

Sources

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

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

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

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

ordered from Keston College cost 10p per page (plus 15 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 Czech, Slovak and Polish documents is available from the Czechoslovak and Polish researchers at Keston College. Enquiries about documents from other countries should be directed to the archivist.

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

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

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

RCL No. 3, 1982 covered significant Soviet press articles on religion and atheism for the period January to June 1982. The present issue covers the period July to September.

RCL No. 3, 1982 covered selected articles from official Soviet religious publications for the period January to April 1982. The present issue covers the period May to August.

RCL No. 3, 1982 covered selected items from *AKSA* for the period April to June 1982. The present issue covers the period June to September. Texts

Soviet Press Articles

Young people and religion A survey carried out in the Georgian SSR among 1,500 young people in the age range 18 to 33 revealed the following statistics. 11% of young people who attend church go there to pray, 4% to hear the preacher, 21% to find spiritual peace, 35.4% to find aesthetic satisfaction. 13.2% attend church out of curiosity and 13.2% attend by tradition. 46.2% of all young people questioned in the survey considered that religion was a negative phenomenon in a man's life. ("Youth and religion", Tamaz Abramidze and Natek Chutkerashvili, *Zarya Vostoka*, 18 August.) Two problems regarding atheist education in schools were discussed by teachers of middle school No. 9, Vilnius, Lithuanian SSR. The first problem is the need for tact in order to avoid wounding the pride of any child and the second is the lack of teaching materials on atheist themes. ("At the August teachers' committee", N. Yakovleva, *Sovetskaya Litva*, 31 July.) An article published in the Young Communists' newspaper in March, concerning the participation of Komsomol members in religious rites and ceremonies, such as weddings and christenings, has generated considerable response from readers. Some readers find such involvement paradoxical while others can see no harm in it. Anti-religious propaganda is criticised by some as irrelevant and state registry offices are compared to factory production lines. ("Before stepping aside", G. Koncius, *Komsomolskaya Pravda*, 9 September.) Four Roman Catholic priests (Frs C. Kuchinsky, R. Tokovich, K. Shanyavsky and P. Bartoshevich) and two women (J. Subko and Z. Sitko) are accused in the Belorussian press of organising secret religious instruction. The reporter expresses great concern that even in small villages there may be as many as fifty children attending such classes. ("Holy fathers and their children", V. Levin, *Sovetskaya Belorussiya*, 18 September.)

Religious dissenters repent T. Rokas regrets his past involvement with the "defenders of the faith, the nation and human rights", who in the guise of holiness feed the West with anti-Soviet propaganda. He was encouraged to produce and distribute libellous pamphlets by a certain Vincas Seliokas, who had served a prison term for anti-Soviet activity. He now

rejects Seliokas and his web of religious mysticism and alcohol and warns young, romantically-inclined Lithuanians like himself against such people. ("The spider's web which I noticed too late", T. Rokas, *Sovetskaya Litva*, 19 August.) An article in the Ukrainian press records a statement by a Pentecostal Christian, Aleksei Rozhupkin, in which he repents of his involvement in the Pentecostal emigration movement. The outcome of Rozhupkin's trial was a three-year suspended sentence. ("Renouncing false prophets", N. Derimov, *Pravda Ukrainy*, 9 September.)

Atheist work The "Znaniye" (Knowledge) Society in Kazakhstan has been criticised for the weakness of its atheist publishing work. Atheist publications of the society over the last seven years are reviewed. During this period 29 books have been produced and the general quality of these has left much to be desired. ("The strength of the printed word", O. Segizbayev and V. Sulatskova, *Kazakhstanskaya Pravda*, 4 September.) Atheist work in the Zarasai region of Lithuania is proceeding steadily. A well-known atheist propagandist in the region is J. Eukelskiene, a teacher at the middle school in Salakas. She is also the organiser of a school for atheist lecturers, which is run under the auspices of the regional committee of the Communist Party. A survey conducted at the M. Melnikaite collective farm revealed that the inhabitants had no firm religious convictions and that people were attending church either because relatives insisted on it or simply out of curiosity. ("With persistence and purposefulness", K. Zaleckas, *Sovetskaya Litva*, 1 August.) The Lithuanian SSR Museum of Atheism has been architecturally restored to its former baroque style. The article informing readers of this event does not mention that this museum is the former St Casimir's Church in Vilnius, confiscated in 1965. ("A museum's second youth", V. Zarovsky, *Sovetskaya Litva*, 14 August.) A new Institute of Scientific Atheism, attached to the Academy of Social Sciences, has been established in Vilnius, Lithuania. Its director, Serapinas Kraujelis, stated that its aims were to study the role of religion in the ideological-political conflict of today and to make use of the

experience of atheist education. ("A centre of atheist research", *Sovetskaya Litva*, 25 September.)

