

# Bibliography

This issue of *RCL* introduces a new section to the Bibliography: Romanian press articles on religion and atheism will be listed. The present issue deals with the period January 1976 to April 1976.

The following sections of the Bibliography remain as before, but with an additional section listing selected articles from official Soviet religious publications. The present issue deals with the period January 1975 to April 1975.

The order for this section will thus be (a) significant Soviet press articles on religion and atheism, (b) selected articles from official Soviet religious publications, (c) *samizdat* (self-published material) from or about religious groups in the USSR, and (d) significant Western books and articles on religion in communist countries.

*RCL* lists all religious *samizdat* from the beginning of 1972 as well as important documents of an earlier date which have only recently reached the West. Where no published source is given, a Russian (or other original language) text is available from CSRC 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 CSRC cost 7p per page (plus 8% VAT); postage and 40p conversion charge on foreign cheques will be added to the bill. (VAT not applicable on foreign orders.)

*RCL* No. 1, 1973 to No. 2, 1976 have covered Soviet press articles from January 1972 to December 1975. The present issue deals with the period January 1976 to April 1976.

CSRC requires full texts of all documents in readers' possession but not yet received at its office. Please check on the relevant period as it is covered in the Bibliography.

## Romanian Press Articles

### Date

February 1976

- 5 *Scinteia*. In a section of his speech to the Congress of Romanian Provincial Councils, the President of Romania, Mr. Nicolae Ceausescu, referred to the important role of the local Party in fulfilling the Five-Year plan, and in promoting the political education of the masses. An important objective of education he said, should be to construct a firm basis for the opposing of mysticism, idealism and every retrograde mental condition.
- 12 *Scinteia Tineretului*. "Anticazania: The degradation of human reason." An article on the Pentecostal denomination in Romania. The author accepts that the Pentecostals have probably stumbled across the phenomenon of psychotherapeutic technique, and the benefits of self-criticism, but on the whole he criticizes the emotional level of their meetings, when members fall into trance-like states. The denomination is mystical and almost steps into the realm of magic. Reference is made to the 'Dissidents', an unofficial Pentecostal group.

- 13 *Scinteia*. "Deadly nightshade." A report of a scandal involving a peasant family who were deceived into parting with their money by a fraudulent 'witch'. The 'witch' was given hospitality for a week, plus 1000 lei, in exchange for her midnight witchcraft sessions.
  - 17 *Scinteia Tineretului*. "Atheism as a moral attitude." A comparison between Christian and atheist morality. The idea that the two are complementary is rejected. Christian morality is too bound up with its own salvation, on storing up treasure in heaven by good works. Atheist morality starts and finishes with man, the 'Us'. It affirms man's freedom, and puts full responsibility on man for himself and his society.
  - 20 *Scinteia Tineretului*. "Anticazania: Christ's Elite." An article on the Jehovah's Witnesses. After a long account of their history and beliefs, the author reports on Jehovah's Witnesses in Romania. It is said that they are not incorporated under the regime of the Law of Cults because of their hostile attitude to the State.
  - 26 *Scinteia Tineretului*. "Anticazania: O, Lord, I need 9,000 francs." Article on the Baptist denomination in Romania. Their prayers and preaching are shown to be motivated by self-interest. No active involvement in the cultural aspects of the country is encouraged, except for the Baptist choirs which sing an exclusively religious programme, aimed at bringing people into their meetings. The Baptist doctrine on predestination is said to exclude everyone, except the chosen few, from salvation.
- *Munca de Partid* 3/76 pp. 20-21. "Efficient ways of spreading at large the scientific materialist concept of life." Regional reports on progress in spreading scientific-materialism especially among the young. What new traditions could be created to counteract religious festivals.

## Date

March 1976

- 4 *Scinteia Tineretului*. "Anticazania: The repentance of the repenters." The history and doctrine of the Nazarenes. The movement penetrated Romania by way of Hungarian missionaries. Main objection to them is their obstinate attitude towards 'worldly pleasures and knowledge'.
- 11 *Scinteia Tineretului*. "Anticazania: The Reformation's reform." The doctrine of perfection which is propagated by the Christians after the Gospel denomination (an equivalent to the Brethren movement in the West), is attacked in this article. Their concept that man can be made perfect by faith in Christ's death is contrasted unfavourably with modern scientific-materialist theories of man and his psychology. The denomination is attacked as being anachronistic, not only in its attitude to culture and science, but also in its insistence on rejecting medical help. A short account of the Brethren movement in Romania is appended to the article.
- 18 *Scinteia Tineretului*. "Anticazania: Darkness in full light." The author considers the Old Believers in Romania. The issues which separated them from the Orthodox Church are discounted as trifling. The group's name in Romania is 'The Christian Cult of the Old Rite'. Their centre used to be in the monastery of 'Fintana-Alba'.
- 25 *Scinteia Tineretului*. "Anticazania: The Calendar Dispute." Attention is given to the old calendarists in Romania. They are called the 'Stilistii'. The movement protested at the reform of the calendar which was introduced into the Orthodox Church in Romania in 1924. It began with a group of monks from Neamt. They had in fact 'fallen into sin' and had been excluded from the monastery. They took their revenge by initiating the 'Stilistii' movement. Their appeal was based on the ignorance and illiteracy of the peasants. Present day adherents remain prisoners of a bygone age. They prevent their children attending school.
- 26 *Contemporanul*. "The spread of scientific-atheist knowledge." Importance of educating the people in scientific atheism. How this is being carried out in the

region of Maramures, where out of 114 courses on the subject, 50 are being held in factories. Concern is shown at the persistence of religion in the minds of the people.

Date

April 1976

- 9 *Scinteia Tineretului*. "Anticazania: Logic refutes religion." An assessment of the value of the basic arguments for the existence of God. The notion of God is demonstrated as being illogical.
- 22 *Tribuna*. "The problems of scientific materialist education among students." Report of the various lectures given at a recent symposium on atheism at the University of Cluj-Napoca. Evidence of concern about religion at this level.
- 23 *Scinteia Tineretului*. "Obscurantist practices and their consequences." Two examples of the dangers of religion. One reveals the fatalist attitude of a nurse which led to the death of a sick child. The nurse refused to rush to tend the girl. Her only explanation was that God knew the situation. He could have healed the girl but He preferred to take her to Himself. The second example was that of a 19-year-old boy, Mircea Gavrilă, whose religious beliefs made him despise the science lessons at school – particularly those on the theory of evolution.
- *Era Socialista* 7/76 pp. 35-37. "Scientific Materialism and the formation of the personality." In producing the new man, greater emphasis should be placed on combating religious concepts, which are part of traditional ways of thought.
- *Era Socialista* 7/76 pp. 28-35. "The requirements of a complete education of the young." Mysticism needs to be fought and atheism promoted so as to offer children a balanced, complete education.

