26 September a KGB major came to see her son and tried to blackmail him into denying that he had collaborated with the KGB. The major threatened that if Ladchenko reported this conversation, his mother would be sentenced for slander. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 6, pp. 816–17.

SU/1979/ADV

- 2 *Testimony* submitted to Tashkent Regional Court and defence lawyer V. G. Spodik from 45 individuals or couples, members of the All-Union Church of True and Free Seventh-Day Adventists, February–March. A collection of testimonies submitted to Tashkent Regional Court in defence of V. A. Shelkov, A. A. Spalin, S. I. Maslov, I. S. Lepshin and S. P. Furlet. Persecution of believers as described by Shelkov and the others is true – they are living witnesses to varied forms of oppression. Russian: 135 pp. Photocopy.
- 3 *Petitions and Appeals* to Tashkent Regional Court, defence lawyer V. G. Spodik, the Supreme Court of the Uzbek SSR, and others from 71 individuals and families, members of the All-Union Church of True and Free Seventh-Day Adventists, March–April. Four testimonies are submitted in defence of V. A. Shelkov, A. A. Spalin, S. I. Maslov, I. S. Lepshin and S. P. Furlet, together with protests at the conviction of Shelkov and the others from 67 individuals and families. Russian: 145 pp. Carbon copy.
- 4 *Sentence* in the case of V. A. Shelkov, A. A. Spalin, S. I. Maslov, I. S. Lepshin and S. P. Furlet. 23 March. On 23 March 1979, Tashkent Regional Court sentenced V. A. Shelkov to five years' strict regime plus confiscation of property, A. A. Spalin to five years' general regime plus confiscation of property, I. S. Lepshin to five years' strict regime plus confiscation of property, S. P. Furlet to three years' general regime, and S. I. Maslov to two years' suspended sentence. Russian: 20 pp. Typescript.
- 5 *Declaration* to the Supreme Court of the Uzbek SSR and the Chairman of the Supreme Court, Mukhitdinova, from 155 members of the All-Union Church of True and Free Seventh-Day Adventists, 29 March. They have discovered that on 23 March 1979 Tashkent Regional Court unjustly sentenced V. A. Shelkov, A. A. Spalin, I. S. Lepshin and others for revealing facts about the persecution of believers. They had already written to the court declaring their willingness to testify openly to the truth of Shelkov's statements, but they were not asked to appear as witnesses. It was in their defence and with their agreement that Shelkov brought facts of persecution to the attention of the Belgrade Conference. They write in the hope that, as justice demands, persecution of believers will cease and V. A. Shelkov and the others will be released. Signatures follow plus short descriptions of persecution suffered. Russian: 38 pp. Photocopy.
- 6 *State-atheist trial of ministers and members of the All-Union Church of True and Free Seventh-Day Adventists* (parts 2–7) by the All-Union Council of the Church of True and Free Seventh-Day Adventists, 14 February, 15 March and four undated. A detailed report of the trial of V. A. Shelkov, A. A. Spalin, S. I. Maslov, I. S. Lepshin and S. P. Furlet. (Part 1 – see SU/1979/ADV/1, RCL, Vol. 7, No. 3, p. 211.) Russian: 49 pp. Photocopy and 6 pp. Typescript. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 10, pp. 1084–1120.

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

SU/1978/INI

- 16 *Declaration* to L. I. Brezhnev, R. A. Rudenko, USSR Minister of Health Petrovsky, the Committee for the Defence of Human Rights and the Council of Prisoners' Relatives, from Moscow ECB church members, undated. They are troubled by the present situation of fellow believer, O. I. Sevalneva, who is in the women's department of Noginsk city psychiatric hospital. She is subjected to psychological pressure and intimidated when she refuses to answer questions on internal church life. She was forcibly hospitalized as a result of complaints she made to the Ministry of Health and others concerning treatment she received in hospitals. The attitude of medical personnel always changed when it was discovered that she was an ECB believer and she consequently lost all trust in medical staff. The writers fear for both her mental and physical condition, as she is not receiving any medical aid for her physical troubles. Russian: 4 pp. Photocopy.

