

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 Kes-

ton College cost 10p per page (plus 15 percent VAT, UK only); postage will be added to the bill.

It is not possible at present to provide a complete bibliographical service for other countries of Eastern Europe, although selected items will be featured in *Sources*. Information about Romanian, Czech, Slovak and Polish documents is available from the Romanian, Czechoslovak and Polish researchers at Keston College. Enquiries about documents from other countries should be directed to the archivist.

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

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

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

RCL No. 3, 1984 covered significant Soviet press articles on religion and atheism for the period January to April 1984. The present issue covers the period May to August 1984.

RCL No. 3, 1984 covered selected articles from official Soviet religious publications for the period January to April 1984. The present issue covers the period March to August 1984.

RCL No. 3, 1984 covered selected items from *AKSA* for the period December 1983 to April 1984. The present issue covers the period February to August 1984.

Soviet Press Articles

Restoration of church buildings as monuments. The famous Church of the Transfiguration on the island of Kizhi in Lake Onega, northwestern Russia, is undergoing restoration. Built in 1714, the many-domed wooden structure is the last of many such churches in the area, most of which have burned down. It is being restored with the aid of a metal framework which supports it from within, relieving the walls of pressure. ("Kizhi — a Second Life", *Pravda*, 11 May.) One of the most outstanding cathedrals in the Kremlin, the Blagoveshchensky sobor, has been reopened to visitors after extensive restoration work over five years. ("The Rebirth of Beauty", *Pravda*, 27 June.) Another article comments on the restoration work going on at the monastery of Avutz Tar, not far from Yerevan, and under the supervision of the local travel bureau. The work is viewed as valuable because it brings to the attention of visitors and scholars points of interest like the monasteries of Sanainsk, Arpatsky, Sevansk and Gechardsk, which might otherwise remain unnoticed except by local residents. ("Troubled Heart", *Kommunist* (Armenia), 21 July.)

Conversions to and from Christianity. It is recounted how a young woman, Pasha Karamen, was persuaded to join a Baptist fellowship and came under the influence of Christian women who offered to help her family in time of need. The story points out that it is often crises in the family which open them up to the winning ways of Christians. The writer goes on to explain how Pasha came to feel the domination of the fellowship, and gradually began to look for a way out of it. This led to the Komsomol members offering her a place in the community club. They began by suggesting that she watch television and films and enter into the discussion groups. After that she also became involved in sports and finally married, a contented member of the organisation. The article is apparently intended to encourage Komsomol members to be more alert to ways of contacting people, especially younger persons, who have become Christians, and persuading them to become members of the communist youth organisation instead. ("I see peace", *Molodyozh Moldavii*, 30 August.)

Following an article in March about a young man, Sasha Gavrillov, who had taken

up religion, *Komsomolskaya Pravda* carried several readers' responses. One reader who felt that her misfortunes had made her wiser and stronger without the aid of religion accused Sasha of egoism and pride. Another, a seamstress and prospective party member, expressed her love for her work and her fellow-workers as well as her resolve to combat the "alien morality of bourgeois society" and "lordlings" who turn to religion out of aversion to work. A war veteran, son of a formerly devout Muslim, felt that Sasha had retreated from life, work and society out of spinelessness and lack of will. A fourth correspondent, signing only her Christian name, pointed out that the human psyche, as the clergy never forget, rebels against the loud and frequent repetition of truths and is attracted to the "unofficial". In summary, columnist E. Losoto stated that most people turning to religion do so because of personal problems when the community fails to provide and the individual cannot evaluate events correctly. He asks, however, why people usually fail to deter individuals like Sasha Gavrillov from their erroneous paths. ("To Believe?", *Komsomolskaya Pravda*, 12 May.) Sasha's later return from Christianity to communism prompted another series of letters. The writers tell of their own youthful experiences of religion and their subsequent conversion to Marxism-Leninism. Tribute is paid in most cases to university teachers who provided a new perspective, or to the influence of collective workers who befriended the authors, visited the theatre or library with them, and thus influenced them to join the Komsomol. One letter cites the statistic that fifty percent of ex-Baptists in the Khmel'nitsky region were won to the Komsomol or to an atheistic reorientation through the efforts of work collectives. ("Opening up the World Again" *Komsomolskaya Pravda*, 31 July.)

Atheist education and propaganda. The author reports a conversation he overheard in a village hall: young girls were talking about the forthcoming Easter celebrations in the church, telling each other to get candles, and that they expected to get hot Easter cakes at the church. The author chides his readers because no-one there raised any objections to this conversation — not even adults and teachers who were present at the time. This is for the author a sign of the

weakness of atheistic propaganda, and is an indication that the work of atheists is not being done as it should. He sees inadequacies in the way that atheistic propaganda is presented, that is, it does not portray strongly enough the struggle that must be undertaken against religion. There are still many sections of the country where anti-religious propaganda is not organised. Above all he sees that too many people are still indifferent to the issues at stake in the struggle. He adds that schools are not always doing their share of the propaganda work as they did in the past. ("The Matter of Important Persons. Why Atheistic Propaganda lacks Effectiveness and Punch" *Pravda Vostoka*, 26 May.)