## Soviet Press Articles

Date

January 1976

- 7 *Sovetskaya Kirgizia*. "The bankruptcy of the Biblical view of the world." The view of the physical world with its heaven, earth and underworld as presented by the Bible and the Koran merely serves to show that they are not "sacred Scriptures" but records of a primitive culture.
- *Izvestia*. "The Cardinal's Crusade." A report from Rome on anti-communist statements made by leading churchmen, calling on Catholics to support the Christian Democrats against the rising tide of communism. Christianity and Marxism have been declared incompatible.
- *Pravda Ukrainy*. "The past is revived." A 17th century Jesuit church is being restored in the town of Lutsk. It will then be turned into a Museum of the History of Religion and Atheism.
- 8 *Pravda*. "Monuments are preserved." Restoration work has been completed on one of the three mausoleums and a minaret, all about 1000 years old, in the ancient Southern Kirgizian town of Uzgen.
- 13 *Sovetskaya Kirgizia*. "Behind the mask of the 'elect'." On the beliefs and activities of the Jehovah's Witnesses. In Sokoluk, Kant and Belovodsk they have been actively evangelizing and influencing youth.
- 14 *Gudok*. "Atheist lecture theatre." For over ten years a lecture theatre 'Science and Religion' has existed at the Palace of Culture of Popasnaya railway junction.
- 17 *Izvestia*. "The eldest brother." A report extolling an atheist who removed his six brothers and sisters from the home and influence of their religious parents and set up a family commune.
- *Sovetskaya Kirgizia*. "The 16th Congress of the Communist Party of Kirgizia." One speech to the Congress included a substantial section on the importance of combating the influence of religion and the necessity of increasing atheist activities and establishing new secular rituals to replace religious ones.

- 24 *Gudok*. "The statutes of the Lord and of man." Review of a book rejecting the idea that morality has any basis in religion. Religious hypocrisy is denounced in a reference to the support given by religious leaders to the Vietnam war.
- 28 *Sovetskaya Kirgizia*. "Recovery of sight." An attack on the Jehovah's Witnesses by a former member of the sect who left following their unsympathetic attitude to the death of his brother – it was, they said, God's judgement on him. He describes his baptism at a secret meeting and the way copies of *Watchtower* were regularly distributed.
- 31 *Sovetskaya Belorossiya*. "Save the children." An important article on the potentially serious and long-lasting psychological effects on a child brought up at home to accept religious teaching and then confronted at school and elsewhere with a scientific-atheist world-view. Spiritual crippling of minors cannot be permitted. English translation in *RCL* Vol. 4, No. 2, pp. 46-48.
- 31 *Izvestia*. "Soviet law and freedom of conscience." Major article on Soviet religious policy by V. A. Kuroedov, Chairman of the Council for Religious Affairs, in which he attempts to prove that Soviet laws on religion are 'the most humane and democratic in the world'. Mentions various 'black sheep' such as Georgi Vins, Fr. Dudko, Fr. Yakunin and Lev Regelson. English translation in *RCL* Vol. 4, No. 2, pp. 41-46.
- *Agitator* 1/76 p. 60. "An enthusiast of atheist propaganda." On the atheist work of O. Dastanov of Turkestan. He created an atheist mobile exhibition, is the author of atheist stories, and his play *Dua* is being performed in many theatres in Kazakhstan.
- *Golos Rodiny* 3/76 (January) p. 13. "Why did Yelena Stroeva die?" Disenchantment often follows when Soviet citizens emigrate to the West. They are unable to cope with a society concerned with its own problems, economic, social and so on. It is especially difficult for the intelligentsia to adjust. From the first days in the West, Yelena Stroeva was frightened and disillusioned by a cold, cruel and empty world. Suicide was the result.
- *Nauka i religia* 1/76 pp. 6-9. "Man's duty on earth." I. I. Aslanov, a deeply cultured teacher, grandson of a mullah, is a model communist. As a teacher he has influenced many young people, some of whom now hold leading posts in Dagestan and elsewhere.
- *Ditto* 1/76 pp. 28-35. "Creation of the world." A man who has been a presbyter in both a Baptist and a Pentecostal group, and also a 'servant' in a group of Jehovah's Witnesses, explains sectarian attitudes to work.
- *Ditto* 1/76 pp. 56-58. "Be convinced." A reply to a letter from a young Komsomol member who began to believe in God through the aesthetic effect of a first visit to church. The girl is advised to compare what she experiences in church with the effect of fine art, and to look more closely at the dogma of the Church.
- *Ditto* 1/76 pp. 74-77. "The Gospel according to Andrzej." A detailed review of the film *Pilate and the Others* based on Bulgakov's novel *The Master and Margarita* and made by a Polish film-maker for West German television. The action is located in West German cities and the characters of the book re-interpreted accordingly. According to this reviewer, the main message is the shallowness of modern Western man.

Date

February 1976

- 3 *Sovetskaya Litva*. "Both theory and practice." An account of atheist work at the A. Snieckus Engineering Institute in Vilnius. Most of the students are said to be atheists but it is regretted that they still take part in religious rituals or attend church.
- 5 *Sovetskaya Kirgizia*. "Here's 'servants of God' for you. . . ." Three of those in charge of the Church of the Resurrection in Frunze have been misappropriating church funds and exerting their influence for their own ends. The author calls for justice to be done.

- 7 *Kommunist Tadzhikistana*. "Lectures on . . . holidays." Only 14 of the 27 tutors in the Kolkhozabad district branch of the 'Znanie' society have higher education. Their lectures take place only before religious festivals and so they are not as effective as they could be.
- 9 *Nasha strana*. "Fifteen aliya activists have received exit visas." Article contains statistics relating to the number of believing Jews in the USSR: 1½ per cent of 2 million Jews. This is proved by the fact that whereas in the whole of the USSR there are 92 synagogues, in Leningrad, where there are 160,000 Jews, there is only one synagogue. (Summary in *Referativnyy Byulleten* 15 February 1976, p. 19.)
- 13 *Kommunist Tadzhikistana*. "Atheism and medicine." The sixth annual conference on the problems of atheist education was held by the Republican Academy of Sciences and the Tadzhik State Abuali ibn Sino Medical Institute. Papers were given on such subjects as 'The elements of scientific-atheist education in the teaching of biology'.
- 17 *Pravda Ukrainy*. "Atheist dialogues." A series of broadcasts presented by the Odessa television studio has helped to reveal the true essence of different religious movements. The studio receives many letters, thus confirming the popularity of the programme.
- 20 *Pravda*. "Freedoms real and imaginary." An assertion that 'the system of Soviet democracy . . . far surpasses any bourgeois-democratic system'. Includes a quote from Patriarch Pimen in which he states that no one in the USSR is sentenced for his religious convictions. Belief or lack of it is a personal, individual matter. The author states that only under the Soviet system have all religious organizations been treated as equal, and only those whose activities harm a citizen's health or lead to the non-fulfilment of his duties as a citizen, are forbidden. Same article also in *Sovetskaya Litva*, *Turkmenskaya iskra* and *Sovetskaya Estonia* on 22 February 1976.
- *Kommunist (Litvy)* 2/76 pp. 33, 35, 39, 43, 47, 53. "Account of the Central Committee of the Communist Party of Lithuania to the 17th Congress." In a speech by the Party First Secretary, references are made to the necessity of progress in atheist education and in combating bourgeois philosophy, especially Catholicism. Nationalist emigrants are attacked for making use of the emotions of religious believers, as are certain clergy hostile to the regime.
- *Nauka i religia* 2/76 pp. 12-14. "Pamir encounters." Atheist work is proving successful in the mountainous Pamir (East Tadzhikistan), where the traditional faith is Shiite Islam.
- *Ditto* 2/76 pp. 15-27. "Time, problems, people," and other articles on religion and atheism in Voronezh region. Atheists here have been in the vanguard regarding the use of sociological surveys, which have caused them to change many of their concepts and methods.
- *Ditto* 2/76 pp. 64-66. "The 'duel' in Sarysu." The chairwoman of the women's soviet in this Nogay settlement in Eastern Checheno-Ingushetia (Caucasus) helped a mullah to abandon religion.
- *Ditto* 2/76 pp. 81-86. "With marked cards." A survey of Western sovietologists who have attacked *Nauka i religia*. Names include Nikita Struve, Michael Bourdeaux, Gerhard Simon, William Fletcher and Robert Stupperich.