Comment on Baptists The activity of Baptists in Tokmak in Kirgizia has increased. The local Komsomol groups are to blame for this and measures to increase anti-religious propaganda among the young have been taken. ("An atheist must wrestle", *Komsomolskaya Pravda*, 30 September.) An article in the Uzbekistan press discusses the background to the trial of Nikolai Belan and his son Boris. The two belong to the unregistered Baptist community in Tashkent and were recently tried and sentenced to three years' imprisonment each. Their crime was the "dissemination of deliberately false fabrications slandering the Soviet state and social system". ("Whom are they serving?", T. Rodionov, *Pravda Vostoka*, 21 September.)

Jehovah's Witnesses Experiences with the Jehovah's Witnesses are related by a pensioner who became involved with the sect

after an encounter with a Witness at a bus stop in Tiraspol, Moldavia. Having broken with the sect, Vasilev tells of the various malpractices of the sect, including all-night prayer in Kishinyov on New Year's Eve, which young children were forced to attend. A leading figure among the Witnesses in Kishinyov is a certain Georgy Plamadyale, a worker in one of the Kishinyov hospitals. The writer understands that Plamadyale carries a conviction for neglect of duty. ("False 'witnesses'", Ya. Vasilev, *Sovetskaya Moldaviya*, 8 August.)

Soviet film about Orthodox nun Mosfilm has just finished work on a film about Mother Maria, also known as Elizaveta Yurevna Kuzmina-Karayeva. She is described in an announcement of the new film as having devoted her life to the service of the Soviet prisoners of war held in Paris by the fascists during the Second World War. ("She dedicated her life to people", *Trud*, 28 August.) (For a Book Note on a recent biography of Mother Maria, see RCL Vol. 10, No. 1, p. 116 — Ed.)

Soviet Religious Press Articles

Journal of the Moscow Patriarchate (Zhurnal moskovskoi patriarkhii)

Russian edition

Nos. 5-8 1982

These issues of *JMP* continue the study of the thought of Fr Pavel Florensky commenced in earlier issues (see RCL Vol. 10, No. 3, p. 320). I. A. Sviridov's article "The Theological Concept of the Priest Pavel Florensky" (No. 5, pp. 73-5) recalls that his entire life's work was devoted to establishing the fundamental dogma of the Trinity. He divided all philosophical and theological systems into those which affirmed the fundamental unity of Christ with God the Father and those which merely acknowledged his similarity or likeness — the former being a cornerstone of Orthodoxy. To abandon the idea of the consubstantiation of the Son with the Father, he believed, was to abandon the truth of life, to err into formalism and illusions:

Another aspect of Florensky's thought is discussed in V. V. Ivanov's article "The Aesthetics of the Priest Pavel Florensky" (No. 5, pp. 75-7). According to Florensky, an understanding of beauty is attained as man progresses towards the divine. The path towards

the understanding of beauty is a path of concrete spiritual activity. "This is why," Florensky said, "the holy fathers . . . called aesthetics not a science and not even a moral work, but art (*iskusstvo*) — creative art (*khudozhestvo*)."

The central idea of Florensky's aesthetics was that art must creatively transfigure the world and save it by the manifestation of divine beauty.

The life and ministry of the first Bishop of Irkutsk and enlightener of Siberia, Innokenti, is covered in the article "Saint Innokenti, First Bishop of Irkutsk, 1680-1731" by Archbishop Nikolai Sokolov (No. 6, pp. 34-6). Innokenti's relics were discovered in 1764 during the repair of the altar of the Church of Our Lady of Tikhvin in the Monastery of the Ascension, and translated to the Cathedral of the Ascension. St Innokenti's role as the first and greatest missionary to Siberia has been celebrated in several issues of *JMP* in recent years.

St Yevfimi of Suzdal, born in Nizhni

Novgorod (now Gorky) in 1316, is commemorated in an article by Archpriest Vasili Voinakov (No. 6, pp. 77-80). He was the contemporary and close friend of St Sergi of Radonezh and St Kirill of Belozersk. St Yevfimi was active during the difficult time of the Tatar-Mongol occupation and internecine conflicts among the princes, when he established monasteries and worked for peace. Many people were attracted to him because of his spiritual accomplishments.