Under three headings, a writer points out that religion is a dangerous force which will mislead people and retard the spread of enlightenment and truth in society. He gives an illustration of a husband and wife who took up the teachings of a follower of "Imminent Armageddon" ideas, and then, in a fit of fanaticism, committed suicide. Then he describes an evening of questions and answers to make the point that what looks like indifference among many young people is in reality a state of confusion which in itself can be problematic. There needs to be more systematic effort, he concludes in his final section, to answer the questions people have about the Bible and religion, in such a way as to show them that atheism and the socialist way of life are the answer people are looking for. His final section also alleges that some party members are not well enough equipped to handle these questions, and that there are not enough organisations to wipe out religious vestiges that remain in the villages. ("Healings through the Light of Truth", *Sovetskaya Moldaviya*, 15 July.) A variety of methods of teaching the atheist world-view are being used in schools in the Nikolayev region of Ukraine. Atheist activities in Novopoltavskaya middle school, Novobugsky district, are described. There is an Evangelical Christian-Baptist church in this village and special attention is given to the children of believers by the teachers. More needs to be done to establish contact with and influence the families of believers in other parts of the region. ("Lessons in Acquiring Knowledge", *Pravda Ukrainy*, 23 June.) An Olympiad of scientific atheism especially for schoolchildren took place recently in Namangansk, Uzbekistan. Libraries and enterprises,

schools and young people's culture houses have hosted exhibitions and stands on the theme: "Religion — the Opium of the People". Special films featuring the new rituals of the Soviet Army have been held for children about to leave school so that 17-year-olds can know what to expect when they are conscripted. The enrolment ceremony has been one of the rituals recently brightened up to make it more appealing and interesting. ("We work purposefully", *Pravda Vostoka*, 14 August.)

Criticism of western "anti-soviet centres."

The appearance is reported of a new book on religion and the church, written by the Chairman of the Council for Religious Affairs, V. A. Kuroyedov. Noting at the outset the widespread interest in the topic covered by the book, "Religion and the Church in Soviet Society", the reviewer emphasises the efforts of anti-soviet western centres to use the issue of religion to provoke anti-soviet sentiments among people inside and outside the Soviet Union. The writer of the review, N. Semyonov, draws attention particularly to the testimonies of western churchmen brought in by Kuroyedov as proof that there is genuine freedom of conscience in the Soviet Union and that the situation of the churches is not as negative as many western critics made it out to be. It thus "exposes the ill-founded lies" of anti-soviets whoever they may be. ("Religion and the Church in Soviet society", *Molodyozh Estonii*, 1 June.) Another article makes far-ranging allegations of connections between the CIA and various forms of religious outreach to socialist countries. Among the organisations singled out for attention are information centres like Glaube in der Zweiten Welt and Keston College, missions such as Light in the East, Youth Missions (Australia) and the Slavic Mission (Sweden), and particularly radio broadcasting organisations such as Radio Free Europe and Radio Liberty, Radio Monte Carlo, Voice of the Andes, etc. To these accusations is added a direct charge of encouraging anti-socialist activity, levelled against Georgi Vins, his daughter Natasha (with the Council of Churches of Evangelical Christian-Baptists which they represent abroad) and other involved individuals, specifically Michael Bourdeaux and Cardinal König. The writer maintains that CIA money regularly goes to various religious organisations and their personnel, and that

all this religious work is nothing more than subversion aimed at socialist countries throughout the world. ("Blessing in the name of the CIA . . . Clerical Anti-sovietists — an Instrument of Anti-Communism", *Radyanka Ukraina*, 18 August.) In a lengthy article V. Klochkov asserts that "reactionary religious elements" are being used by imperial powers in a conspiracy against the Soviet Union. Touching on three world-wide faiths, Christianity, Judaism and Islam, Dr Klochkov notes the religious dimension in struggles related to opposition in Hungary (1956), Czechoslovakia (1968), and Poland (1980-81), as well as the struggle still underway in Afghanistan. While unable to understand what attraction religion should still have for many people, Klochkov falls back on the policy of "not antagonising believers." It is better "to use communists, the atheist vanguard, in a campaign of enlightenment, persuasion and propaganda." Any contrary action, he says, would be inconsistent with the principles of Marxism-Leninism. Speaking about Jews, Klochkov notes that a problem in the past has been the oppressive rule of tsars over non-Russian peoples. Klochkov finds national and religious sentiment as a joint expression unacceptable, as do the authorities, and he ends his article by

warning that one must not underestimate the danger of "clerical bourgeois ideological activity" since many people are still not politically mature. More subtle and "perfected ways" of atheist education and propaganda used more positively will therefore be needed if the full meaning is to be given to "freedom of conscience" in the USSR. ("Clerical anti-communism: Reactionary Facet of Ideology and Politics", *Pravda*, 25 May.)

Church and State in Nicaragua. M. Belyat condemns the collaboration of the Catholic Church in Nicaragua with the CIA. Priests, says the author, preach politics rather than spirituality. They complain to the western press that the Sandinistas persecute believers, and there is both passive and active resistance by the priests to the development of the revolution. The author also claims that the Archbishop of Managua has met representatives of the CIA, and received money from them to finance resistance to the government of Nicaragua. Priests are divided into two groups, those wishing to help the poor, and those siding with the rich. Vatican interference is also cited as a voice protesting the involvement of priests who support the revolution. ("With the Cross held High", *Komsomolskaya Pravda*, 28 August.)

Soviet Religious Press Articles

Journal of the Moscow Patriarchate
(*Zhurnal Moskovskoi Patriarkhii*)
Russian Edition Nos. 5-8 1984

A celebratory service was held in all the Moscow churches and in all the parishes on 7 March 1984 to honour the memory of the saint, Prince Daniil of Moscow. The journal publishes an article by Archimandrite Yevlogi on the life and work of Prince Daniil (No. 5, pp. 13-14). The same issue carries Hegumen Tikhon's article entitled "The spiritual heritage of Prelate Tikhon, Bishop of Voronezh" (pp. 16-24). Prelate Tikhon was one of the great thinkers on spiritual questions in the 18th century and is numbered among the ascetics of the time who guaranteed the safekeeping of Divine Truth, without whom the whole foundation of church life could have crumbled.