## Date

March 1976

- 11 *Izvestia*. "He sinned and repented." A 32-year-old Anglican cleric from Exeter has been sentenced to seven years' imprisonment for a series of thefts and a bank robbery.
- 16 *Molodezh Moldavii*. "Don't cry, little girl. . . ." A young girl left home following cruel treatment by her Adventist father who had already forced his other children to join the sect.
- 18 *Sovetskaya Kirgizia*. "Schools of Elementary Knowledge." In praise of the achievements of the Belorussian Schools of Elementary Knowledge whose

- courses have attracted many religious believers, some of whom have abandoned their faith due to the knowledge they acquired.
- *Komsomolskaya pravda*. "Blackmail 'from the sky'." An unexpected 'Holy Letter' threatening calamity if kept for longer than three weeks frightened and confused a young student. Some atheists cannot cope with the pressures of such 'feeble religious intimidations'.
  - 19 *Znamya yunosti*. "The subtle does not strain." On the importance of individual work with believers — this is a delicate, demanding business. Personal example is the secret of success. Continual work with former believers is necessary — their religious concepts must be transformed into scientific-atheist convictions. Often Komsomol committees and members are incapable of conducting intensive and prolonged individual work with believers. These problems must be resolved.
  - *Ditto*. "Thoughts on faith." Konstantin Simonov, a well-known Soviet author, gives his thoughts on religion and life. The meaning of life for him lies in doing as much good and as many useful things for others as possible. He believes people are sufficiently strong and morally rich to become honest and good without continual reminders from sermons or because they fear divine punishment for immorality. The thought that he is striving for a socialist world, in which each person will have the opportunity to develop his capabilities, consoles and assures him when faced with difficulties in life. He sees religion as part of the development of the history of mankind. (These two articles above form part of a page of articles entitled "Reason against religion".)
  - 24 *Kommunist Tadzhikistana*. "We educate atheists." In the schools of Kurgan-Tyube the formation of atheist convictions is as much a part of school lessons as it is of extra-curricular activities. Clubs and circles of young atheists are popular and many of those who participate themselves take part in discussions with collective farm workers and others.
  - 25 *Sovetskaya Kirgizia*. "Who are they these 'Servants of God'?" Former members of the Jehovah's Witnesses denounce the fanaticism of members, their alienation from the world and so on. Their refusal to do military service is seen as a betrayal of the Motherland.
  - 26 *Sovetskaya Latvia*. "Knights, priests' cassocks and daggers." On American missionary involvement with the CIA. An American Senator has drawn up a bill to stop the CIA recruiting churchmen.
  - *Narodnoe obrazovanie* 3/76 pp. 98-99. "Through the eyes of pupils in the 10th class." A description of the results of research into the effectiveness of scientific-atheist education in a number of schools in Leningrad. Some pupils revealed 'largely mistaken views' attempting to prove that 'religion teaches good', that it 'had a beneficial influence on society in the past'. Such a complex subject as scientific-atheist education is not decided, says the author, by the creation of the most favourable conditions in schools.
  - *Golos Rodiny* 12/76 (March). "The editor's guests." A report of the visit to the newspaper by Archbishop Pitirim, Chairman of the Publishing Department of the Moscow Patriarchate, and V. P. Ovsyannikov, Deputy Editor of the English edition of *Journal of the Moscow Patriarchate*. Subjects broached during these talks included problems of freedom of conscience in the USSR and abroad, the ecumenical movement, and preparations for the forthcoming world conference of religious leaders on peace, disarmament and just relations between nations.
  - *Nauka i religia* 3/76 p. 8. "A kind heart." Recent circumstances have caused one reader to realize that sympathy and human kindness dwell in the heart not as a result of faith, or lack of faith, in a supernatural God.
  - *Ditto* 3/76 pp. 28-30. "Atheism and religion in the contemporary ideological struggle." Report on a symposium of scientists from the socialist countries held in Moscow in October 1975. Sixty-four participants took part in discussing the questions posed in the two sections of the symposium — 'Atheist education and the problems of overcoming religion in socialist society'; 'Atheism and religion in the ideological struggle on the international arena'.

- *Ditto* 3/76 pp. 41-42. "A new approach to an old problem." The Christian Church has not hurried to re-examine its attitude to women. However, the changing situation of women in socialist countries has forced theologians to re-formulate the Church's attitude to women. There are many problems, particularly in the doctrinal field. The Church is trying to find a way out of the crisis in religion.