SU/1979/INI

- 1 *Declaration* to (R. A.) Rudenko, Procurator-General of the USSR from Ryazan CCECB church, 3 April. In 1978 searches took place in the homes of nine believers with the declared intention of confiscating any literature slandering the Soviet State. But only spiritual literature was taken. On 12 February 1979, two believers were detained while transporting spiritual literature in a private car. Two hundred and twenty copies of religious stories and 320 copies of a collection of religious songs were confiscated. The worst act was yet to come – on 17 March this confiscated literature was burnt. The Bible is not forbidden literature in the USSR – it is printed in the USSR and Bibles printed abroad are sold openly in, for example, AUCECB churches. They demand that such an incident is never repeated. Russian: 2 pp. Photocopy.
- 2 *Bulletin of the Council of Prisoners' Relatives* No. 62, undated. Recounts several cases of persecution of individuals and churches, including appeals from women whose husbands are threatened with arrest. On 3 March 1979 two brothers, N. P. and A. P. Chekh, were arrested and copies of the *Bulletin of the Council of Prisoners' Relatives* No. 60 which they were transporting, confiscated. At the same time in Donetsk 1,300 copies of *Vestnik Istiny (Herald of Truth)* were confiscated. A series of searches in a number of towns occurred in connection with this. Russian: 52 pp. Photocopy.
- 3 *Bulletin of the Council of Prisoners' Relatives* No. 63, undated. Consists mainly of an account of the trial of Ya. G. Skornyakov from 19 to 23 March 1979. He was sentenced to five years' strict regime plus confiscation of personal belongings. The arrest of V. Ye. Naprienko and G. F. Dzhurik on 12 April 1979 is noted and announcement made that on 28 April 1979 G. P. Vins was deprived of his Soviet citizenship and expelled to the USA. Russian: 26 pp. Photocopy.

RUSSIAN ORTHODOX CHURCH

SU/1978/ORT

- 5 *Letter* to Metropolitan Yuvenali of Krutitsy and Kolomna from six members of the Christian Seminar on Problems of the Religious Renaissance, 20 November. They ask him to pray for Alexander Kuzkin, an active member of the Seminar, who was forcibly confined to a psychiatric hospital on 2 November. They know the restraints on church leaders in defending the persecuted, so are asking him only to pray for Kuzkin. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 7, p. 854.
- 6 *Letter* to Patriarch Pimen and Metropolitan Yuvenali of Krutitsy and Kolomna from Fr Dmitri Dudko, 2 December. He and his spiritual children have been undergoing continual harassment – disruption of services, beatings, and an attack on his house. They are prepared to endure this, but think that as head of the Church and Fr Dudko's bishop, respectively, they ought to know of it.

Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 7, p. 828.

SU/1979/ORT

- 3 *Appeal* from the Christian Committee for the Defence of Believers' Rights in the USSR, 24 April. It is impossible to buy in Soviet shops objects needed for worship and church utensils, and those produced in the workshops of the Moscow Patriarchate are of inferior quality. However, on 12 April 1979 an Orthodox nun, Valeriya Makeeva, was sentenced for attempting to supply this deficiency privately. She was declared non-responsible and sent to a special psychiatric hospital. They appeal for all Christians to raise their voice in her defence. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 10, pp. 1080-3.
- 4 *Appeal* to Viktoriya Brezhneva and Rosalyn Carter from Ye. M. Derevenskova, 9 May. She is the mother of Igor Ogurtsov who is very seriously ill. Not only doctors and medicine are needed to save his life but, chiefly, normal conditions of human existence. This is his 13th year of imprisonment in most severe conditions. Perhaps his health could be restored to some degree, were he free. She appeals to them to save her son. Russian: 2 pp. Re-typed in the West.

PENTECOSTALS

SU/1978/PEN

- 12 *Request* to US Ambassador Toon from the Vashchenko and Chmykhalov families, 18 September. They appeal to him again concerning their request to emigrate to the USA. The authorities are afraid to take repressive measures against their children in Chernogorsk while the writers are in the American Embassy. The children begged them not to leave the Embassy. The writers thank the addressee for asylum and support and believe that if he were in the writers' position, he would do as they have done. Russian: 7 pp. Photocopy. English translation available.
- 13 *Untitled report*, anon., undated. In May 1977 M. M. Yurkiv, a Pentecostal pastor, and his family applied to emigrate to the USA. Not only was he refused permission to emigrate but he was subsequently sentenced to 13 years' deprivation of freedom plus confiscation of property on charges of embezzling state funds. The events surrounding his arrest, house-search and trial have convinced everyone that these were not sanctioned by the proper official bodies but by the local authorities (*administratsiya*) and KGB. During the trial the Procurator tried to blackmail and threaten the witnesses, but they testified to Yurkiv's complete innocence. This evidence was confirmed by all the chairmen of the collective farms which Yurkiv's work-force supplied with wood. Russian: 1 p. Photocopy.