"The Precepts of St Vasili the Great on Prayer and Sobriety" (No. 7, pp. 39-40), is a well-known and exceptionally valuable spiritual text containing profound thoughts on the essence of prayer. It includes teaching on how to attain the required state of mind and how to learn to pray constantly, with many examples taken from real life. This item is abridged from the book *Precepts of the Fathers on Prayer and Sobriety (Svyatootecheskiye nastavleniya o molitve i trezvenii)* published in Moscow in 1889.

The history of sophiology, one of the most complex of theological issues, is examined in "Sophia the Divine Wisdom in Christian Iconography", by A. Afanasyev (No. 8, pp. 73-7). Afanasyev demonstrates the many facets of the word "wisdom" (*premudrost*) and then turns to the embodiment of the

image of Sophia or Wisdom in church art—in churches, in illustrations to church books and in icons. He traces the process of purification undertaken by Orthodox iconography of Sophia in the struggle with heresies, which ended with the creation of several marvellous icons of Sophia the Divine Wisdom.

Several items explaining liturgical practices are included in these issues, as is customary in *JMP*. The article "Thoughts on the Liturgy of the Faithful" (No. 5, pp. 65-72) by Metropolitan Veniamin (Fedchenkov) continues a series begun in earlier issues. The author progresses stage by stage through the Divine Liturgy, explaining its meaning and relating it to the inner state of the worshippers: he opens up the world of the church service, revealing its riches. A similar article, "The Divine Liturgy. The Liturgy of the Presanctified Gifts. Readings from the Old Testament", by Archpriest Vladimir Rigin (No. 7, pp. 79-80), explains the liturgical practice of the readings from the Old Testament during Great Lent, the meaning of the actions of the priest and deacon, and the required behaviour of the worshippers, such as when to kneel. This series is continued in the following issue (No. 8, pp. 79-80) which explains the litanies used in this service.

Fraternal Herald (Bratsky vestnik)

Nos. 3/82 (May-June) and 4/82 (July-August)

These two issues contain one major item each. No. 3 carries a report on the quarterly meeting of the Presidium of the All-Union Council in April 1982 which issued a public statement on the Reform Baptist movement. This statement is perhaps the most biting criticism of the Reform Baptist leadership yet published by the official Baptists. It asserts that Gennadi Kryuchkov and the Reform Baptist leadership have become so narrow and sectarian and departed to such an extent from Baptist doctrine that reconciliation with them can no longer be considered a possibility. The statement appeals to the Reform Baptist rank and file to consider their position and the many improvements made in the registered churches affiliated to the All-Union Council and to return to the fold. The Presidium also learnt that the Reform Baptist church in Ordzhonikidze in the northern Caucasus had returned to the All-Union Council. The church numbers 400 members and *Bratsky vestnik* gives an account of the celebratory services held in the two churches

in Ordzhonikidze — there was already a church affiliated to the All-Union Council.

The major feature of No. 4 is a report on the World Conference "Religious Leaders for saving the sacred gift of life from nuclear catastrophe" in May 1982, and Dr Billy Graham's visit to Moscow to address the conference. Dr Graham's visit gets extensive coverage, including a transcript of his sermon at the Moscow Baptist Church on 9 May, but his remarks at various press conferences are omitted, apart from his prepared statement of thanks at the moment of departure. Dr Graham's address to the World Conference, "The Christian faith and peace in the nuclear age" is also published, presumably from the official translation prepared in advance, which omits the paragraph in which Dr Graham called on all governments to respect the rights of religious believers. The journal also carries Patriarch Pimen's opening address, the texts of the message from the Soviet prime minister to the conference and the conference's reply, as well as the appeals

adopted by the conference to all governments and to all religious leaders and religious people.

Apart from these special features both issues contain the usual devotional articles (rather curtailed in No. 4 to allow room for the extensive conference coverage), reports of international activity and news from local churches. Overseas visits include delegations to Sweden, Cuba, Finland and West Germany, attendance at conferences of the European Ecumenical Youth Council and the European Baptist Women's Union and participation in consultations of the Conference of European Churches and the World Council of Churches, as well as a forum of European Christian women for justice. Delegations were received from Hungary and Finland.

News from local churches includes the fiftieth anniversary celebrations of the second

Alma-Ata church, formed when a group of Baptists moved to the city in 1931 and officially registered in 1947; the consecration of new churches in Andreyevka, Kharkov region and Kostroma and of a reconstructed church at Ilovaisk, Donetsk region. This section in No. 4 also reports the graduation of 34 students of the Bible Correspondence Course in May 1982.

Both issues contain a section on music and singing. One of the items in this section in No. 3 includes an attack on rock music in church, condemning it for submerging the melody under the beat and for drowning the words by the use of electric guitars with amplifiers.