Date

April 1976

- 3 *Izvestia*. "Religious leaders speak out for lasting peace." Report of a meeting in Moscow from 29-31 March 1976 between religious leaders from the USSR and countries in Asia, Africa, America and Europe to discuss problems of peace, détente, racism and so on. An International Conference of Religious Figures in the Defence of Peace is to be held in Moscow in 1977. This conference is the result of the initiative of Patriarch Pimen of the Russian Orthodox Church.
- *Skolotaju Avize*. "Scientific atheism or anti-religious education?", "With relevance!" Two articles on the place of atheist education in the school. Some teachers have an incorrect understanding of scientific-atheist and anti-religious education and the relation between the two. Atheist education has two related aims, says the author of the first article, namely the conquest of religious superstitions and the development of atheist convictions. Latvian. English translations available.
- 8 *Sovetskaya Estonia*. "Results of a competition for atheist lectures." Many writers took part in this competition and the standard was high. First place was given to an essay entitled 'Special features of the ideology and activities of the contemporary Lutheran Church'. Some of the essays are to be included in a collection of material on atheism.
- 11 *Pravda Ukrainy*. "Tiny little rascal." A modern fairy-tale in which a foster-son becomes a famous cosmonaut, meets his old foster-mother again and assures her that he did not see God in heaven. When he later dies the old woman throws away her icons and abandons her belief in God.
- 14 *Komsomolskaya pravda*. "Cross as a souvenir?" A young girl, member of the Komsomol, is threatened with expulsion from that organization and is accused of 'ideological shortsightedness and incorrect convictions' because she wore a cross bought as a souvenir from Tbilisi. Surely no one today considers the cross as a symbol of faith in God, she asks?
- 20 *Izvestia*. "Palace of the Newly-born." Nearly 3,500 Kharkov babies have been registered in the town's Palace of the Newly-born since the beginning of 1976. An instruction booklet 'What is your name, little one?' has been published and is distributed to mothers in maternity homes.
- 22 *Sovetskaya Kirgizia*. "Atheist education." Review of a new book *The Party Organization and Atheist Education* containing sections on atheist education among different groups of the population, on special features of work with followers of various religions and in multi-national areas.
- 24 *Gudok*. "No, religion is not harmless!" A former priest, now a well-known scientific-atheist propagandist, points out that religion is harmful on all counts. It is a philosophical system, a 'harmful', 'anti-scientific', 'reactionary' ideology. Just because most believers are not fanatics, one must not be deceived into thinking that religion is just a harmless remnant of the past.
- 28 *Kommunist Tadzhikistana*. "Not only for the mind. . . ." One of the main tasks of atheist propaganda in Central Asia is the struggle against the emotional impact of Islam-inspired rituals. Sometimes the formality of new rituals which ignore national traditions has rendered them ineffective.
- *Golos Rodiny* 14/76 (April) p. 14. "The editor's guests." A report of a visit to the newspaper by A. M. Bychkov, General Secretary of the All-Union Council of Evangelical Christians and Baptists, and Chief Editor of *Fraternal Messenger*. They talked about acquainting fellow countrymen who are also Baptists with life in 'the Fatherland', the peace-making activities of the

AUCECB, and the forthcoming world conference of religious leaders on peace, disarmament and so on. The idea of summoning such a conference is warmly supported by the AUCECB.

## Soviet Religious Press Articles

### *Fraternal Herald (Bratsky Vestnik)*

1/75 (January-February) pp. 3-79. Full report of 41st All-Union Congress of AUCECB held in Moscow from 11-13 December 1974. A printed English version is available from AUCECB headquarters, Moscow.

2/75 (March-April) pp. 40-43. "Truth and love." Summary of a theological reply to the report by A. M. Bychkov, General Secretary of the AUCECB, presented by him at the conclusion of the 41st Congress.

Ditto pp. 52-62. "Water baptism and the Lord's Supper", M. Ya. Zhidkov. A paper presented to the 41st Congress on 12 December 1974, including a two-page addition entitled 'Baptism' by the editorial committee. A concluding note states that the decision to baptize is taken by the local church and that baptism represents joining the local church.

Ditto pp. 63-66. "Ecumenical service." Description of service held in Moscow Baptist church on 28 January 1975.

Ditto pp. 66-69. "An unforgettable day", A. Belousov. A new prayer-house was dedicated on 16-17 November 1974 in Tbilisi, Georgian SSR.

Ditto pp. 72-75. "Leading AUCECB workers visit Western Ukrainian churches", V. I. Kaliuzhny. General Secretary A. M. Bychkov and Vice-President Ya. K. Dukhonchenko visiting.

### *Journal of the Moscow Patriarchate (Zhurnal Moskovskoi Patriarkhii)*

1/75 pp. 17-22. "News of Divinity Schools." Report at the beginning of a new academic year (1-2 September 1974) for the theological schools in Moscow, Leningrad and Odessa. 14 June 1974 was the 30th anniversary of the revival of the Moscow theological schools. Special exhibitions were held in honour of this, together with the 400th anniversary of the first Russian printed book.

Ditto pp. 23-27. "The St. Nicholas Church in Novokuznetskaya Street, Moscow." Article on the history of St. Nicholas Church, founded in the 15th century. Special emphasis laid on its interior decoration - the church contains a famous icon of the Mother of God 'Assuage My Sorrows' and a 17th century 'Protecting Veil of the Mother of God' icon of the Novgorod school. Since 1951 the priest-in-charge has been Archpriest Vsevolod Shpiller. The church sees many foreign visitors and church delegations.

Ditto pp. 51-52. "Orthodox sister churches." Section of news from Orthodox churches in Yugoslavia (Serbian Orthodox), Romania, Greece, Poland and Czechoslovakia.

2/75 p. 7. Brief notice announcing the death on 15 January 1975 of Archpriest Alexi Danilovich Ostapov, Professor of Moscow Theological Academy.

Ditto p. 58. "The All-Union Congress of Evangelical Christians and Baptists" in the section entitled 'Ecumenical contacts'. Notes that the Congress was attended by representatives of the Russian Orthodox Church, headed by Metropolitan Yuvenali who made a speech of greeting to the Congress. Text of Christian Peace Conference message to the Congress also included.

Ditto pp. 78-80. "Bibliography." Reviews of *The Bible Translator*, Vol. 25, No. 3, July 1974, produced by the United Bible Societies (this issue is of interest in that it contains two articles on the Russian and Slavonic Bible, and, by and large, is considered of great interest by the reviewer to Orthodox theologians) and of *The Greek Orthodox Theological Review*, Vol. 18, Nos. 1-2, 1973. The English edition only contains a review of *The Psalter*, published by the Moscow Patriarchate, 1973, and issued in November 1974.

3/75 pp. 13-26. "News of the dioceses." Permanent section giving news of visits by foreign delegations, guests; celebration of special services; visits by Patriarch Pimen and other hierarchs, and so on.

Ditto pp. 79-80. "Entrance requirements for the theological educational establishments of the Moscow Patriarchate for the 1975/76 academic year." Requirements for entrance to the theological seminaries, theological academies, and for correspondence courses. In the Russian edition only.

4/75 pp. 2, 63-65. Text of Patriarch Pimen's message to Dr. Donald Coggan on his election and enthronement as Archbishop of Canterbury, followed by a report on the visit of Metropolitan Yuvenali to Britain for the enthronement ceremony. The section 'Ecumenical contacts' contains a brief biography of Dr. Coggan and a review of one of his books *The Word and the World*.

Ditto pp. 27-57. "Peace Movement." Permanent section. Includes the text of an address delivered by Metropolitan Alexi of Tallinn and Estonia at the Plenary Session of the Soviet Committee for European Security and Co-operation on 18 February 1975, and an article on the part played by the Russian Orthodox Church in the Second World War, and a section on the forthcoming Fifth Assembly of the WCC in Nairobi - Orthodox preparations for it.

## Soviet Religious Samizdat

### RUSSIAN ORTHODOX CHURCH

DS/1972/o/

41. *I am your slave, my Creator . . .* Anonymous. Undated. A meditation by a Russian Orthodox Christian. Russian: 3 pp. Carbon copy. (See this issue of RCL pp. 43-44.)