The annual 10 July procession in Pskov in honour of Saint Olga took place. According to legend, Saint Olga visited Pskov with news of the Christian faith. She erected a cross on the future site of the Holy Trinity

Cathedral. In *JMP* No. 7, pp. 14-20, I. Samsonov's historical discourse dedicated to the Cathedral is published, entitled, "The Trinity Cathedral and saints who protect Pskov".

It is now sixty years since the death of A. A. Arkhangelsky, the composer of church music. An article dedicated to his life and work appears in *JMP* No. 7, pp. 21-24, written by V. Bakumenko.

In July 1983, the Tallinn diocese marked the 200th anniversary of the foundation of the Assumption Cathedral in Tartu. The Cathedral was constructed and dedicated in 1783 and its history is very closely bound up with the spread and confirmation of Orthodoxy in Estonia (A. Lekhtonen, "The Assumption Cathedral in Tartu" No. 8, pp. 17-20).

This year sees the 625th anniversary of the death of Saint Gregory Palamas, the

author of *Triad* and other theological works in which he refutes the heresies of the time and especially that of Varlaam. St Gregory's life and his struggle for the purity of church teaching is discussed in V. Veniamin's article "On the life and theological heritage of St Gregory Palamas, Archbishop of Thessalonika". (No. 8, pp. 67-77.) On pages 33-36 of the same issue, an excerpt from the Saint's works is printed concerning the Transfiguration on Mt Tabor. St Gregory quotes from Matthew's Gospel to illustrate that the Transfiguration on Mt Tabor was the appearance of the Kingdom of God about which Christ had spoken to his disciples: "Verily I say unto you: There be some standing here which shall not taste of death, till they see the Son of Man coming in his Kingdom". (Matthew 16, 27-28.) St Gregory made the additional assertion that the light of the Transfiguration was the true uncreated light of God.

An article written by Deacon Aleksandr on "The Holy Icons from the time of Yaroslav the Wise" appears in the theological section of No. 7, pp. 72-78. This concerns the icons of time prior to the Mongol onslaught, of which in all there are thirty or so surviving; these have great significance and importance in the Orthodox heritage and are acknowledged masterpieces of world art.

Patriarch Pimen gave his blessing to the fourth volume published by the Publishing Department of the Moscow Patriarchate in the series: "Handbook for Priests". The current issue tackles liturgical questions, as did the first, and is by way of a follow-up to the first volume. The latest has 824 pages, including 24 photographs.

The Soviet Peace Committee met in session in Moscow on 20 March 1984. His Holiness Patriarch Pimen delivered a speech in which he discussed the measures so far

taken by the Soviet Government towards the prevention of war. The Patriarch spoke of the role played by the representatives of the Russian Orthodox Church in the Committee's work (No. 5, pp. 45-48).

The Publishing Department of the Moscow Patriarchate was host on 2-4 April 1984 to an international "Round Table" conference, which had as its theme "Space without armaments". Representatives came to the Conference from 26 countries — from Asia, Africa, North and South America, Western Europe and Eastern Europe (No. 6, pp. 33-56).

A Seminar was held in Moscow from 25-27 June 1984 on the theme of "Peace and the Rights of Man". The Seminar was organised by the "Church's programme of the Rights of Man as decreed in the Final Act of the Helsinki Agreements" (No. 8, p. 48).

The annual day of prayer for Christian unity, conducted by the World Council of Churches in Moscow, took place on 8 February 1984 in the Church of All Saints at Sokol and is described in an article entitled: "Ecumenical Prayer — 1984" by Ye. Speranskaya (No. 5, pp. 68-69). On p. 67 of the same issue information is given about the visit of Bishop Francis Quinn of Sacramento. T. Volgina writes about the visit of representatives of the Danish Church which took place in April 1984 (No. 6, p. 69). A delegation of the Russian Orthodox Church visited Spain in May 1984, and this is reported in No. 8 (p. 65).

A delegation of Russian Orthodox women took part in the World Council of Churches Assembly in Vancouver. An analysis of their participation appears in the form of an article entitled "Women's participation in the contemporary life of the Orthodox Church" (No. 7, pp. 70-71).

Fraternal Herald (Bratsky Vestnik)

Nos. 2/84 (March/April), 3/84 (May/June) and 4/84 (July/August)

The first sections of each of these three issues, taken up according to the usual format with "spiritual articles", are all shorter than usual, being just over twenty pages in Nos. 2 and 4. Some of the articles are continuations of series begun in earlier issues. A series by the late I. V. Kargel (see below) appears in No. 2 and continues in No. 4 on the theme "Light out of the Shadow of the Good Things to Come" (based on Hebrews

10, 1). One of the articles based on Old Testament texts, which appears in No. 3 (pp. 18-20), considers the significance of the story of Naboth's vineyard. The writer admires Naboth's tenacity in claiming his rights, and draws an example from this for the contemporary Christian to follow in holding on to his birthright, which is his Christian faith. "A tempter may come to (the faithful) and suggest, 'Your faith is a

thing of the past. Leave it behind. To this temptation every true believer should reply: No, we "earnestly contend for the faith which was once and for all delivered unto the saints" (Jude 1, 3)." Oswald Adovich Tyark, the author of this article and a leader of the Estonian Baptists, died on 25 May 1984 and his obituary appears in No. 4 (pp. 58-61).