SU/1979/PEN

- 1 *Letter* to "Uncle" J. Carter from Svyatoslav Bulakh, aged seven, 5 May. He asks President Carter to take him and his family from Vilnius. It is hard for them to live there. His father is an engineer but works as an ordinary worker because he believes in God. Svyatoslav would like to be a teacher but will only be able to become a worker. At school he is told that man was made from monkeys, but he does not believe it because God made man. He does not want "to live with monkeys or to be a monkey". He wants "to live among people". Russian: 3 pp. Handwritten original. English translation available.
- 2 *Appeal* to Pope John Paul II and the cardinals of the free world from 52 Pentecostal bishops, deacons and churchmen, 25 May. They appeal to the Pope for help in emigrating from the USSR where conditions are growing worse for believers. Russian: 3 pp. Carbon copy. English translation in this issue of RCL.

ROMAN CATHOLIC CHURCH

SU/1976/ROM

- 10 *Dawn (Aušra)* Nos. 2-4, 16 February, undated, 20 October. A journal dealing with national and religious issues, including a statement expressing solidarity with Russian human rights figures, including Fr Yakunin and Fr Dudko (No. 2); letters to N. Sadunaite and other prisoners (No. 3); and a letter to J. Aničas, a well-known atheist, criticizing his attacks on the clergy in propaganda works (No. 4). Lithuanian: 58 pp. Photocopy. English extracts in *ELTA* (New York), September 1976, pp. 5-8 (No. 2); November 1976, pp. 9-14 (No. 3); March 1977, p. 11, April 1977, p. 13, May 1977, pp. 5-13 (No. 4).

SU/1977/ROM

- 17 *Dawn (Aušra)* Nos. 5-8, 16 February, 12 May, August, October. Includes an appeal on behalf of Vladas Lapienis and Jonas Matulionis to the leaders of the Italian, French and Spanish Communist Parties (No. 5); the closure of the Lithuanian church in Pelesa, Belorussia (No. 6); the life of Catholics in Belorussia (No. 7); and an appeal on behalf of Vilnius Pentecostal, V. Vasilev, to be allowed to emigrate (No. 8). English extracts in *ELTA*, June 1977, pp. 7-13. German in *Glaube in der 2. Welt*, June 1978, pp. 5-29 (No. 5); English extracts in *ELTA*, August 1977, pp. 1-7 (No. 6); Lithuanian: 50 pp. Photocopy. English extracts in *ELTA*, February 1978, p. 14, March 1978, pp. 11-14 (No. 7); Lithuanian: 49 pp. Photocopy. English extracts in *ELTA*, April 1978, pp. 2-6 (No. 8).

SU/1978/ROM

Correction: *RCL* Vol. 7, No. 3, p. 213, SU/1978/ROM, *Chronicle of the Lithuanian Catholic Church* No. 35, was incorrectly dated. The date should be 16 November not 15 August.

- 15 *Dawn (Aušra)* Nos. 9-14, January, March, May, August, October, December. Includes an article on the necessity for an independent episcopate (No. 9); the persecution of four Catholic schoolboys by the KGB (No. 10); the trial of Balys Gajauskas (No. 11); the meaning of religion to the Lithuanian nation (No. 12); government avoids dialogue with believers (No. 13); declaration by Fr Garuckas denouncing Lithuanian press articles on the trial of V. Petkus (No. 14). Lithuanian: 53 pp. Photocopy. English extracts in *ELTA*, May 1978, pp. 7-17 (No. 9); English extracts in *ELTA*, July 1978, pp. 5-13 (No. 10); Lithuanian: 54 pp. Photocopy. English extracts in *ELTA*, October-November 1979, pp. 2-8 (No. 11); Lithuanian: 57 pp. Photocopy. English extracts in *ELTA*, April 1979, pp. 7-13 (No. 12); Lithuanian: 50 pp. Photocopy. English extracts available (No. 13); Lithuanian: 61 pp. Photocopy. Partial English translation available (No. 14).
- 16 *Report* on the situation of Lithuanians in the Belorussian republic, part II, undated. Includes declarations calling for Lithuanians in Belorussia to be allowed their own schools and churches, and, as there are no Lithuanian Catholic priests in Belorussia, priests from Lithuania should be allowed to come and lead parishes. Lithuanian: 46 pp. Photocopy. English summary and translated extracts available.