DS/1974/o/

84. *Open Letter* to Kurt Waldheim, all representatives of Christian Churches, all governments and other people of good will from Orthodox believers in Russia. 17 December. Local officials go too far in their interference in the spiritual life of the Church. There is no point in writing letters of complaint to Moscow, therefore they turn to the addressees. They give a list of churches closed for 'reconstruction' since 1969. Monasteries too have been closed, and now there are only three seminaries open. Russian in *Possev* May 1976, pp. 17-20.

DS/1961-1974/o/

1. *Baptism in Russia* by Fr. Dmitri Dudko. Extracts from his diary 1961-1974, giving examples of those he has baptized. Many were children but there were also very many adults. Motives varied: some (especially children) were urged by relatives, some wanted to be baptized because they 'felt much better' afterwards, but most wanted to confirm their faith. Among those adults he baptized were a few highly educated persons, Jews, painters, film directors, and even a young Muslim Bashkir woman. Russian in *Vestnik RKhD* No. 117, pp. 188-208.

DS/1975/o/

46. *Declaration* on behalf of Vladimir Osipov by Alexander Solzhenitsyn. 25 September. Despite the fact that Vladimir Osipov tried to fight for the preservation of Russian culture by strictly legal means, he was sentenced. Everyone can see how the Soviet regime hates the traditions of its own people. Russian in *Vestnik RKhD* No. 116, p. 257.
47. *The September 1975 Exhibition of Moscow Artists* by Yevgeni Barabanov. September. On the significance and meaning of the exhibition of 'unofficial' artists allowed to take place in Moscow from 21-30 September 1975. He dis-

- cusses the reasons for the interest in religion and religious images – nearly every second painting contained elements of Christian culture, if not explicitly Christian in subject matter. Russian in *Vestnik RKhD* No. 116, pp. 232-245. Italian in *Russia Cristiana* No. 2, March-April 1976, pp. 51-62.
48. *Trial of the Estonian Democratic Movement*. 21-31 October. Account of the trial of five, including S. I. Soldatov. Soldatov identifies himself as a believer in the course of the trial. He was sentenced to six years' imprisonment under article 68/1 (anti-Soviet agitation). Russian: 32 pp. Re-typed in the West.
  49. *Declaration* from V. Ya. Albrekht and I. R. Shafarevich. 4 November. Andrei Tverdokhlebov, presently waiting trial in Lefortovo prison in Moscow, has been refused permission to have a priest minister to him. This is unjustifiable cruelty and an example of a widely-used practice. The writers hope that this will call forth a response from Christians and also those who care for the value of human personality. Russian in *Russkaya Mysl* 29 April 1976, p. 5. German in *Glaube in der 2 Welt* January-February 1976 (in this text Yu. Orlov is also noted as a signatory).
  50. *Letter* to Pimen, Patriarch of Moscow and All-Russia from V. Ya. Albrekht. 10 November. Andrei Tverdokhlebov was refused the ministrations of a priest – supposing that those in prison have always been the object of the Church's special care, the writer (himself a Catholic) asks for the Patriarch's help and for his prayers on behalf of Tverdokhlebov. Russian in *Russkaya Mysl* 29 April 1976, p. 5.
  51. *Open Letter* to Vladimir, Archbishop of Vladimir and Suzdal, member of the Russian Orthodox delegation to the WCC's Assembly in Nairobi, and to the entire Assembly from Ierodeacon Varsonofi (Khaibulin) of the Vladimir diocese. 23 November. On 10 November 1975 Archbishop Vladimir issued an edict concerning the dismissal of Khaibulin from the diocese of Vladimir. The reasons for his dismissal were not made clear. In reality, says Khaibulin, he was dismissed by the KGB who earlier had threatened him and encouraged him to become an informer. Now the Archbishop has yielded to pressure. He accuses the church hierarchy of cowardice, indifference, and of rejecting Christ for the sake of their own personal comfort. Russian: 19 pp. Carbon copy.
  52. *An Appeal and a Sermon (Obrashchenie – propoved)* by Fr. Dmitri Dudko. 24 December. When he was dismissed from his church by the executive committee of the district soviet, his parishioners complained and were told that had he been a drunkard he would not have been touched. But he has preached against alcoholism, hooliganism and tried to show the way to improvement. The authorities wanted to stop him preaching, but every new form of persecution is a new sermon for the believers. Russian in *Vestnik RKhD* No. 117, pp. 224-248.
  53. *Declaration for Foreign Correspondents* from Fr. Gleb Yakunin and Lev Regelson. 27 December. They express their gratitude that 6 January 1976 has been declared a day of prayer for persecuted Christians in the USSR and appeal for intercession for the recently dismissed priests Fr. Dmitri Dudko and Fr. Gleb Yakunin, as well as Ierodeacon Varsonofi (Khaibulin). Russian: 1 p. Photocopy.
  54. *Appeal* to the 25th Congress of the Communist Party of the USSR from a group of Christians belonging to the Russian Orthodox Church, signed by Ierodeacon Varsonofi (Boris Khaibulin) and Gleb Mileshekin. Undated. It is obvious after trying for 60 years that faith cannot be rooted out. The State controls all aspects of church administration. Universal atheism has terrible effects. They give five ways in which the Congress should take a new course in dealing with religion. Russian: 12 pp. Photocopy.
  55. *Jews and Christianity*. An interview given by Archpriest Alexander Men to the *samizdat* journal *Jews in the USSR* No. 11, 1975. Undated. Recently the number of Jews converted to the Russian Orthodox Church has increased. Nowadays Christianity no longer has a direct connection with nationalism – formerly a baptized Jew was regarded as a Russian. Some Jews, however,

have been converted into the Roman Catholic Church in order to avoid being assimilated with Russians. Russian in *Vestnik RKhD* No. 117, pp. 112-117.