Among the pages devoted to "Christian Unity" the most significant article is on the subject of the history of the Baptist Union, and is published in No. 2 (pp. 42-45). Although it marks the fortieth anniversary of the Union, formed in autumn 1944, the article traces the early attempts to form a united body back to 1910, when a committee was formed with two representatives from each of the five branches: the Mennonites, the Russian Baptists, the Latvian Baptists, the German Baptists and the Evangelical Christians (Brethren). Nothing concrete emerged during these early stages, however; though another committee met in Petrograd in 1920 they could not come to a lasting agreement. Then in October 1944, a total of 45 delegates from all regions of the USSR met in Moscow and passed a resolution establishing the All-Union Council. (*Bratsky Vestnik* was also founded then.) In 1945 after the main difference between the Baptists and the Pentecostals had been "successfully resolved" the union was finalised. (This difference was doctrinal on the practice of speaking in tongues — *glossolalia* — and is still one of the main points of criticism aimed at unregistered Pentecostal groups both by the Baptist Union and by Soviet propagandists, although the writer in *Bratsky Vestnik*, RK, claims that there was simply an agreement amicably reached that *glossolalia* was not a necessary spiritual gift. *Ed.*)

Each issue includes a Chronicle section dealing with events in the life of the AUCECB. During April 1984 the Council hosted Baptist delegations from Bulgaria, Czechoslovakia and East Germany; there is very brief mention of the US ecumenical delegation's visit to the USSR in late 1983, and of Rev. Bruce Rigdon's return visit in February 1984. A two-page item in No. 3 marks the appointment of a new president of the Hungarian Baptist Union, Janos Vitsian. On various visits to countries in both East and West, representatives of the AUCECB spoke on the theme of peace (e.g. A. M. Bychkov in Salzburg in February and V. I.

Kadayeva in East Germany in May). The theme of peace also occupies, as usual, several pages in each issue of the journal under the title "The Voice of Christians in Defence of Peace". There are reports from various conferences at which representatives of the Soviet churches spoke out in defence of peace and deplored in particular US policy in Central America and the arms race in space. No. 2 also reports a Peace Conference of the Christian Churches of the Soviet Union and Japan, in January 1984, when delegates condemned the siting of US rockets in Western Europe and "anti-Soviet cooperation between Korea, Japan and the United States". Very little is said on the subject of the conference held in Moscow in June on the theme "Peace and Human Rights"; the brief report (No. 4, p. 37) simply lists the participants and gives no specific information on topics discussed or issues raised. The AUCECB representative at this conference was a Vice-President, M. Ya. Zhidkov.

Two denominational profiles appear in these three issues: one of the Anabaptists, by I. Dik, in No. 2 (pp. 52-58) and one of the Methodists, by P. Savchenko, in No. 3 (pp. 47-52). These are basically analyses of the structure and doctrines of the two churches, and do not comment on the past or present situation of either group in the Soviet Union in any detail.

An article by A. M. Bychkov, Secretary of the Council, which occupies five pages of No. 4, marks the eightieth anniversary of the Baptist World Congress, which has met 15 times since its establishment in 1905. More detail is given in this article than in the article in No. 4 by Ya. Dukhonchenko on the fortieth anniversary of the AUCECB and the centenary of the Russian Baptists Conference of May 1884. (The Chairman of the meeting on 1 May 1884 was I. I. Viller, and his assistant was I. Kargel, whose articles appear in the section of Nos. 2 and 4 devoted to spiritual writings.) A longer article, by V. Ye. Logvinenko (No. 4, pp. 51-57) marks the convocation of a meeting of representatives of all evangelical groups in 1884 by Colonel Pashkov,* a church leader from St Petersburg who had been converted by the missionary activities of Lord Radstock. Although Pashkov's attempt was only briefly successful at the

*See *RCL* Vol. 12 No. 3 facing p. 305 for a photograph of Colonel Pashkov — *Ed.*

time, it was the origin of the movement to unite Russian Christians of evangelical Protestant faith. Pashkov is mentioned also in the message addressed to the churches by the AUCECB plenum (No. 3, pp. 63-68):

The 100th anniversary of the Novovasil'evsk Church (now in Zaporozhe *oblast'*) where the 1884 meeting took place, is also marked (in No. 3) by an item in the routine reports on events in the local churches which occupy the final 10-15 pages of each issue. Among significant events recorded in these three issues are the registra-

tion of churches in Uritskoye (Zaporozhe *oblast'*) and Volzhsk (Volgograd *oblast'*); the opening or consecration of four new prayer houses, one in Moldavia, one in Uzbekistan, one in Stavropol *krai*, and one in Krasnodar *oblast'*. The reconstruction of several buildings is also reported. In No. 2 (pp. 77-78) the hundredth anniversary of the church in Kalinin is featured; the church was founded in 1883 by I. I. Rakov (a convert of Colonel Pashkov) and a skeletal history is given, though with no details on the post-war period.

Muslims of the Soviet East

English Edition

Tashkent: Nos. 1-2 1984

Muslims of the Soviet East has been published by the Muslim Religious Board for Central Asia and Kazakhstan since 1968. It originally appeared in Arabic and Uzbek (Arabic script), since 1974 in English and French, since 1980 in Farsi, and since 1984 in Dari (the literary language of Afghanistan). The journal differs from its Orthodox and Baptist counterparts by not appearing in any of the written languages of the Soviet Union and is designed primarily to impress foreign Muslims with the vitality and freedom of Soviet Islam. Ironically, the lack of a domestic readership has been made manifest in recent comments in the Central Asian press pointing out that many Soviet Muslims are unaware of *fatwas* (doctrinal interpretations by muftis) issued by the Muslim Board condemning certain archaic practices relating to pilgrimages to "holy places".

Each issue contains a considerable amount of information about foreign contacts, and the second issue under review here notes the December 1983 opening of a new building in Moscow for the International Department of the Muslim organisations. Also noted in these two issues are the visits of Soviet Muslims to Jordan, Syria, Kuwait and Mozambique, and the trips of delegations from Algeria, Syria, India and Libya to the Soviet Union. Significant by their absence are visits by delegations from major Islamic states such as Iran, Pakistan and Saudi Arabia, which have strongly opposed Soviet involvement in Afghanistan.