SU/1979/ROM

- 1 *Chronicle of the Lithuanian Catholic Church*, No. 36, 6 January. Local government surveillance of church activity. News from prisoners, dioceses and schools. New *samizdat*. V. Jaugelis becomes priest. Lithuanian: 74 pp. English translation available. Italian in *ELTA-Press* (Rome), April 1979, 27 pp.
- 2 *Declaration* to the Presidium of the Supreme Soviet of the Lithuanian SSR from 102 priests of Kaunas diocese, including Bishop J. Steponavičius, 25 January. On 28 July 1976 the Presidium passed a Decree on Religious Associations which unconstitutionally limits believers' rights and gives the authorities the right to close churches at will. The signatories protest against this and support Document No. 5 from the Catholic Committee for the Defence of Believers' Rights,

- which criticizes the law. Lithuanian: 4 pp. Photocopy. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 10, pp. 1022-5. French extracts in *Catacombes*, July-August 1979, pp. 6-7. English translation available. (Similar declarations have been received from a total of 420 priests from Vilkaviškis diocese, Kaišiadorys diocese (including Bishop Sladkevičius), Panevėžys diocese, Telšiai diocese and Vilnius archdiocese.)
- 3 *Document* on the violation of children's rights in the Lithuanian SSR, sent to UNESCO from the Catholic Committee for the Defence of Believers' Rights, 18 April. The Committee thanks UNESCO for declaring 1979 the International Year of the Child. In Lithuania children are not dying of hunger but they are deprived of many rights by law, including the right to be educated in accordance with their parents' beliefs, the right to be informed about religion, and the right to go to church. They are forced to speak and write against their consciences and to join atheist organizations, and are pressurized into becoming informers. The Committee asks UNESCO to publicize this discrimination against religious children in Lithuania. Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 10, pp. 1053-6.

MISCELLANEOUS

SU/1977/M

- 28 *Appeal* to the participants of the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations from the Christian Committee for the Defence of Believers' Rights in the USSR, 3 June. Appeal on behalf of Iosif Begun, sentenced to two years of exile for "illegally" giving private tuition in Hebrew. The Christian Committee considers Begun's case to be one of religious discrimination, and calls on the participants of the Conference to demand a repeal of Begun's sentence. Russian: 1 p. Photocopy. English translation available.
- 29 *Open letter* to all Orthodox Christians in the Soviet Union from the Christian Committee for the Defence of Believers' Rights in the USSR, 11 November. 1988 will mark the millennium of Christianity in Russia. The Kiev Monastery of the Caves (Kiev-Pecherskaya Lavra) became the spiritual centre of the religious life of Kievan Rus. In 1961 this famous monastery was forcibly closed. Twelve monks - former residents of the monastery - the Christian inhabitants of Kiev and a group of Russian Orthodox youth have petitioned the authorities to reopen the Lavra. Russian in *Possev*, July 1978, p. 10. English in *The Samizdat Bulletin*, No. 67, November 1978.
- 30 *Interview* of Igor Shafarevich for the *Frankfurter Allgemeine Zeitung*, undated. Shafarevich discusses the reality behind the term "dissident", "Westernizing" and "Russophile" tendencies today, the role of Orthodoxy as a "spiritual pivot" of the Russian nation, Orlov's trial, mass stereotyping of the personality. French in *Cahiers du Samizdat*, No. 58, February-March 1979, pp. 4-9.

SU/1978/M

- 4 *Letter* to Pope John Paul II, heads of Orthodox Autocephalous Churches, Primate of the Anglican Church (Archbishop Donald Coggan), World Council of Churches, Christian Committees defending the rights of believers, and President Carter, from the Catholic Committee for the Defence of Believers' Rights and the Christian Committee, for the Defence of Believers' Rights in the USSR, 22 November. The authors call upon the UN to adopt a "Pact on Religious Rights" or a "Convention on the Struggle with Discrimination in the Field of Religion", similar to international agreements already adopted in the various fields of human rights. Russian: 5 pp. Carbon copy.