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9. 190 Questions in the 'Case' of Tverdokhlebov by V. Ya. Albrekht. 18 January. A record of Albrekht's interrogation as a witness in the forthcoming trial of Andrei Tverdokhlebov. Also includes a declaration to the Moscow City Court with a request that the former be freed from giving evidence against his friend, Andrei Tverdokhlebov. He looks at the significance of the trial. Russian: 49 pp. Re-typed in the West. Abridged in *Russkaya Mysl* 26 February 1976, p. 7.
10. Letter to Archbishop Pitirim from Archimandrite Sergi, senior priest at the Pokrovsky church, Moscow. 5 February. He complains about the positioning of photographs of Patriarch Pimen and of icons of Christ and the Virgin Mary. To place one on the right-hand side and the other on the left-hand side of a page in the church calendar is not appropriate. The Virgin Mary should be placed next to a picture of a monastery or to a religious text. Russian in *Russkaya Mysl* 22 April 1976, p. 8.
11. Letter to His Holiness Pimen, Patriarch of Moscow and All-Russia from Fr. Gleb Yakunin and Lev Regelson. 4 March. An attempt was made in a church in Pushkino to collect signatures to discredit the writers. Only a few were collected as one woman misconstrued the situation and thought it was an attempt to unite with the Roman Catholic Church – she led a mass exodus from the church. All this increases interest in their Nairobi letter, and proves that they were right to have written it. Russian in *Religia i ateizm* May 1976, pp. 13-15.
12. Letter to Philip Potter, General Secretary of the WCC from Fr. Gleb Yakunin and Lev Regelson. 6 March. They express their approval that the WCC will be hearing reports about violations of religious freedom at its Executive Meeting in August. Misleading pronouncements have been made recently about freedom of conscience in the USSR. They then show that Soviet law provides clear evidence of religious discrimination in the USSR sanctioned by the State. They give four points with quotations from the newly revised 1929 law. Russian: 27 pp. Photocopy. English précis and extracts in *Newsline West* May 1976, pp. 2-4.
13. Letter to Philip Potter from Fr. S. Zheludkov. 24 March. The latter has heard a BBC broadcast in which a letter from the Nikolsky church, Pushkino, addressed to the former, was read. This letter is an attempt to discredit the well-known appeal of Fr. Gleb Yakunin and Lev Regelson to the delegates of the WCC Assembly in Nairobi. Russian in *Religia i ateizm* May 1976, pp. 11-13.
14. Open Letter to Fr. [sic] David Hathaway, Christian Prisoners' Release International from Fr. Gleb Yakunin and Lev Regelson. 4 April. The former has taken an historic initiative in establishing an international organization, but the writers ask that he broaden the scope of his mission in three specific ways. They then appeal on behalf of Andrei Tverdokhlebov who came to faith shortly before his arrest. Support from his brothers in the faith is especially valuable and necessary for him. Do not forget him. Russian: 4 pp. Photocopy.
15. Letter to Dr. Philip Potter, General Secretary of the WCC from Fr. S. Zheludkov. 10 April. In this letter the writer wishes to inform Dr. Potter of the so-called 'parishioners' letter' from Nikolsky church, Pushkino, an attempt to discredit Fr. Gleb Yakunin and Lev Regelson. The content of the letter is false, for instance, one sentence says that 'No one prevents us from satisfying our religious needs . . .'. Fr. Zheludkov lists various ways in which restrictions are placed on the priest and the believer. Russian: 5 pp. Photocopy.
16. Plea to His Holiness Pimen, Patriarch of Moscow and All-Russia from Fr. Gleb Yakunin. 17 April. The 10th anniversary of the ban placed on Fr. Eshliman and the writer by Patriarch Alexi following their Open Letter falls on 13 May 1976. Their appeals against the ban have gone unheard in Russia. There is no internal church method of obtaining justice. He asks that the ban be lifted

- or that their case be considered by a canonical court. Russian: 3 pp. Photocopy (poor quality).
17. *Treatise on Love (Traktat o lyubvi)* by G. M. Shimanov. 14 December 1975–17 April 1976. Comprises seven chapters: (1) Equality and inequality in marriage (see DS/1974/0/57); (2) Trust and responsibility in marriage (see DS/1974/0/60); (3) Getting married; (4) The State's responsibility towards the family (see DS/1975/0/41); (5) Engagement (see DS/1975/0/42); (6) The ABC of Russian education; (7) The only truth (see DS/1975/0/44). Russian: 129 pp. Bound carbon copy.
  18. *Declaration* on behalf of Andrei Tverdokhlebov by Andrei Sakharov. 3 May. The latter protests against the sentence imposed on the former and calls for support for Tverdokhlebov and other prisoners of conscience. Russian in *Russkaya Mysl* 17 June 1976, p. 5.
  19. *To Live by Christ's Example (Stroit zhizn po Khristu)* by V. S. Undated. A letter from the USSR about Fr. Dmitri Dudko, who, the writer says, is not an ordinary "dissident" but rather a witness to the revival of Orthodoxy. He, while living by Christ's example, is a witness to the joy and the pain of a triumphant, vibrant faith. Russian in *Russkaya Mysl* 1 April 1976, p. 5.
  20. *Appeal* to church leaders throughout the world from I. Shafarevich, V. Borisov and three others. Undated. In the dismissal of Fr. Dmitri Dudko from his post can be seen the whole complex situation of the Russian Orthodox Church. They, the spiritual children of Fr. Dudko, other believers and friends appeal for help. Russian in *Russkaya Mysl* 8 May 1976, p. 5.
  21. *Letter* to OVIR (Visa and Registration Department) from Fr. D. Dudko, Fr. S. Zheludkov, Fr. G. Yakunin, Lev Regelson and three others. Undated Lidia Levitina-Zdanovskaya was refused a visa to visit her husband in hospital in Lucerne following an accident. They appeal that she be allowed to visit her husband as soon as possible. Russian: 1 p. Photocopy.

## EVANGELICAL CHRISTIANS AND BAPTISTS

DS/1973/B/

69. *Complaint* to Procurator-General R. A. Rudenko from V. Suchkov. Undated. In 1930 he was sentenced for holding an unregistered prayer-meeting, and exiled for life. In 1955 he was rehabilitated. Since 1962 he has been imprisoned twice and fined countless times for the same original offence 43 years ago. He asks the authorities to leave him in peace. French in *Catacombes* 15 March 1976, p. 10.

DS/1974/B/

152. *Declaration* to the President (sic) of the International Red Cross, Geneva from T. P. Zdorovets. Undated, but after 5 September. Her husband was arrested on 2 May 1973 and thereafter sentenced for the second time after enjoying freedom for only one year. On 5 September 1974 he declared a hunger strike as a sign of protest at his inhuman treatment. She asks that all possible measures be taken to save his life and ease his fate. Russian: 1 p. Re-typed in the West.

DS/1975/B/

66. *Letter* to his family from Georgi Vins. 15 March. He thanks God for letting him see his family in court and expresses his approval of the testimony given by young Christians on his behalf in court. French in *Catacombes* 15 June 1976, p. 7.
67. *Letter* to his family from Georgi Vins. 11 April. In the Spirit he is with all those from whom he is parted and prays for them, especially those who are wavering. They must be faithful unto death, for Christ is always with them. French in *Catacombes* 15 June 1976, p. 7.
68. *Complaint and Plea* to L. I. Brezhnev, N. V. Podgorny, R. A. Rudenko and the Council of Prisoners' Relatives from 29 Baptists in Krivoi Rog. 3 October. They

give details of the death of I. V. Biblenko (which they call murder) and protest against the way it has been covered up by the police. They call for an enquiry. French in *Catacombes* 15 March 1976, p. 10.

69. Letter to young Christians and the persecuted Church from four young girls – Lida (Smolensk), Nadia (Moscow), Lucia (Orel) and Vera (Kiev). Undated. They greet all believers in the name of Jesus and call on them to have courage and rejoice in the Lord. They send their greetings to all prisoners and remind them that they are free in God, who is the God of liberty. French in *Catacombes* 15 June 1976, p. 6.