Propagandist aims are served in both issues. The first quotes a member of an Algerian delegation on the fact that "despite the assertions of western propa-

ganda, we became convinced that our brothers in Uzbekistan enjoyed full freedom of religion". In the second issue President Reagan's visit to Japan and South Korea is attacked as "a dangerous sign for the people of Asia" and his attempt to depict himself as "the envoy of peace and freedom" is rejected.

Muslims of the Soviet East is also informative about the domestic situation of Soviet Islam. The first issue carries an article by the head of the Kazakh Muslims, Ratbek Nisanbayev, who notes that "the number of believers in the faith is growing rapidly because of the high birth-rate", as a result of which some ten new mosques have been opened in "the past few years" in Kazakhstan. Though few statistics are available for the precise number of working mosques in the Soviet Union, Nisanbayev's comments appear to confirm the reports of some visitors to the USSR that a small, if inadequate, number of mosques have been opened in recent years. This fact was recently reflected in a statement by the CRA Chairman, V. A. Kuroyedov, that some 69 mosques had been opened since 1977.

Another trend in Soviet Islam over recent years that is reflected in the journal's pages is the reassessment of the past. The first issue discusses the life of the reformer Rizaetdin Fakhretdinov (1859-1936) and stresses that his religious beliefs in no way hindered him from making a significant contribution to the enlightenment of his people. In the second issue the 250th anniversary of the Turkmen poet Mahtumkuli Fraghi is celebrated, emphasising his role in "exposing social evil and injustice" but not-

ing that in his pursuit of justice he appealed to Allah for guidance.

For some unexplained reason the second issue contains only 16 instead of the usual 20 pages, though the Uzbek and Dari editions include an article on "The Uzbek Kolkhoz

Yesterday and Today" omitted from the other editions. Possibly this article was included here because it was aimed primarily at convincing Afghan readers of the advantages of the Soviet way of life.

Soviet Religious Samizdat

Continued Persecution at Pochayev Lavra

An anonymous author, after visiting the Pochayev Lavra (Ternopol *oblast'*), states that he cannot remain indifferent to what is going on there. "For several years the authorities have been carrying out a campaign of persecution at the Pochayev Lavra; for a time it seemed to have abated, but this was a false impression — the persecution continues. Many monks are denied permission to live in the grounds of the monastery, cells are standing empty and the Pochayev Lavra itself is now on the brink of closure," he writes. According to accounts by the local people, the campaign against the Lavra has been carried out since the end of 1983 by both the militia and the KGB. The author witnessed an incident when, during a service in the Cathedral, militiamen (many in a drunken state) inspected the worshippers' documents, and then at the end of the service they kicked the people and beat them out of the church. A pensioner — the monastery dairyman — was beaten up and had to go to a psychiatric hospital twice on the orders of the head of the passport department of the local region for refusing to leave the Lavra. This is not an isolated incident of this kind. ((Report) anonymous, undated (1984), 2 pp. [4087]. Retyped in the West.)

Corruption in the Georgian Orthodox Church

Five hierarchs of the Georgian Church have sent a request addressed to Patriarch-Catholicos of all Georgia Iliya II for an "urgent convocation of the Holy Synod". They write that the depravity, known to everyone, of the homosexuals Metropolitan Nikoloz, Archbishop Ioane, Bishop Anania and Archimandrite Ekvtime, has gone too far. "As a result of the depravity of the

above-mentioned individuals, there has been a noticeable falling-off and decrease in the faith; this shameful behaviour has become the talking point of the people of Georgia; people are leaving the faith. To close one's eyes to this evident unfortunate turn of events would be both sinful and base." Three of these five hierarchs have also written an "appeal to the sons of Georgia". They say that they have remained silent for a long time, concealing these unfortunate circumstances, but after they had informed the Patriarch-Catholicos and the Holy Synod about these unworthy characters, they had been subjected to slander and persecution, because they had "decided to expose those guilty of the sin of sodomy to all the Georgian people". Eighty lay believers sent an appeal to the Patriarch-Catholicos and members of the Synod of the Georgian Church with a request that they should put a stop to the immoral acts of certain hierarchs in the Georgian Church. At the end of the appeal, they write: "We demand a convocation of the Church Council, an analysis of all the evidence against these individuals according to the rules of the church tribunal . . .". On this same subject Zviad Gamsakhurdia wrote an "Open Letter" to believers. (Request to Patriarch-Catholicos Iliya II by five hierarchs of the Georgian Orthodox Church. Undated, 1 p. [4056]. Retyped in the West), (Appeal to the "beloved sons of Georgia" by Metropolitan Shio and bishops Ambrosi and Kristepore, 10 January 1983, 2 pp. [4039]. Retyped in the West). (Appeal to Patriarch-Catholicos Iliya II by 80 laymen of the Georgian Orthodox Church, December 1982, 5 pp. [4037]. Retyped in the West), (Open Letter to Patriarch-Catholicos Iliya II by Zviad Gamsakhurdia 19 October 1982, 2 pp. [4038]. Retyped in the West).

*Persecution of an Armenian
Orthodox Priest*

In a report which has reached the West this summer, there is information on the fate of Armenian priest, Fr Garnik Tsarukyan. In 1946, as a 12-year-old child, he was brought to Armenia by his parents — Greek repatriates. In 1955, a year after successfully completing his studies at the theological seminary, he was sentenced to three years deprivation of freedom for his refusal to do military service on religious grounds. He then served as an archdeacon. Being by nature a purehearted and high-principled person, he was critical on several occasions over the following years of the disgraceful behaviour of certain church leaders; he spoke out against corruption and lawlessness, and drew the attention of the people to the situation and position of Armenian historical monuments. In 1962 he was placed by the KGB in psychiatric hospital for the first time. He was expelled from the church. He was then sentenced to one year's deprivation of freedom for "parasitism". During this time he applied three times for permission to emigrate from the Soviet Union, but was refused. He wrote a message to the assembly of the WCC in Nairobi about the situation of believers in Armenia and of his own unfortunate situation. In February this year, after he had addressed believers in the Echmiadzin Cathedral church with a condemnation of the disgraceful circumstances in the Armenian Church (corruption, links with the KGB, his own situation) he was taken off to the militia station and put in psychiatric hospital "where he is to this day. His friends and relatives are not allowed to visit him." ((Report) by Vartan Veninchorokhyan, 22 March 1984, 4 pp. [4047]. Retyped in the West.)