SU/1979/M

- 1 *Information Bulletin* No. 14 from the Working Committee to Investigate the Use of Psychiatry for Political Purposes, 5 January. Gives accounts of the

cases of various persons interned in psychiatric hospitals, including recent information on M. I. Kukobaka, A. D. Ponomaryov, Z. S. Kirsnauskaitė, A. A. Kuzkin. The Committee requests additional information on particular individuals, about whom only a few details are known, including A. I. Isachkin, an Orthodox believer, and Roshian, a Christian monarchist. Russian: 48 pp. Retyped in the West.

- 2 *Declaration* by Fr Vasili Fonchenkov, lecturer at Moscow Theological Academy, in connection with his joining the Christian Committee for the Defence of Believers' Rights in the USSR, 16 May. His feelings of responsibility as a churchman and a citizen have urged him to participate in the Christian Committee's activity in defence of rights. His decision was influenced by the recent Resolution of the Central Committee of the CPSU on the further improvement of ideological and political education, which speaks of strengthening atheist education and the struggle with "religious prejudices". Russian in *Documents of the Christian Committee for the Defense of Believers' Rights in the USSR*, Vol. 10, pp. 1078-9.

Czechoslovak Press Articles

Date

June 1979

- 7 *Učitel'ske noviny*. "Instructions from the Ministry of Education... concerning methods of ensuring a uniform approach to the ideological education of pupils and students... up to and during the 1980 Czechoslovak Games." The report gives details of methods to be used and points to be emphasized in the ideological preparation of young people for this sporting event. (*Supplement*, pp. 25-8.)

Czechoslovak Religious Press Articles

Czech Ecumenical News

June, p. 7. "The printing of the new hymn book approaching final phase." 100,000 copies of a new Czech hymn book, which is being printed in Germany and has been largely financed by the Lutheran church in Baden, should reach the Evangelical Church of Czech Brethren in Prague in July.

Ditto p. 11. "Annual conference of the Church." Speaking at the annual conference of the Methodist Church, which took place 17-20 May, Dr Schneeberger, the Superintendent, said, "The existence of a small Church in the midst of a society which is officially non-religious must necessarily evoke many questions...."

The Spiritual Shepherd (Duchovní Pastyř)

April, pp. 61-2. "To serve and to help." A report on a meeting of the federal council of Pacem in Terris, the pro-regime association for Catholic priests, which took place on 13 February. The author writes: "Czech and Slovak priests have decided once and for all to follow the socialist path...", adding that this is "a thorn in the flesh" for those who want to recruit priests and believers in Czechoslovakia into a force which will help to overthrow the country's socialist society. He claims that certain people, "mainly émigrés, have invented stories... about religious life in our country which are untrue" and that these same émigrés "have criticized the Catholic ordinaries and priests for supposedly maintaining a hypocritical silence while other 'honest people', the so-called signatories of Charter 77, were demanding the observance of human rights, including that of freedom of religion for the whole Church." The author stresses that Czech and Slovak ordinaries and priests refuse to have anything to do with this movement, believing it to be in the service of foreign powers.

Catholic News (Katolicke noviny)

27 May, p. 1. "Saint John Nepomucene." In an article to mark the 250th anniversary of the saint's canonization, the author describes him as a symbol of Czech national identity and a focus for national feelings during the period of oppression by foreign powers. He attacks Czechoslovakia's western neighbours, in particular Austria, for using the anniversary as a pretext to make speeches about the lack of religious freedom in Czechoslovakia and for trying to make John Nepomucene the patron saint of those fighting for human rights. (John Nepomucene is alleged to have been martyred at the hands of King Wenceslas IV for adhering to his religious principles.)

17 June, p. 3. "Entry into the priesthood." Eighteen young men from Bohemia and Moravia are to be ordained priest in Prague, Litoměřice, Olomouc and Brno on 22, 23 and 24 June. Cardinal František Tomášek will officiate in Prague and Litoměřice, Mgr Josef Vrana in Olomouc and Brno.

15 July, p. 4. "Regional conference of Pacem in Terris." The North Bohemian branch of the pro-regime association for Catholic priests, Pacem in Terris, met on 27 June in Litoměřice. The newly-elected secretary of the branch, P. A. Audy, placed great emphasis in his speech on "work among believers, whom we must help to adopt correct attitudes towards the complex issues of the present day."