DS/1976/B/

5. Letter from L. I. Tkachenko. No addressee. Undated, but before 20 April. She and her husband I. N. Tkachenko have renounced their Soviet citizenship because they are not allowed to confess their faith freely. They are unable to obtain the required 1,000 roubles to pay for exit visas. Their son committed suicide because he could no longer endure being mocked for his faith. She appeals to any foreign embassy and to the Vatican for money to obtain exit visas. Russian: 4 pp. Photocopy.
6. *Fraternal Leaflet* No. 2. Easter. Contains a short report on the 13th World Baptist Congress held in Stockholm. German Baptists from the USSR were there and were able to reveal the true situation of believers in the USSR. Concludes with an obituary for S. T. Golev who died on 3 February 1976. Of his 80 years on earth, 25 were spent in prison for his faith. Condolences are sent to his family and relatives and to the congregation at Ryazan. Russian: 2 pp. Photocopy.
7. *Declaration* to the United Nations Organization, the UN Committee for the Defence of Human Rights, Hilfsaktion Martyrerkerche, International Red Cross, the Human Rights Committee in the USSR and the Soviet Government from the Council of Prisoners' Relatives. Undated. P. I. Tkachenko was seriously injured in an accident in a labour camp. Despite repeated appeals for his release, Tkachenko is still in camp. Recently the doctors, who initially said it was imperative that he go to a sanatorium, changed their attitude and claimed his condition was no longer dangerous. Russian: 2 pp. Photocopy.
8. *Bulletin* of the Council of Prisoners' Relatives No. 29. Undated, but after 9 February. Mainly consists of the *New Year Appeal* from the CPR (see DS/1976/B/4). Russian: 37 pp. Bound photocopy (in West).
9. *Bulletin* of the Council of Prisoners' Relatives No. 30. Undated, early 1976. Russian: 67 pp. Bound photocopy (in West).
10. *Bulletin* of the Council of Prisoners' Relatives No. 31. Undated, but after 15 February. Contains list of 102 prisoners 'for the Word of God' (including ten doing military service), dated 1 February. Russian: 34 pp. Bound photocopy (in West).
11. *Bulletin* of the Council of Prisoners' Relatives No. 32. Undated, but after 12 March. Russian: 58 pp. Bound copy – hectograph.
- *Anonymous letter* to the Council of Churches of Evangelical Christians and Baptists and the Council of Prisoners' Relatives. March. After the raid on the 'Christian' publishing agency and the arrest of the printing press workers on 24 October 1974, the following question was asked: 'Who was guilty?' Even Iosif Bondarenko was accused of betraying his brothers and sisters. These rumours have been spread even by brothers in positions of leadership. The writers who wish to remain anonymous because of the attitude of such leaders, reveal the 'truth', alleging that two of the workers had entered into an illicit union and that the owners of the farmhouse were not even legally married. All the brotherhood should be informed of the un-Christian behaviour of these workers, since they are now travelling around various congregations and receiving material support. Russian: 1p. Photocopy. (The authenticity of this document is in doubt.)

## MUSLIMS

DS/1975/MUS/

1. *Appeal to Major Trubnikov in charge of prison colony UKh 16/3 of the Omsk regional soviet's executive committee from prisoner Mustafa Dzhemilev.* 25 May. On 15 May 1975 his private belongings were examined and some letters, manuscripts and even some copies of *The Morning Star*, newspaper of the Communist Party in Great Britain, which cannot be regarded as illegal literature, were confiscated. No legal statement of confiscation was drawn up. He asks that his belongings be returned or, if this is impossible, that the necessary legal requirements be met. Russian in *Khronika tekushchikh sobytii* No. 37, 30 September 1975, pp. 3-5.
2. *In Defence of Mustafa Dzhemilev.* To Kurt Waldheim, General Secretary of the United Nations, the General Assembly of the United Nations, and everyone who values human life and dignity from P. Grigorenko, A. Sakharov, R. Dzhemilev and two others. Undated. Mustafa Dzhemilev, presently in prison in Omsk, is now accused of disseminating slanderous fabrications against the Soviet State. The writers appeal for the establishment of a special commission of investigation. He has been on hunger strike for almost six months and the writers fear for his life. English in *A Chronicle of Human Rights in the USSR* Nos. 17-18, October-December 1975, pp. 16-17.

DS/1976/MUS/

2. *Declaration for the Press* by A. Sakharov. 17 April. Account of the trial of Mustafa Dzhemilev in Omsk; KGB violence to Dzhemilev's relatives and friends, including Sakharov's wife. Russian in *Russkaya Mysl* 6 May 1976, p. 3.
3. *The Human Conscience* by Lidia Chukovskaya. 23 April. An account of Mustafa Dzhemilev's trial in the closed city of Omsk and the illegalities committed by the Soviet authorities during it. One of the chief witnesses for the prosecution renounced his testimony in court, saying it was obtained under duress. He was promptly arrested for 'giving false evidence'. Russian in *Russkaya Mysl* 10 June 1976, p. 5.

## ROMAN CATHOLIC AND EASTERN RITE CATHOLIC

DS/1975/c/

13. *Open Letter to Yu. V. Andropov* from A. Terleckas. 23 November. He and his family have been persecuted by the KGB for about 30 years. He has been searched, interrogated, sentenced, incarcerated in a psychiatric hospital and since his release from prison in 1974 has been questioned in connection with the *Chronicle of the Lithuanian Catholic Church*, although he says that he has had nothing to do with it. Russian: 19 pp. Re-typed in the West. Published by the Lithuanian Community in Great Britain as an English booklet, *Respect My Rights*, 1976, 35 pp.
14. *Appeal to all Catholic believers, Archbishops, Bishops, Priests, Monks and to all believers from A. Levitin-Krasnov.* 16 December. An appeal on behalf of S. A. Kovalev, sentenced for his defence of Lithuanian Catholics. Russian: 2 pp. Photocopy. Italian in *Russia Cristiana* No. 1, January-February 1976, p. 20.

DS/1976/c/

1. *Chronicle of the Lithuanian Catholic Church* No. 22. 18 April (?). Russian: 68 pp. Photocopy.

## SEVENTH-DAY ADVENTISTS

DS/1975/SDA/

4. *Communication (An Arbitrary Act by the Dictators of State Atheism)* to the Committee for the Defence of Human Rights. No signatory. 19 May. N. N. Chernov was arrested on 14 May 1975 while moving with his family from Samarkand to Kramatorsk. Religious literature was confiscated and no one knows where he was taken, or where he is at the present time. The writers

- ask that he be defended from this act of 'legal' persecution, that he be allowed to enjoy the right of freedom to believe and so on. A copy of the official statement of the search, and three lists of literature and religious articles confiscated from him are included. Russian : 20 pp. Photocopy.
5. *Complaint* to the Supreme Court, Kiev, Ukraine SSR from M. I. Vlasyuk. 8 June. She has been deprived of the right to bring up and educate her son and daughter because she gave them a religious education. M. I. Vlasyuk refers to and quotes from various international declarations on human rights, begging that her children be allowed to remain with her. Various official documents on the case are appended, including her daughter's school reports. Russian in *Vestnik RKhD* No. 117, pp. 265-284.
  6. *Postscript to Protests (Zaklyucheniya k protestam)*. Undated. A postscript to a collection of letters in which various writers protest against the cruelty of the atheistic authorities particularly in depriving parents of their children. This is contrary to all Soviet legislation and the Constitution. Russian : 39 pp. Bound carbon copy.