*Orthodox Believers and Human
Rights Activists*

A report in the Paris newspaper *Russkaya Mysl'* (*La Pensée Russe*) gives information about the difficult life of Tatyana Velikanova in exile in Kazakhstan. She was transferred from a village in Tauchik to live in the small town of Beineu. The trunk with all her possessions mysteriously disappeared. She has been put in a barracks. The dirty, bare room she was assigned was badly in need of repair as it was in a decrepit state, the floor had collapsed and the cooker did

not work. She has to go to a well for water; the toilet is down the street; there is only one for several barracks and it has no door. ((Report) anonymous, undated [4093], Russian in *Russkaya Mysl'*, 25 October 1984, p. 6.)

The author of another letter in the same publication reminds the reader of Zoya Krakhmalnikova, the editor of *Nadezhda*. He suggests that she has been forgotten because she is in exile (in the little town of Ust-Kut [now Ust-Kan — *Ed.*] in the Altai mountains) and not in prison.

He describes her circumstances, and says that "One thing grieves Zoya Krakhmalnikova — there is no church in Ust-Kut or the surrounding area; will she really be deprived of the joy of church services, will she only be able to meet with Christ in secret for five long years? But we shall hope that God will not abandon the handmaiden of the Lord even here . . . Let us pray about this and wish her joy and the patience of Christ." ((Report) by Andrei Medem, undated [4043] Russian in *Russkaya Mysl'*, 19 July 1984, p. 7.)

Among *samizdat* documents it is quite rare to find information about the situation in small provincial towns in the Soviet Union. In December 1983, in the town of Pskov, an Orthodox Christian, Igor Panachev, was arrested with two friends. The circumstances of their arrest were, apparently, that they had been fined by the militia after an argument with a taxi driver. However, after a month a criminal case was opened against them on charges of "malicious hooliganism" and "resisting the authorities". The real reason for their arrest, was in fact that the friends had produced in *samizdat*, not long before this incident, two issues of a literary journal, *Maya*. I. Panachev sings in the choir of the local church. He suffers from epilepsy. ((Report) by Boris Stukov, undated [4044] Russian in *Russkaya Mysl'*, 19 July 1984, p. 7.)

Valeri Marchenko

Valeri Marchenko died in a prison hospital in Leningrad on Sunday 7 October 1984. Marchenko, 37, was a Ukrainian Catholic, an active dissenter and a journalist. He died seven months after being sentenced by the court to a further 10 years' ordinary regime camps and five years' exile. In Keston College's archive there is a document describing that last trial, and two letters from Valeri's mother. The trial took place practically

in camera; among all Valeri's friends, relatives and acquaintances only his aunt was allowed in to the court, and that only after Valeri had declared a hunger strike and refused to acknowledge the court proceedings, when he saw that not one of the people close to him were in the courtroom. The document continues:

Valeri Marchenko's final statement to the court: "I am against lies and hypocrisy, ignorance and falsehood. I am for free, unfettered thought, I defend the worth of man, championing as a Christian high moral principles, and being guided by God's commandments." The judge interrupted and would not allow the defendant to continue. Valeri showed that the majority of the witnesses were KGB agents and that the defending lawyer was in fact incriminating him. During the court session Valeri Marchenko was unwell: he was suffering from colic and headaches. He was able to stand only by supporting himself on the rail and he asked his guards for a drink. The investigation had lasted three months — the trial lasted one day. Marchenko was adjudged an especially dangerous recidivist. Some children broke through into the courtroom, and threw red carnations.

In spite of the fact that during the trial Marchenko was suffering acutely from chronic nephritis [inflammation of the kidneys — *Ed.*], he was almost immediately sent in prison transport to his designated place of punishment. The journey took 55 days, during which he received no medical treatment. When he arrived he was judged fit and sent to work. As a result he developed severe lung trouble. His mother was permitted a thirty-minute visit to Marchenko in the Perm prison hospital on 12 September. Inna Marchenko states all this in a letter she sent to all the higher authorities, including the General Secretary of the Central Committee of the CPSU. At the end of her letter she writes, "My son is in a semi-conscious state, he has practically lost his sight and he is absolutely helpless . . . I beg you to allow him qualified medical treatment for nephritis. I earnestly ask you to allow me to be near my dying son".

The day after the visit from his mother, Valeri Marchenko was sent to the Lenin-grad prison hospital. Two days before the death of her son Inna Marchenko appealed

to all mothers in the world, to whom she addressed an Open Letter. In it she says that she is unable to see her mortally ill son, who is in desperate need of a kidney machine, but there is no such machine in the Lenin-grad hospital. She has received no reply to her offer to donate for her son her own healthy kidney. "When I last saw my son on 12 September, he looked like a living corpse from Auschwitz. Help me to save the life of my unjustly condemned only son." (The trial of Valeri Marchenko, anonymous, undated, 12 pp. [4050]. Retyped in the West), ((Letter) to President K. U. Chernenko by Nina Marchenko-Smuzhanitsa, 16 September 1984, [4089], Russian in *Russkaya Mysl'*, 20 September 1984, p. 2), (Open Letter to all mothers in the world by Nina Marchenko-Smuzhanitsa, 5 October 1984 [4090], Russian in *Russkaya Mysl'*, 11 October 1984, p. 2).