No. 3 also has an article under the heading "From the history of Christianity" on Jean Calvin abridged from an account written by the retired Latvian Baptist leader, P. Egle, to mark the 450th anniversary of the beginning of the Reformation.

Soviet Religious Samizdat

Arrest of Compiler of Christian Samizdat Journal

On the night of 3-4 August 1982, Zoya Alexandrovna Krakhmalnikova, compiler of a Christian *samizdat* journal entitled *Nadezhda* (Hope) was arrested and taken to Lefortovo prison in Moscow, accused of "preparation, possession and circulation of deliberately false and slanderous materials which defame the Soviet state and social order". The arrest followed simultaneous searches of her *dacha* near Moscow, her flat and the flat of her son in Moscow. Religious literature as well as manuscripts and rough drafts belonging to her writer husband Felix Svetov were taken. (*To Christians of the world*, by V. Levyatov, V. Tarasenko, Fr V. Shibayev, M. Probatov, S. Probatova, I. Cherdyntsev, I. Fridlyand *et al.*, undated, 1 p. [3661]. Photocopy; *Zoya Krakhmalnikova — Confessor of hope*, by Fr V. Shibayev, V. Zelinsky, N. Kostomarova, L. Ostrovskaya, A. Ostrovskaya, D. Khanov, N. Kolakova, V. Borisov, N. Bukharina, V. Lashkova, Ye. Murina, P. Starchik *et al.*, undated, 2 pp. [3662]. Photocopy; *Notes of Z. A. Krakhmalnikova on the protocol of the search, which she composed before she was taken to Lefortovo and Notes of Z. A. Krakhmalnikova on the protocol of the search itself*, 4 August 1982, 1 p. [3681]. Carbon copy.) Felix Svetov,

Krakhmalnikova's husband, has written two appeals on her behalf. In an appeal to Russian Orthodox hierarchs he emphasises the fact that the authorities had never warned his wife that the compilation and publication of her works of Christian spirituality were illegal. She always signed her work with her own name and did not seek to hide anything. Her journal was a purely Christian publication. Svetov asks for prayer for his wife and her family. Before being taken away following her arrest, she left a note on her desk saying: "Praise God for everything". (*Appeal* to Heads of all Orthodox Churches, by Felix Svetov, 8 August 1982, 2 pp. [3660]. Photocopy. English translation available.) In an open letter, Svetov recounts the motivation for his wife's work: ". . . she knew, saw, felt, heard, understood the thirst for Christ and Christian readings in a situation of poverty, hunger and absence of the Word of God — 'Please, just one book about God, for the sake of Christ!' — She was not able to ignore this thirst, this cry, the spiritual need of thousands upon thousands of our countrymen who are dying through lack of spiritual food. Thus the idea for *Nadezhda — Christian readings* was born." *Nadezhda*, he says, was so popular that it was copied out by hand and in

many cases it had brought people to the Church, to God and to Christ. (*Open letter*, by Felix Svetov, Transfiguration 1982, 4 pp. [3663]. Photocopy.)

Closure of the Shio-Mgvime Monastery in Georgia

A number of recent Georgian Orthodox documents testify to increasing repression of the Georgian Orthodox Church, especially in regard to religious festivals and services. The Shio-Mgvime monastery has been particularly affected, and is the subject of an appeal to L. I. Brezhnev from Zviad Gamsakhurdia. St Shio Mgvimeli's day has been celebrated in Georgia since the sixth century and on this day people from all over eastern Georgia come to the Shio-Mgvime monastery, which he founded. This festival, called "Shiooba", has now been banned by the authorities, and the monastery closed. Gamsakhurdia complains that as the monastery has always belonged to the Georgian Church, it is not for the State to hand it over for secular use. The monastery has been given to a professional technical school. According to an appeal from Archimandrite Ioakim, Mtskheta, the complex on which the Shio-Mgvime monastery is situated, has been declared to be of historical and architectural significance and has been designated a museum. However, there was no prohibition on services of worship in the monasteries and churches of Mtskheta. This is not the only instance of repression of the monastery, nor indeed of religious festivals in Georgia, and Gamsakhurdia fears it will not be the last. He declared a hunger strike on St Shio Mgvimeli's day, 25 February (1982) in connection with the banning of the festival and the increased repression of religion in Georgia, the campaign against religious festivals and the disregarding of the legal demands of religious organisations in Georgia. ((*Appeal*) to L. I. Brezhnev, by Zviad Gamsakhurdia, March 1982, 5 pp. [3635]. Re-typed in the West; *Appeal* to the Institute of History, Archaeology and Ethnography of the Academy of Sciences of Georgia, by Archimandrite Ioakim 6 May 1982, 4 pp. [3656]. Re-typed in the West.) Archimandrite Ioakim has written to the Institute of History, Archaeology and Ethnography of the Academy of Sciences of Georgia, complaining of repression of the Georgian Church, emphasising the role it has played in Georgian culture and protesting against the confiscation of the monastery. He describes how on the evening of 6 January