## MISCELLANEOUS

DS/1975/M/

7. *Statement* to Deputies I. G. Kebin, M. A. Martinaitis, M. G. Nereseyan, G. E. Podgaev, P. P. Kozyr, V. I. Prokhorov, the Commission on Legislative Proposals of the Council of Nationalities, USSR Supreme Soviet from Valdman, Matuzevichus, Shakhverdyan, Altman, Mamchur, Petrov, Perm Camp 35. 6 August. Soviet law makes no mention of freedom of religion for prisoners. Any attempts to carry out religious rituals or services are classified as 'violations of regulations'. If these provisions were to be changed in order that a person's right to religion and belief was respected, this would show that the USSR is sincere in signing international documents such as the Helsinki Declaration. English in *A Chronicle of Human Rights in the USSR* Nos. 17-18, October-December 1975, pp. 34-35.
8. *Appeal* to the leaders of the French Communist Party from V. Chalidze. 24 December. He asks the addressee to help those known personally to him who are enduring persecution in the USSR. They were convicted and sentenced for the kind of public activity which is an everyday phenomenon in France. He names six including Andrei Tverdokhlebov, Sergei Kovalev, Gabriel Superfin and Vladimir Osipov. Russian in *Khronika zashchity prav v SSSR* No. 19, January-March 1976, pp. 9-11. English in *A Chronicle of Human Rights in the USSR* No. 19, January-March 1976, pp. 10-12.
9. *Letter* to Amnesty International, the International Committee for Human Rights, the International Association of Democratic Jurists from T. Velikanova, A. Lavut and Yu. Orlov. Undated. The trials of Sergei Kovalev and Andrei Tverdokhlebov are imminent. The writers urge support for them plus all whose lawful right to defence has been violated. They then describe the various ways in which these rights are violated. English in *A Chronicle of Human Rights in the USSR* Nos. 17-18, October-December 1975, pp. 31-34.
10. *Open Letter* to Amnesty International and the International Commission of Jurists from Andrei Sakharov. Undated. The trials of Sergei Kovalev and Andrei Tverdokhlebov are approaching. There are strong reasons to fear that legal procedures will be violated at their trial. He calls upon both organizations to send observers and lawyers in order that the accused's right to defence might be fully realized. English in *A Chronicle of Human Rights in the USSR* Nos. 17-18, October-December 1975, pp. 6-7.

DS/1976/M/

1. *Open Letter* to L. Plyushch from T. Khodorovich. May 1976. The latter argues against the former's expressed Marxist views, from the viewpoint of a committed believer. Russian in *Russkaya Mysl* 3 June 1976, p. 5.
2. *Appeal* to the Presidium of the Supreme Soviet of the USSR from the under-

signed (signatures not included) members of Christian congregations in the USSR. Undated, but after 31 January. The situation for believers is getting worse. A way for the State and religious congregations to co-exist must be found. Nine sections follow listing matters to be dealt with, for instance registration, religious education and discrimination based on the law. Many of the worst features could be changed at the stroke of a pen, but reform of the law is much more complicated. Russian : 9 pp. Photocopy.

3. *Open Letter* to Amnesty International, London and New York, and the European Commission on Human Rights, Strasbourg from mothers and wives of political prisoners. Undated, probably February/March. Recently the camp and prison authorities have begun to take away the last right remaining to prisoners, that is the right to correspond with and receive letters from relatives. The mother of G. Superfin has not heard from her son for about four months. Russian : 4 pp. Re-typed in the West.
4. *In Support of the Open Letter from Relatives of Political Prisoners* from M. Landa. 21 March. She gives a list of those subjects forbidden to be mentioned in letters to and from political prisoners, and cites instances of interference with prisoners' correspondence. In December 1975 Yuri Vudka in Vladimir prison was not allowed a letter containing excerpts from the Psalms. Russian : 5 pp. Re-typed in the West.

## Western Books and Articles

### BOOKS

- Church within Socialism. Church and State in East European Socialist Republics*, edited by Erich Weingartner based on work done by Giovanni Barberini, Idoc Europe Dossiers Two and Three, Idoc International, Italy, 1976.
- The Ecumenical World of Orthodox Civilization: Russia and Orthodoxy: Vol. 3: Essays in Honour of Georges Florovsky*, edited by Andrew Blane and Thomas E. Bird, Slavistic Printings and Reprintings, 260/3, The Hague and Paris, Mouton, 1974.
- God, Marx, and the Future: Dialogue with Roger Garaudy*, Russell B. Norris, Fortress Press, Philadelphia, 1974.
- Parroco a Mosca conversazioni serali*, Padre Dmitry Dudko, Russia Cristiana, Milan, 1976.
- Protestants in Russia*, J. A. Hebly, Christian-Journals Ltd., Belfast, 1976.
- VSKhSON, compiled by John Dunlop, YMCA-Press, Paris, 1975.

### ARTICLES

- Church of the Old Believers* by John Salter in *Eastern Churches News-Letter* No. 2, Spring 1976, pp. 19-22.
- Fathers of Burgos support the Mozambican Revolution* in *IDOC Bulletin* No. 37, November 1975, pp. 10-11. Complete text of ten-point statement by the Fathers of Burgos at their assembly, in full support of Frelimo and the Mozambican Revolution.
- The Italian Communist Party and the Church* by E. Bartoli in *Survey* No. 4, Autumn 1975, pp. 90-106.
- Letter to the Soviet Leaders* by Alexander Solzhenitsyn in *Religion in Communist Dominated Areas* Nos. 1-3, 1975, pp. 4-15; and *On Alexander Solzhenitsyn's Letter to the Soviet Leaders* by Andrei Sakharov, *op. cit.*, pp. 17-21.
- Orthodoxie und Okumenische Bewegung* by Wilhelm de Vries in *Stimmen der Zeit* 192 (99. 1974), 10, pp. 663-671.
- The RSFSR Law on Religious Associations of 1929 (as amended by Decree of the Presidium of the Supreme Soviet of the RSFSR of June 23, 1975)* in *Review of Socialist Law* Vol. 1, September 1975, pp. 223-234.
- Das sowjetische Religionsgesetz vom Juni 1975* by Gerhard Simon, *Berichte des Bundesinstituts für ostwissenschaftliche und internationale Studien* No. 14, 1976, 50 pp.