Kostnicke Sparks (Kostnicke jiskry)

13 June, p. 3. A short item in which the author expresses his surprise at the celebrations in Austria to mark the 250th anniversary of the canonization of St John Nepomucene who, the author claims, was condemned to death by King Wenceslas IV for political, not religious reasons.

Ditto p. 4. Dr Vaclav Rynes died on 19 May at the age of 69. He was the author of many books and articles on the history of the Christian Church.

Czechoslovak Religious Samizdat

ROMAN CATHOLIC CHURCH

CZ/1978/ROM

- 22 *Appeal* to the regional court in Brno from Augustina Navratilova, 30 November. She appeals against the Kroměříž court's decision to deprive her husband of legal personality. Czech: 1 p. Photocopy.
- 23 *Report* by an anonymous author, "The Case of Augustin Navratil". The report analyses the case as a clear instance of psychiatric abuse and persecution of a Christian, who, as a result of his moral integrity and non-conformity, constitutes something outside the "normal pattern of nihilistic social norms". His involvement in politics in 1968, when he became a respected councillor on behalf of the People's (Catholic) Party, marked him from the beginning as a possible target for persecution. Czech: 3 pp. Photocopy.
- 24 *Letter* to the Slovak Minister of Education from Jan Čarnogurský, 27 July. He reports on his meeting with the school committee to discuss parents' applications to enrol their children for religious education. He asks the Minister whether it is true that in spite of the state laws upholding religious freedom and equality, his son's chances of getting a grammar school education would be adversely affected by his attending the RE classes, as was suggested by members of the committee. Slovak: in *Hlasy z Rima*, No. 3, 1979, pp. 21-2.
- 25 *Letter* to the Pope from Ivan Medek, 25 November, from Vienna. The exiled signatory of Charter 77 analyses church-state conflict and shows that the subservience of the official leaders to the State, on the grounds of their loyalty to the Vatican's *Ostpolitik*, is not only immoral but endangers Christianity in Czechoslovakia. He sees the main task of the Church, not as saving its institutional framework at all costs, but as saving men, which at present

- means "solidarity with the poor and the persecuted". He asks the Pope to intervene quickly to end the isolation of the hierarchy which could break up the unity of believers. Czech: in *Studie*, No. 62, II/1979, pp. 163-6.
- 26 Letter to the High Court in Prague from Fr František Lizna, SJ, 15 December. He explains why he wants to add his signature to the earlier protests of his two Protestant colleagues, Pastors Jakub Trojan and Alfred Kocáb, against the sentence passed on the Bares brothers. Drawing a parallel from the '50s, "when only the silence of those who were not sentenced made the terror possible" he feels equally responsible today for what takes place. Czech: 1 p. Typewritten.
- 27 Letter to President Gustav Husák from Fr František Lizna, SJ, 19 December. Fr Lizna appeals to the President to commute the death sentence, passed on Gustav Bares, to imprisonment. "As a priest he feels duty bound to write because of his deep aversion to this form of punishment." Czech: 1 p. Typewritten.
- 28 Interview with a Slovak priest by a representative of Polish student *samizdat* journal *Bratniak*. A general report on the difficult situation of believers particularly in Slovakia. Dedicated bishops and priests are vital for the survival of the Church. "We do not want any bishops who can be used as puppets in a theatre for communist propaganda." Polish: in *Bratniak*, No. 14, November/December, 1978, pp. 18-22.