1982 he came to the monastery to conduct the Christmas service and was locked in for 24 hours by the watchman and his accomplices, after he ignored their demands not to enter. It turned out that this had been done on the instructions of the director of the Mtskheta museum. Later the watchman was sentenced to a year of forced labour. (*Appeal*, by Archimandrite Ioakim, *op. cit.*, [3656].) Zviad Gamsakhurdia has complained to E. A. Shevardnadze, First Secretary of the Georgian Communist Party, about the assault on Archimandrite Ioakim. He adds that church property was desecrated and the priest was beaten up, sworn at, and saved from his 24-hour ordeal in the freezing cold monastery building only by some passers-by who had heard shouts and asked the director of the museum to release him. ((*Appeal*) to E. A. Shevardnadze, by Zviad Gamsakhurdia, 14 January 1982, 2 pp. [3654]. Re-typed in the West.)

Chronicles of the Lithuanian Catholic Church

Lithuanian Catholics complain about repression in issues Nos. 51, 52 and 53 of the *Chronicle of the Lithuanian Catholic Church*. In an article in *Chronicle* No. 51 entitled "The Spiritual Rebirth of the Catholic Church in Lithuania" a brief history of the Church since 1946 is given. It relates how in the early years the theological seminaries in Vilnius, Telšiai and Vilkaviškis were closed and several bishops arrested. A third of Lithuania's priests were sent to labour camps and many churches were converted for secular use and restrictions put on the activities of the clergy who remained at liberty. The mid-1960s, when priests began to protest at these restrictions, are seen as the beginning of the rebirth of the Lithuanian Catholic Church. The arrests of Fr Šeškevičius (1970), Fr Zdebskis (1971) and Fr Bubnys (1971) for instructing children, did not deter the others. 1972 saw the first issue of the *Chronicle of the Lithuanian Catholic Church* and in 1978 the Catholic Committee for the Defence of Believers' Rights was formed.

Chronicle No. 51 appeared on 19 March 1982, exactly ten years after the first issue, and included a survey on the work of the *Chronicle* over that period. This article includes a list of 14 people who have been arrested over the last ten years for duplication and dissemination of the *Chronicle*. An anonymous reader summarises the thoughts of many Lithuanians in his letter in praise of the *Chronicle*.

The *Chronicle* is critical of the way in which crimes against the Church have been punished and feels that the complete truth about them has not been revealed. The murderers of Fr Leonas Šapoka were tried during 2-7 December 1981 (*Chronicle* No. 51) and the murderers of Fr Leonas Mažeika were tried from 26-28 January 1982 (*Chronicle* No. 52).^{*} Believers are not satisfied with the trial on 13 July 1981 of a drunken youth who had stolen a plaster figure of an angel worth 75 roubles from Krosna church. The culprit (his accomplice was not even brought to trial) was sentenced to one year of corrective labour at his place of work with 20% loss of salary. The rector commented that as atheist museums willingly purchase religious objects without questioning their origin, this actually encourages theft from churches.

Chronicle No. 53 contains several protests at the desecration and destruction of church monuments on the Hill of the Virgins in Kalvarija parish on the night of 2-3 April and also in May 1982. This hill is a historical monument, and has great religious significance for Lithuanian Catholics. A militia guard has been set up, preventing believers from getting through.

Chronicle No. 53 also reports the dismissal of Telšiai secondary school teacher Stefanija Juozumaite, a religious believer dismissed because she refused to cooperate with the KGB in providing information about pupils and other teachers. Miss Juozumaite sued for unfair dismissal, but lost her case.

Chronicle Nos. 52 and 53 also contain numerous items about repression of Catholics under the regular headings "News from the Dioceses" and "In the Soviet School". (*Chronicle of the Lithuanian Catholic Church* No. 51, 19 March 1982, 21 pp. [3595]; No. 52, 25 March 1982, 34 pp. [3632]; No. 53, 31 May 1982, 37 pp. [3633]. Photocopy. Lithuanian. English translations are published by the Lithuanian Roman Catholic Priests' League of America.)

Bulletins of the Council of Prisoners' Relatives Copies of the *Bulletins of the Council of Prisoners' Relatives* Nos. 98 and 99, both dated November 1981, have been received at Keston College from the *Friedensstimme* mission in West Germany. Like previous issues they contain numerous accounts of the sufferings of reform Baptists — arrests, trials, house searches, dispersal of meetings, fines, harassment and the like. Both *Bulletins* contain

reports on the situation of Baptist prisoners in labour camps.