The Case of Sergei Markus

In the Keston College archive there are four documents giving an account of the arrest, house-searches, interrogations, investigation and trial in the case of Orthodox believer Sergei Markus, who was arrested in January 1984 and tried in June under Art. 190-1 of the RSFSR Criminal Code ("distribution of deliberately false fabrications slandering the Soviet state and social system"). Sergei Markus, 29, father of four children aged 18 months to seven years, became a Christian at the age of 22 and immediately became involved in the life of the Russian Orthodox Church. His work as a scientific assistant at the Moscow Kolomenskoye estate-museum entailed giving lectures, mainly for young people, on the subject of ancient art. "He considered it his Christian duty to bring people to the church of Christ by preaching the Gospel," writes his wife, Alla Shakhnazarova. During a search at his home the KGB confiscated Bibles, New Testaments and other religious literature, as well as icons, icon lamps and pendant crosses belonging to members of the family. The investigation was conducted in a manner which violated the regulations of the Criminal Procedural Code. From the very beginning Markus was not told under which article of the Code he was being charged, and he was threatened with the firing-squad. "The aim of all these threats was to force Markus to give false statements against his priest, Archpriest Alexander Men', and against his friends

who, like Markus himself, are spiritual children of Fr A. Men””, writes an anonymous author in his account of the Markus case. The trial was practically closed: Markus’s friends were allowed into the courtroom only for the reading of the sentence. Markus did not plead guilty. His lawyer demanded a full explanation of what was meant by the “anti-Soviet character” of Markus’s activities. Markus had been given a positive character reference by his place of work. In spite of all this Markus was given the maximum sentence under Art. 190-1, three years’ deprivation of freedom; it also ordered that all the religious literature which had fallen into the hands of the investigators was to be burned.

A month after the trial Markus’s wife wrote an appeal to Christians of the world: “I hope that the leaders of the Christian

churches — priests, theologians and laymen — all Christians, will not remain indifferent to the fact of persecution for religious faith or to the fate of my family.” In another appeal, after the trial, she wrote: “Sergei’s trial was a trial of Orthodox believers who show by their lives the teaching of the Gospel, and who witness to their faith.” She asks all Christians to support her husband and family by their prayers. (Appeal to Christians throughout the world, by Alla Shakhnazarova (Markus), 18 May 1984, 2 pp. [4051]. Retyped in the West), (Appeal to Christians throughout the world by Alla Shakhnazarova (Markus), 29 July 1984, 4 pp. [4060], Photocopy. English translation available), (The trial of Sergei Markus, anonymous, undated [4078], Russian in *Russkaya Mysl*, 27 September 1984, p. 7).

Yugoslav Press on Religion

Contemporary Christian News Service (Aktualnosti Kršćanska Sadašnjosti)

AKSA is a Catholic weekly news service published in Croatian in Zagreb by the organisation “Contemporary Christianity”. It includes reports on items in the Yugoslav secular press.

The discussion about whether members of the League of Communists may also be religious believers continues. Zagreb dailies report a discussion among members of statutory commissions of the League of Communists of Croatia, and *Večernje List* (Evening News) reports a speech by Stipe Šušvar, member of the Presidency of the Central Committee of the League of Communists in Croatia, on the incompatibility of religious belief and membership of the party. Šušvar said that the party saw no need to change its attitude to this question; the Central Committee would shortly issue a document which would remove any ambiguity in the minds of party members. *Vjesnik* reports that Šušvar did not favour a campaign to recruit young people to the party, nor a massive purge; party members had a Marxist view of society and did not accept believers; there must be no confusion on the subject. Nenad Ivanković, in an article in *Danas* (Today), argues on this question that the starting point for such a discussion must be “the concrete historical phenomenon of

a particular faith or religion”. Religion and Marxism are not in antithesis to each other, since neither has serious historical claim to be an ideological system which determines the whole of human activity. The one realistic way to solve these problems, he writes, is the consistent application of the constitutional role of the League of Communists as the leading ideological force in society, freed from any state-forming amalgam (AKSA 10.5.84).

At the fortieth anniversary celebrations of the first meeting of the Slovenian National Liberation Council, Franc Šetinc, president of the Socialist Alliance of Slovenia, said that relations between the state and religious communities were good in Slovenia and that problems were quickly solved in a spirit of mutual understanding and respect.

The religious press was again discussed at a meeting of the Committee of relations with religious communities for the Republic of Croatia on 30 March. Dr Lalić, president of the commission for relations with the religious communities, said that comprehensive social action was needed in order to make some of the journals return to operating within a religious framework. Another member of the presidency said that the religious press is constantly helping

the militant elements in certain church circles . . . which have forgotten the constitutional regulations, and Jakov Blažević, former president of Croatia, said that the reason for this was that the church and its press were less and less loyal to the state: "We ourselves have given them plenty of scope by our behaviour and our defensive attitude" (AKSA 6.4.84).

Nedeljni Vjesnik (1.4.84) comments on a survey conducted in the Zagreb area, saying that it is inaccurate to speak of an "explosion of religion". The survey shows that 45 percent of people regard themselves as believers, 19 percent are undecided, 18 percent have no interest in religion, and 18 percent consider themselves atheists. In comparison with the last survey this shows a fall of six percent in the number of atheists. Believers do not see any contradiction between being religious and supporting socialism and self-management; 73 percent consider it is possible to be a believer and a supporter of socialism, 76 percent that it is possible to be atheist and to participate in self-management (AKSA 6.4.84). Commenting on the survey, during a symposium on young people and religion organised by the young people's magazine *Pitanja*, Stefica Bahtijarević said the results show that religion is declining wherever there is a higher level of social and cultural modernisation of both the environment and a particular social segment, and an increasingly apparent break with traditional models and frameworks . . . atheism can have contradictory results and cannot always be positively assessed from the humanist point of view. She pointed out that only twelve percent of those questioned take account of religious teaching in making important family decisions. The majority see religion as no obstacle to participation in social and political activities (*Svijet*, Sarajevo 2.4.84.) (AKSA 13.3.84).