CZ/1979/ROM

- 1 Letter to the General Procurator from Jan Pavlicek, January 1979, protesting at the rejection of his appeal against his sentence for "incitement". He points out that a petition demanding religious freedom cannot constitute an intention to incite, because it complies with the law's requirements. Moreover, it was distributed only after the approval of Cardinal Tomášek, and the alleged defamatory nature of the petition was not even discussed during the court hearing. Czech: 2 pp. Photocopy.
- 2 Rejection of Jan Pavlicek's appeal by the regional court in Brno, 3 January. The court confirms the full eight month sentence without giving any additional reasons. In the view of the court the content of the petition was clearly "motivated by hostility to the socialist State". The statement emphasizes the leniency of the sentence due to the fact that the defendant was not the instigator of the petition and had no criminal record. Czech: 2 pp. Photocopy.
- 3 Letter to the Pope from Jan Pavlicek, 1 February, in which he explains his and Augustin Navrátil's case. He asks the Holy Father to help the Church in Czechoslovakia by not appointing bishops like Josef Vrana in Olomouc who refused to meet them and even sent back their letter unopened. He expresses his hope for strong, wise and saintly bishops and priests who will not publish statements that the Church is free, and who will defend persecuted Christians. Czech: 2 pp. Photocopy.
- 4 Letter from a believer to Professor Huska, who published an article in *Pravda* on 15 January arguing that atheist propaganda is beneficial to believers because it frees them from obscurantism. The writer refutes the argument that religion and science are incompatible by referring to a number of famous scientists (Copernicus, Kepler, Newton, Darwin and Einstein) and quoting their affirmations of the existence of God. He analyses unbelief and shows in detail that persecution of believers in Slovakia has not produced the results Huska thinks it has - most people simply hide their faith as best they can. Slovak: in *Hlas z Rima*, Nos. 8-9, August-September 1979, pp. 24-8.
- 5 Letter to the editorial board of *Pravda* from an anonymous reader, 21 March. The writer regards Professor Huska's article and other similar articles as part of the official policy of intimidation, and not as a serious attempt to discuss the problem of atheism. Thirty years of atheist propaganda and persecution of believers have resulted in a general decline in moral standards. Slovak: in *Hlas z Rima*, No. 7, July 1979, pp. 21-2.

- 6 *Autobiographical essay*, "Noční kadrovy dotazník", by Vaclav Benda in which the philosopher, mathematician and new Charter 77 spokesman describes how he became a dissident. He argues that in a deeply immoral totalitarian system of double standards and oppression, the foolishness of the dissidents may be the only temporal political hope. Czech: in *Svědectví*, No. 58, 1979, pp. 273-6. English translation in this issue of RCL.

MISCELLANEOUS

CZ/1979/M

- 1 *Analysis* of the abuse of psychiatry for political purposes by historian Jan Tesar, February 1979. In this long essay Tesar traces recent developments back to the pseudo-religious nature of Byzantine despotism which, when related to modern ideological States, makes psychiatry a natural weapon of the State. He also mentions the case of Augustin Navratil, and accuses the Catholic hierarchy of compliance in the persecution of a fellow Christian "who began to be persecuted when he wanted to manifest his faith publicly". In a sarcastic passage Tesar argues that some of the bishops and priests who carry out the "assignment" of the State have a better life than the *rentier*-priests in pre-Tridentine times. "They have no need to fear the Canon Law or Rome." Czech: 57 pp. typewritten.

Bulgarian Press Articles

Date

June 1978

- 5 *Otechestven Front*. "The memory and pride of the nation." Article about restoration work on buildings of historical interest in the Veliko Turnovo region. Two newly restored churches – the Church of the Nativity in Arbanasi and the Church of St Peter and St Paul in Turnovo itself – will soon be open to the public. Work is progressing on the Church of St Dimitur Solunski, and a plan has been passed to restore the Church of the Forty Martyrs. The Church of St Nikola in Elena is being strengthened. In the ruined ancient capital of Tsarevets work is progressing on the reconstruction of the patriarchal complex.
- 6 *Otechestven Front*. "Exhibition in Shumen." An exhibition at the Shumen regional art gallery includes 33 19th-century icons, the work of local icon painters, as well as 29 19th-century icon prints from the Rila Monastery.
- 22 *Otechestven Front*. "A valuable early printed book." A recent review of the antiquities of the Church of the Transfiguration in Svishtov brought to light a hitherto unknown copy of the first printed Slavonic Bible – the Ostrozski Bible of 1581. The book was in good condition, with only four pages missing.

Date

July 1978

- 3 *Otechestven Front*. "Bulgarian icons in the Warsaw National Museum." The exhibition "1000 Years of Bulgarian Icons" opened in Warsaw in June. On display were 216 icons, and numerous other related items, including the richly carved iconostasis from the Rila Monastery.
- 17 *Otechestven Front*. "The truth cannot be hidden". An attack on Soviet dissidents Ginzburg and Shcharansky by Martin Marinov, Deputy Chairman of the Bulgarian Supreme Court, in which he states that Shcharansky had complete freedom to practise his Jewish faith.
- 18 *Otechestven Front*. "Along the road of lies and crime." The text of the TASS release on the trial of Viktor Petkus in Lithuania, which claims that while sexton of the Church of St Mikalojus (sic) [St Nicholas] in Vilnius he robbed the church, lived a dissolute life and drew young people into crime and drunkenness.