About a dozen reform Baptist churches have complained about state interference and disruptions of their meetings and services of worship. Young people from Tula, Shchekino, Uzlovaya and Novomoskovsk gathered on 11 July 1981 in Aleksin for a day out by the river. Just after lunch several officials arrived, demanded to see their documents and then forcibly dispersed them. Several believers were fined and some beaten up. Tiraspol believers describe the complete destruction and removal, with its furnishings, of the makeshift canvas construction in which they used to meet in the village of Sukleya. This happened on 14 May 1981. The churches in Dergachi and Donetsk complain about especially violent dispersals of their meetings. An evening service in Dergachi in August 1981 included believers being beaten up and some, including a minor, being given sentences varying from five to 15 days. Several churches, including those in Dedovsk and Perm, report repeated dispersals of their services in recent months.

There are several reports of believers being accused of crimes unconnected with their religious activities. For example, V. Perminov, member of Rostov-on-Don reform Baptist church, was involved in a car accident in which a young girl was hurt. Although she has since recovered and the preliminary investigation cleared Perminov of any guilt, he has been arrested and a case is being fabricated against him. Vladimir Okhotin has been accused of stealing linen from the children's department of a hospital at which he had been working, although he left his job before the crime allegedly took place (2 March 1981). This theft was used as a pretext for searching his home and confiscating religious literature.

The Kalyashin family feature in both *Bulletins*. When a welcoming party went to meet Alexander Kalyashin from camp on 11 July 1981, the militia arrived, some of them drunk, photographed them and beat them up. Some believers were detained, including Kalyashin's sister Valentina, who was later sentenced to two months' corrective labour at her place of work with 20% loss of salary. Alexander's brother Alexei was threatened with prosecution, and was in fact arrested on 1 September in Murom (just 2½ weeks before he was due to marry) and sentenced on 25 November 1981 to three years' ordinary regime camps.

^{*}See *Chronicle* p. 87 — Ed.

The Final Speech given by P. V. Rumachik at his trial on 20 March 1981 is reprinted in *Bulletin* No. 99. He gives a biblical justification for the Christian activities for which he had been brought to trial. At the end he says: "For me today the only thing awaiting me is prison, but, well, I even agree to that. My present and future life I entrust into the hands of Jesus Christ my Saviour and Lord. I want to finish this speech with a quotation from the Bible: "Even now my witness is in heaven; my advocate is on high. . ." (Job 16: 19) (NIV). (*Bulletin of the Council of Prisoners' Relatives*, No. 98, November 1981, 70 pp. [3636]; No. 99, November 1981, 58 pp. [3637]. Photocopy.)

Persecution of Pentecostals Wishing to Emigrate

Pentecostals wishing to emigrate continue to suffer hardship. A photocopy of an anonymous report giving numerous instances of repression has been received at Keston College. It claims that repression of unregistered churches, especially Pentecostal, has intensified and singles out Rovno as an especially difficult area, where many Pentecostals wish to emigrate. Members of the church have been fined and searched and services dispersed. A period of persecution reached a climax when several believers' homes were searched and Vasilii Shilyuk was arrested on 12 August 1982. He is accused of leading an unregistered Pentecostal group and of disseminating fabrications known to be false which defame the Soviet political and social system. ((*Report*), anonymous, undated but 1982, 3 pp. [3647]. Photocopy.) Keston College has also received a copy of a short biography of Shilyuk. Both documents give an account of the persecution of Shilyuk from 1981 to his arrest. (*Short biography of Vasilii Stepanovich Shilyuk, active member of the Pentecostal church in Rovno*, anonymous,

undated but 1982, 1 p. [3646]. Photocopy.)

Believers doing military service are faced with particular problems. Two Pentecostals who for religious reasons refused to take the military oath or take up arms are Pavel Vladimirovich Belousov and Grigori Viktorovich Yevich. Belousov (who wants to emigrate) has been given a two-year sentence for his pacifist stance. He was sentenced on 4 August 1981 and his parents say he is being badly treated in labour camp and that attempts are being made to force him to renounce God. (*Biographical note* to the International Association of Democratic Jurists, the United Nations Organisation, by Vladimir and Valentina Belousov, undated, 1 p. [3645]. Photocopy.) Yevich applied to emigrate in 1977, renounced citizenship of the Soviet Union in 1978 and was called up in 1980. After refusing to take the military oath, to bear arms or to sign a document about the non-disclosure of military secrets, he was sent to do his military service on a building site. Towards the end of his service, he claims, he was pressured into signing the document against his better judgement, and now he is worried that this will prevent him from emigrating for at least two years. He has asked the Supreme Soviet to invalidate his signature, as he has had no contact with any secrets, but it has refused and so now he is appealing to the International Association of Democratic Jurists for help. (*Appeal* to the International Association of Democratic Jurists, by Grigori Viktorovich Yevich, 5 July 1982, 2 pp. [3650]. Photocopy.)