The religious committee of Zagreb-Medveščak has issued a report; among its findings are that programmes organised by the church attract a large number of participants, that the influence of the clergy is present among young people and that pupils who openly declare their religious allegiance appear to be intellectually superior and to introduce a specific climate in their classes. Most pupils have a favourable opinion of programmes organised by the church for young people (*Polet* 3.3.84.) (AKSA 9.3.84).

At a symposium for teachers of Marxism and socialism, self-management on the educational process and the question of religion, Dr Petar Tepić said that Marx's criticism of religion was topical for today: the purpose of upbringing was not to prepare young people for or against religion but for the historic task of liberating mankind. Dr Stefica Bahtijarević said that questionnaires on religion showed that young people were more frequently indifferent to religion than hostile . . . If in bringing up children religion is defined as a delusion, a form of superstition . . . this is at the level of "Enlightenment" opposition to religion. The aim of education is not confrontation with religion or intolerance . . . religion is often treated uncritically, unscientifically and superficially in school textbooks, and this is not stimulating for either pupils or teachers . . . Many religious people have made important contributions to human history . . . the majority of believers have a correct attitude towards socialism, and anti-socialist activity among them is marginal (AKSA 25.5.84).

Zagreb television relayed on 9 June a broadcast from Novi Sad TV on communists and religion. Among points touched on were cases of party members being married in church or allowing their spouses or relatives to have their children christened; these cases have sometimes been ignored, sometimes punished by disciplinary action and occasionally given rise to sharp clashes within the family or party organisation. These problems should be discussed publicly. From a questionnaire addressed to representatives of religious communities and to the authorities in Malidos (Vojvodina) it was clear that: 1) children of party members do attend classes in religious instruction; 2) the church in Skorenovac had made every effort to be accepted as a "partner" in social and political organisations; 3) communists celebrate religious festivals in their homes even though they do not attend church. A representative of the Party Action Group said that they were doing all they could to surpass the activities of the churches in this field but it was admitted that "the ideological front of the League of Communists was seriously shaken in this field" (AKSA 15.6.84).

An article about religious communities in Kosovo appears in *Sedam Dana* (Zagreb 30.6.84) stressing the contacts of the clergy

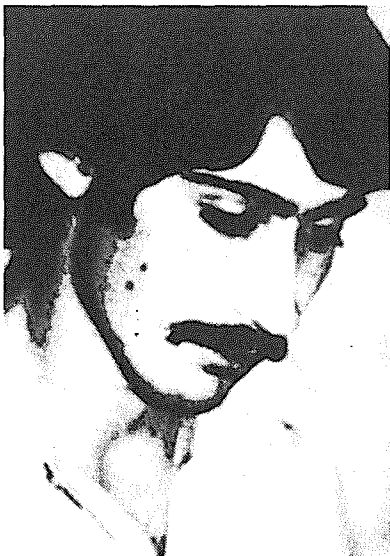


Valeri Marchenko, Catholic prisoner of conscience, who died in October 1984 while serving a ten-year prison term in the Soviet Union. See pp. 77-78. (Photo courtesy Centre for Appeals for Freedom).



Iva Kotrlà, a Czech Catholic poetess. See Chronicle item on pp. 93-94 which includes two of her poems. (Photo courtesy Keston College).

Two of the young Hebrew teachers recently arrested in the USSR. *Left:* Alexander Kholmiansky from Moscow. *Right:* Yakov Levin from Odessa. See Chronicle item on pp. 90-91. (Both photos courtesy Contemporary Jewish Library, London).





The funeral of Cardinal Slipyj in Rome. *Above*: the lying-in-state. (Photo courtesy Adrian Jenkala). *Below*: the funeral mass. (Photo courtesy the archives at St. Sophia's, London). See obituary on pp. 91-93.



of all communities with politically hostile émigré groups, from whom they receive financial aid. Some individual priests also engage in verbal propaganda of a chauvinistic character, likely to foster hatred between the different communities. The Catholic Church is the most reserved but at the same time the most influential community in the region, with the largest number of believers in relation to the number of inhabitants. It is very active in its work among young people, including the organisation of excursions and cultural and sporting events as well as religious services. In two places there have been conflicts between Catholic priests who celebrate the eucharist in Albanian and those who do so in Serbo-Croat (AKSA 6.7.84).

The connection between the Catholic Church and Croatian nationalism is the theme of an article in *Nedeljna Dalmatia* (29.7.84). Both the Catholic Church in Croatia and the nationalist émigré groups act autonomously but in different ways as carriers of Croatian nationalism. The autonomy of the church is relative because it is acting inside the country and subject to

the regulations laid down by the government. The Catholic Church itself is not a source of nationalism but it contains within itself the potential for nationalism and easily becomes a sanctuary for it and stimulates it as a tendency opposed to socialism . . . the Catholic Church in Croatia considers that the inner strength and cohesion of the Croatian nation is embodied in itself and that it cannot repudiate its responsibility to preserve and develop its national entity (AKSA 3.8.84).

Sociologists of religion, reports *Nin* (Belgrade, 29.7.84), suggest a number of reasons why young people are turning towards religion. First, a way out of the current general crisis "which has seized us all", second, the sight of priests organising activities to help handicapped children who would otherwise be neglected by the community, organising supplementary instruction and concerning themselves with neglected young people, and third, the inadequate treatment of religion in school textbooks. (AKSA 10.3.84). An article making similar points appears in *Vecernje List* (4.8.84) (AKSA 10.3.84).