Addresses of publications referred to as sources:

Friedensstimme, Postfach 1704, 5270 Gummersbach 1, West Germany.
Lithuanian Roman Catholic Priests' League of America, 251 Highland Blvd., Brooklyn, New York 11207, USA.

Yugoslav Press on Religion

Contemporary Christian News Service (Aktualnosti Kršćanska Sadašnjosti)

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

Religiosity everywhere is increasing, even in the Soviet Union, asserted Dr Zdenko Roter, professor of sociology at Ljubljana Univer-

sity, in a lecture reported by *Sedam Dana* (Seven Days, *Vjesnik's* Sunday supplement, 12 June 1982). It is growing in Yugoslavia as well, which shows that it has deep roots. This is not politically negative because in Yugoslavia believers and atheists make an equal contribution to economic, cultural and social

life. School text-books ought not to contain anything to offend the conscience of believers. Religion does not mean political conservatism, but the directing of life to a particular goal (AKSA 18 June 1982).

Under cover of religious activities, some reactionary clergy are trying, among other things, to create various organisations of believers, and when the authorities oppose this, they complain of restrictions on the freedom of religion and the churches, said Branko Mikulić, president of the presidency of the Socialist Alliance of Bosnia and Hercegovina, at a gathering on 21 June. Yugoslav communists have never divided people into believers and non-believers, but only into those who agree with the policies of the League of Communists of Yugoslavia and those who do not. He added that there were also communists who wanted to limit constitutional freedom and the right of citizens to believe by identifying atheists with political progressiveness and believers with its reverse. This was politically harmful and was not the policy of the League of Communists of Yugoslavia (AKSA 25 June 1982).

Dr Ivo Cvitanović, executive secretary of the presidency of the League of Communists of Bosnia Hercegovina, speaking at a discussion in Sarajevo on the religious press and the attitude of communism towards religion, said that, considered as a whole, the religious press was still not free of clericalism and regionalism. He cited, in particular, *Preporod* (Regeneration), the Muslim journal and *Glas Koncila* (Voice of the [Second Vatican] Council), the Catholic fortnightly. Since they were read by young people this had an unfavourable effect on education. In Bosnia and Hercegovina there were still teachers — though not many — who were not only religiously blind but also exercised a negative influence on young people in schools against the positions of the League of Communists . . . the presence of religious members in the League of Communists itself weakened the activity and ideological unity of the organisations in which they worked and the LC as a whole. This was why religion and a progressive party were incompatible (AKSA 25 June 1982).

The activities of individuals and groups of hostile elements, nationalists and chauvinists, clero-nationalists, bureaucrats and liberals and others who try to enlist the vitality and interest of young people for their own pur-

poses has recently been on the increase, according to Filip Vuković, president of the Socialist Youth organisation. Some church circles made various efforts to indoctrinate, contrary to the legally determined norms. Religious communities were increasingly waging a campaign for “neutral schools”, they organised programmes which went beyond their legally determined activities, they opened discos and organised sports contests. This contained an element of manipulation, sowing the belief that Yugoslav society could not resolve the problems of the younger generation. The response of the Socialist Youth Council to these efforts had not been sufficiently well developed, creating the impression that the Socialist Youth Organisation was defending itself instead of being on the offensive (AKSA 13 August 1982).

The central committee of the League of Communists of Bosnia and Hercegovina discussed Muslim, Serbian and Croatian nationalism and the activities and attitudes of individuals who espouse them (*Oslobodjenje*) (Liberation, Sarajevo, 17 and 18 September 1982). Muslim nationalists were working intensively to create conditions for the Islamisation of Bosnia and Hercegovina, Serbian nationalists and clero-nationalists were insisting that Serbianism (*srpstvo*) must be saved at all costs, while Croatian nationalists and clero-nationalists from the Catholic Church and elsewhere were extending their efforts to confront the organised forces of society and attempt a systematic politicisation of church activities. There were attempts to bring Bosnia and Hercegovina increasingly under the political and ideological influence of various centres such as the Vatican and the bishops' conference, the Patriarchate of the Serbian Orthodox Church or the pan-Islamic league “Rabita”. Recently there had not only been a strengthening of nationalist, dogmatist, liberal and clero-nationalist activities, but their activities were against socialist self-management and Yugoslavia and were well-organised. It was no longer simply a question of instances of excess but of attempts to consolidate politically hostile forces linked particularly to nationalist and chauvinist platforms (AKSA 24 September 1982).

Borba (Struggle, the League of Communists' paper) and *Vjesnik* (Herald, owned by the Socialist Alliance) (24 June 1982) report the decision of the Executive Council of the Serbian Assembly to offer a substantial

sum towards the rebuilding of the buildings at the Peć patriarchate damaged by fire last year. [It is generally acknowledged that the fire was the work of arsonists, and assumed that it was linked with the Kosovo disturbances] (AKSA 25 June 1982). *Pravoslavlje* (organ of the Serbian Orthodox Patriarchate, 15 June 1982) returned again to the disturbances in Kosovo. The "Appeal concerning Kosovo" which was signed by 22 Orthodox priests, was well received by all people of goodwill, especially in Kosovo, but part of the press reacted otherwise, in particular the weekly *Danas* (Today) (Zagreb, 1 June 1982) and *Vjesnik* (29 May 1982). Although they opposed Albanian nationalism and irredentism they also attacked *Pravoslavlje* with various stereotyped phrases: they seemed to think that priests had no right to defend their religious and ethnic brothers, while others had the right to insult, beat and kill them with impunity, to set fire to churches and monasteries, rape nuns and even attack livestock belonging to Serbs (AKSA 18 June 1982).

A new Orthodox church at Nova Gradiška in Croatia will be consecrated on 3 October by Patriarch German in the presence of most of the Serbian bishops. It will replace one destroyed in 1941 (AKSA 27 August 1982).

The local authorities at Celje (Slovenia) have agreed to the request of the Serbian Orthodox community and given them a building which will be restored and used for the liturgy. At the same time the commission for relations with religious communities of Celje has suggested to the city authorities that provision should be made in the city plans to allow the Orthodox to build a church; the former one was destroyed by the Germans in 1941. There are about a thousand Orthodox in Celje, mostly industrial workers (AKSA 3 September 1982).

The local authority has given permission for extending the buildings of the Orthodox theological faculty in Belgrade. Negotiations have been going on for two years (AKSA 24 September 1982).

Bitterness between the Serbian and Macedonian Orthodox Churches has been given prominence by daily press reports of the celebrations of the 15th anniversary of the "renewal of the autocephaly of the Macedonian Orthodox Church". At the Church's official reception Archbishop Angelarij spoke of the contribution which the Macedo-

nian Orthodox Church had made to the strengthening of brotherhood and unity among Yugoslav peoples and in an interview in the Macedonian daily *Nova Makedonija* (17 July 1982) he said that relations with other religious communities both inside and outside Yugoslavia were very good. In an interview with the official Yugoslav news agency Tanjug which appeared in *Vjesnik* (17 July 1982) he referred to relations with the Serbian Orthodox Church and commented negatively on Patriarch German's statement that the arbitrary and forceful separation of a part of the Serbian Orthodox Patriarchate had resulted in great pain and an unhealed wound. Angelarij said that a statement like this brought into question their mutual Christian love, tried their patience and offended their national feelings as Macedonians; it also challenged their centuries-old longing for an independent state, which was created through the joint liberation struggle of the peoples of Yugoslavia (AKSA 23 July 1982).

The first anniversary of the apparition of the Virgin at Medjugorje (see *RCL* Vol. 10, No. 1, pp. 4-9) on 25 June 1981 was the occasion of a gathering of people from all over Yugoslavia, and from Italy, Austria, Germany and Switzerland. The pilgrims started to arrive at four in the afternoon and were joined by others during the night and next day; some groups of young people had walked sixty to eighty kilometres and others came in cars and over thirty buses. Over a hundred clergy in the pilgrimage heard confessions during the course of the whole day and masses were said in Croatian, Italian and Slovene. At the principal celebration on Friday evening it was estimated that around 50,000 people were gathered around the church and between 15,000 and 16,000 received communion. Loudspeakers had been installed and the local police cooperated in controlling the crowd (AKSA 2 July 1982).

Danas (24 August 1982) reports progress on the building of a mosque in Zagreb. The search for a site began in 1963 and went on until 1981. The building includes a classroom for religious instruction, a dining-room and offices; the minaret is 45 metres high. Contributions to the building fund were received from a number of Islamic countries, including Libya and Saudi Arabia, and local Muslims are also helping to finance it (AKSA 27 August 1982).